1489. L. 95.

THE

CONFESSION

OF

FAITH,

Together with the

LARGER and LESSER

CATECHISMES.

Composed by the Reverend Assembly of DIVINES, sitting at *Westminster*,
Presented to both Houses of

PARLIAMENT.

Again Published with the Scriptures at large, and the Emphasis of the Scriptures in a different Character.

To which is annexed two sheets of *Church-government* with the Scriptures at large.

The fourth Edition, conform to the first original Copy diligently compared, all escapes corrected, and more exact and correct then any that has been printed since.

Deut. 6. 6, 7. *And these words which I command thee this day, shall be in thy heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*

Printed at *London*, for the Company of Stationers, Anno 1658. And re-printed at *Glasgow*, by Robert *Sanders*, Printer to the City and University, and are to be sold in his shop. 1675.

An ORDINANCE *of the Lords and Commons in* Parliament, *for the calling of an Aſſembly of learned and Godly Divines and others, to be conſulted with by the* Parliament, *for the ſetling the Government and Liturgy of the Church of* England, *and for vindicating and clearing of the Doctrine of the ſaid Church from falſe Aſperſions and Interpretations.*

WHereas amongſt the infinite bleſſings of Almighty God upon this Nation, none is, or can be more dear unto us, then the purity of our Religion, and that for as yet many things remain in the Liturgy, Diſcipline, and Government of the Church, which do neceſſarily require a further and more perfect Reformation, then as yet hath been attained: And whereas it hath been declared and reſolved by the Lords and Commons aſſembled in Parliament, That the preſent Church-Government by Arch-biſhops, their Chancellors, Commiſſaries, Deans, Deans and Chapters, Arch-deacons, and other Eccleſiaſtical Officers depending upon the Hierarchy, is evil and juſtly offenſive and burthenſome to the Kingdom, a great impediment to reformation and growth of Religion, and very prejudicial to the State and Government of this Kingdom, and that therefore they are reſolved that the ſame ſhall be taken away, and that ſuch a Government ſhall be ſetled in the Church, as may be moſt agreeable to Gods holy Word, and moſt apt to procure and preſerve the peace of the Church at home, and nearer agreement with the Church of *Scotland*, and other reformed Churches abroad, and for the better effecting hereof, and for the vindicating, and clearing of the Doctrine of the Church of *England*, from all falſe calumnies and aſperſions, It is thoughr fit and neceſſary to call an Aſſembly of learned, godly, and judicious Divines, who together with ſome members of both the Houſes of *Parliament*, are to conſult and adviſe of ſuch matters and things, touching the premiſes, as ſhall be propoſed unto them by both or either of the Houſes of *Parliament*, and to give their adviſe and counſel therein, to both or either of the ſaid Houſes, when and as often as they ſhall be thereunto required. Be it therefore ordained by the Lords and Commons in this preſent *Parliament* aſſembled, That all and every the perſons hereafter in this preſent Ordinance named, that is to ſay;

An ORDINANCE *of the Lords and Commons in* Parliament, *for the calling of an Aſſembly of learned and Godly Divines and others, to be conſulted with by the* Parliament, *for the ſetling the Government and Liturgy of the Church of* England, *and for vindicating and clearing of the Doctrine of the ſaid Church from falſe Aſperſions and Interpretations.*

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Algernon, Earl of Northumberland.
William, Earl of Bedford.
Philip, Earl of Pembroke and Montgomery.
William, Earl of Salisbury.
Henry, Earl of Holland.
Edward, Earl of Mancheſter.
William, Lord Viſcount Say and Seal.
Edward, Lord Viſcount Conway.
Philip, Lord Wharton.
Edward, Lord Howard.
John Selden, Eſquire.
Francis Rous, Eſquire.
Edmund Prideaux, Eſquire.
Sir *Hen. Vane*, Knight ſenior.
John Glyn, Eſquire, Recorder of London.

Oliver Bowles of Sutton, Batchellor in Divinity.
Herbert Palmer of Aſhwel, Batchellor in Divinity.
Henry Wilkinſon of Waddeſdon, Batchellor in Divinity.
Thomas Valentine of Chalſont Giles, Batchellor in Divinity.
Dr. *William Twiſſe* of Newbury.
William Reynor of Egham.
Mr *Hannibal Gamnon* of Maugan.
Mr. *Jaſper Hicks* of Lawrick.
Dr. *Joshua Hoyle* late of Dublin in Ireland.
William Bridges of Yarmouth
Thomas Whincop of Elleſworth, Doctor in Divinity.
Thomas Goodwin of London, Batchellour in Divinity.
John Ley of Budworth in Cheſhire.
Thomas Caſe of London
John Pyne of Bereferrers.
Mr. *Whidden* of Mooreton.
Dr. *Richard Love* of Ekington.
Dr. *William Gouge* of Blackfriers London.
Dr. *Ralph Brownerigg* Biſhop of Exeter.
Dr. *Samuel Ward* Mr. of Sidney Colledge.
John White of Dorcheſter.
Edward Peale of Compton.
Stephen Marſhal of Finchingfield, Batchellor in Divinity.
Obadiah Sedgewicke of Cogſhal, Batchellor in Divinity.
Mr. *Carter*.
Peter Clerk of Carnaby.
William Mew of Eſlington, Batchellor in Divinity.
Richard Capell of Pitchcomb.
Theophilus Bathurſt of Overton Watervile.
John White, Eſquire.
Bulſtrode Whitlocke, Eſquire.
Humphrey Salloway, Eſquire.
Mr. Serjeant *Wild*.
Oliver Saint John Eſq; His Majeſties Sollicitor.
Sir *Benj. Rudyard*, Knight.
John Pym, Eſquire.
Sir *John Clotworthy*, Knight.
John Maynard, Eſquire.
Sir *Hen. Vane*, Knight junior.
William Pierpont, Eſquire.
William Wheeler, Eſquire.
Sir *Tho. Barrington*, Knight.
Walter Young, Eſquire.
Sir *John Evelin*, Knight.

Phil. Nye of Kimbolton.
Dr. *Brookes Smith* of Barkway.
Dr. *Cornelius Burges* of Watford.
John Greene of Pencombe.
Stanley Gower of Brampton Bryan.
Francis Taylor of Yalding.
Thomas Wilſon of Otham.
Anthony Tuckney of Boſton, Batchellor in Divinity.
Thomas Coleman of Bliton.
Charles Herle of Winwicke
Richard Herricke of Mancheſter.
Richard Cleyton of Showell.
George Gibbs of Ayleſton.
Dr. *Calibute Downing* of Hackney.
Jeremy Boroughs of Stepney.
Daniel Cawdrey.
George Walker Batchellor in Divinity.
Edmund Calamy Batchellor in Divinity.
Joſeph Caryll of Lincolns Inne.
Lazarus Seaman of London.
Dr. *John Harris* Warden of Wincheſter Colledge.
George Morley of Mildenhall.
Edward Reynolds of Bramſton.
Thomas Hill of Titchmarch, Batchellor in Divinity.
Dr. *Robert Saunderſon* of Boothby Pannell.
John Foxtroſt of Gotham.
John Jackſon of Maske.
VVilliam Carter of London.
Thomas Thorowgood of Maſſingham.
John Arrowſmith of Lynne.
Robert Harris of Hanwell, Batchellor in Divinity.
Robert Croſſe of Lincoln Colledge, Batchellor in Divinity.
James Arch-Biſhop of Armagh.
Dr. *Matthias Styles* of Saint George Eſcheape London.

Samuel

Samuel Gibſon of Burley.
Jeremiah VVhitaker of Stretton.
Dr. *Edmund Staunton* of Kingſton.
Dr. *Daniel Featley* of Lambeth.
Francis Coke of Yoxhall.
John Lightfoot of Aſhley.
Edward Corbet of Merton Colledge Oxon.
Samuel Hildersham of Felton.
John Langley of Weſtuderley.
Chriſtopher Tiſdale of Uphusborne.
Thomas Young of Stowmarket.
John Philips of Wrentham.
Humphrey Chambers of Claverton, Batchellor in Divinity.
John Conant of Lymington, Batchellor in Divinity.
Henry Hall of Norwich, Batchellor in Divinity.
Henry Huiton.
Henry Scudder of Colingborn.
Thomas Baylie of Manningford Bruce.
Benjamin Pickering of Eaſthoately.
Henry Nye of Chapham.
Arther Sallaway of Seaverneſtoake.
Sidrach Sympſon of London.
Anthony Burgeſſe of Sutton Coldfield.
Richard Vines of Calcot.
VVilliam Greenhill of Stepney.
VVilliam Moreton of Newcaſtle.
Richard Buckley.
Dr. *Thomas Temple* of Batterſey.
Simeon Aſhe of Saint Brides.
Mr. *Nicholſon.*
Thomas Gataker of Rotherhithe, Batchellor in Divinity.
James VVeldy of Sylatten.
Dr. *Chriſtopher Pashley* of Hawarden.
Henry Tozer Batchellor in Divinity.
VVilliam Spurſtow of Hampden in Com. Bucks.
Francis Cheynell of Oxon.
Edward Ellis of Gilsfield, Batchellor in Divinity.
Dr. *John Hacket* of St. Andrews Holborn.
Samuel de la Place.
John de la March.
Matthew Newcomen of Dedham.
VVilliam Lyford of Sherborne in Com. Dorſet.
Mr. *Carter* of Dynton in Com. Bucks.
VVilliam Lance of Harrow in Middleſex.
Thomas Hodges of Kenſington in Com. Middleſex.
Andreas Perne of Wilby in Com. Northampton.
Dr. *Thomas VVeſtfield* of St. Bartholomew le great London, Biſhop of *Briſtoll.*
Dr. *Henry Hammon* of Penſhurſt in Kent.
Nicholas Proffet of Marlborough in Com. Wilts.
Peter Sterry of London.
John Erle of Biſhopſton in Com. Wilts.
Mr. *Gibbon* of Waltham.
Henry Painter of Exeter, Batchellor in Divinity.
Mr. *Mickletwaite* of Cherry-burton.
Dr. *John VVhincop* of St. Martins in the fields.
Mr. *Price* of Pauls Church in Covent Garden.
Henry VVilkinſon junior, Batchellor in Divinity.
Dr. *Richard Oldſworth* Maſter of Emanuel Colledge in Cambridge.
Mr. *VVilliam Duning* of Coloaſton.

And ſuch other perſon and perſons as ſhall be nominated and appointed by both Houſes of *Parliament*, or ſo many of them as ſhall not be letted by ſickneſs or other neceſſary impediment, ſhall meet and aſſemble, and are hereby required and enjoyned upon ſummons ſigned by the Clerks of both Houſes of *Parliament*, left at their ſeveral reſpective dwellings, to meet and aſſemble themſelves at *Weſtminſter* in the Chappel called King *Henry* the ſevenths Chappel, on the firſt day of *July* in the year of our Lord one thouſand ſix hundred forty three: And after the firſt meeting, being at leaſt of the number of forty, ſhall from time to time ſit and be removed from place to place, and alſo that the ſaid Aſſembly ſhall be diſſolved in ſuch manner as by both Houſes of *Parliament* ſhall be directed: And the ſaid perſons, or ſo many of them as ſhall be ſo Aſſembled, or ſit, ſhall have power and authority, and are hereby

likewiſe enjoyned, from time to time during this preſent *Parliament*, or untill further Order be taken by both the ſaid Houſes, to confer and treat among themſelves of ſuch matters and things, touching and concerning the Liturgy, diſcipline and Government of the Church of *England*, or the vindicating and clearing of the Doctrine of the ſame from all falſe aſperſions and mis-conſtructions, as ſhall be propoſed unto them by both or either of the ſaid Houſes of *Parliament*, and no other, and deliver their Opinions and Adviſes of, or touching the matters aforeſaid, as ſhall be moſt agreeable to the Word of God, to both or either of the Houſes, from time to time, in ſuch manner and ſort, as by both or either of the ſaid Houſes of *Parliament* ſhall be required, and the ſame not to divulge by printing, writing, or otherwiſe, without the conſent of both or either Houſe or *Parliament*. And it be further Ordained by the authority aforeſaid, that *William Twiſs* Doctor in Divinity ſhal ſit in the Chair as Prolocutor of the ſaid Aſſembly, and if he happen to dye, or be letted by ſickneſs or other neceſſary impediment, then ſuch other perſon to be appointed in his place as ſhall be agreed on by both the ſaid Houſes of *Parliament*: And in caſe any difference in opinion ſhall happen amongſt the ſaid perſons ſo aſſembled, touching any the matters that ſhall be propoſed to them as aforeſaid, that then they ſhall repreſent the ſame together with the reaſons thereof to both, or either the ſaid Houſes reſpectively, to the end ſuch further direction may be given therein as ſhall be requiſite to that behalf. And be it be further Ordained by the authority aforeſaid: That for the Charges and Expences of the ſaid Divines, and every of them in attending the ſaid ſervice, there ſhall be allowed every of them that ſhall ſo attend, during the time of their ſaid attendance, and for ten dayes before and ten dayes after the ſumme of four Shillings for every day, at the charges of the Common-wealth, at ſuch time and in ſuch manner as by both Houſes of Parliament ſhall be appointed. And be it further ordained, That all and every the ſaid Divines, ſo as aforeſaid required and enjoyned to meet and aſſemble, ſhall be freed and acquitted of and from every offence, forfeiture, penalty, loſs or damage which ſhall or may ariſe, or grow, by reaſon of any non-reſidence or abſence of them, or any of them, from his or their, or any of their Church, Churches or Cures, for, or in reſpect of their ſaid attendance upon the ſaid Service, any Law or Statute of Non-reſidence, or other Law of Statute enjoyning their attendance upon their reſpective Miniſtries or Charges to the contrary thereof notwithſtanding; And if any of the perſons before named ſhall happen to dye before the ſaid Aſſembly ſhall be diſſolved by order of both Houſes of Parliament, then ſuch other perſon or perſons ſhall be nominated and placed in the room and ſtead of ſuch perſon and perſons ſo dying, as by both the ſaid Houſes ſhall be thought fit and agreed upon: And every ſuch perſon or perſons ſo to be named ſhall have the like power and authority, freedom, and acquital to all intents and purpoſes, and alſo all ſuch wages and allowances for the ſaid ſervice, during the time of his or their attendance, as to any other of the ſaid perſons in this Ordinance is by this Ordinance limited and oppointed. Provided alwayes that this Ordinance or any thing therein contained, ſhall not give unto the

perſons

perſons aforeſaid, or any of them, nor ſhall they in this aſſembly aſſume to exerciſe any juriſdiction, power, or authority Eccleſiaſtical whatſoever, or any other power, then is herein particularly expreſſed.

Many of the perſons, who were called to attend the Aſſembly appeared not: Whereupon the whole work lay on the hands of the perſons hereafter mentioned.

The Promiſe and Vow taken by every Member admitted to ſit in the Aſſembly.

I *A. B. Do ſeriouſly promiſe and vow in the preſence of Almighty God, That in this Aſſembly, whereof I am a Member, I will maintain nothing in point of Doctrine, but what I believe to be moſt agreeable to the Word of God; nor in point of Diſcipline, but what may make moſt for Gods glory, and the peace and good of his Church.*

VVilliam Twiſſe *Prolocutor.*
Cornelius Burges *Aſſeſſor.*
John VVhite *Aſſeſſor.*

William Gouge.
Robert Harris.
Thomas Gataker.
Oliver Bowles.
Edward Reynolds.
Jeremiah VVhitaker.
Anthony Tuckney.
John Arrowſmith.
Simeon Aſhe.
Philip Nye.
Jeremiah Burroughes.
John Lightfoot.
Stanley Gower.
Richard Heyricke.
Thomas Caſe.
Thomas Temple.
George Gipps.
Thomas Carter.
Humphrey Chambers.
Thomas Micklethwaite.
John Guibon.
Chriſtopher Teſdale.
John Philips.
George VValker.
Edmund Calamy.
Joſeph Caryl.
Lazarus Seaman.
Henry VVilkinſon *ſenior.*
Richard Vines.
Nicholas Proffet.
Stephen Marſhal.
Joſhua Hoyle.
Thomas VVilſon.
Thomas Hodges.
Thomas Bayly.
Francis Taylor.
Thomas Young.
Thomas Valentine.
VVilliam Greenhil.
Edward Pele.
John Green.
Andrew Pern.
Samuel de la Place.
John de la March.
John Dury.
Philip Delmé.
Sidrach Simpſon.
John Langley.
Richard Cleyton.
Arthur Salwey.
John Ley.
Charles Herle, *Prolocutor after* Dr. Twiſſe.
Herbert Palmer, *Aſſeſſor after* John VVhite.
Daniel Cawdrey.
Henry Painter.
Henry Scudder.
Thomas Hill.
VVilliam Reynor.
Thomas Goodwin.
VVilliam Spurſtow.

Matthew

Matthew Newcomen.
John Conant.
Edmund Staunton.
Anthony *Burges*.
VVilliam Rathband.
Francis Cheynel.
Henry VVilkinſon *jun*.
Obadiah Sedgwick.
Edward Corbet.
Samuel Gibſon.
Thomas Coleman.
Theodore *Backhurſt*.
VVilliam Carter.
Peter Smith.
John Maynard.
VVilliam Price.
John VVhincop.
VVilliam Bridge.
Peter Sterry.
VVilliam Mew.
Benjamin Pickering.

John Strickland.
Humphrey Hardwick.
Gaſper Hickes.
John Bond.
Henry Hall.
Thomas Ford.
Thomas Thorowgood.
Peter Clark.
VVilliam Good.
John Foxcroft.
John VVard.
Richard Bieſeild.
Francis VVoodcock.
J. Jackſon.

Commiſſioners of Scotland.

John Maitland.
Alexander Henderſon.
George Gilleſpie.
Samuel Rutherford.
Robert Baylie.

Henry Robrough } *Scribæ.*
Adoniram Byfield }
John VVallis.

TO THE CHRISTIAN READER,

Especially heads of FAMILIES.

AS we cannot but with grief of Soul lament thoſe multitudes of errours, Blaſphemies, and all kinds of prophaneneſs, which have in this laſt Age like a *mighty Deluge* overflown this Nation, ſo among ſeveral other ſins which have helped to open the Floodgates of all theſe impieties, we cannot but eſteem the diſuſe of family-inſtruction one of the greateſt. The two great Pillars upon which the kingdom of Satan is erected, and by which it is upheld, are ignorance and errour; The firſt ſtep of our manumiſſion from this ſpiritual thraldome conſiſts in having our *eyes opened, and being turned from darkneſs to light*; Acts 26. 18. How much the ſerious endeavours of Godly Parents and Maſters might contribute to an early ſeaſoning the tender years, of ſuch as are under their inſpection is abundantly evident, not only from their ſpecial influence upon them, in reſpect of their Authority over them, intereſt in them, continual preſence with them, and frequent opportunities of being helpful to them, but alſo from the ſad effects which by woful experience we find to be the fruit of the omiſſion of this duty. 'T were eaſie to ſet before you a cloud of *Witneſſes* the language of whoſe practiſe hath been not onely an eminent commendation of this duty, but alſo a ſerious exhortation to it. As *Abel though dead, yet ſpeaks* by his example to us for imitation of his faith, *&c.* Heb. 11. 1. So do the examples of *Abraham*, of *Joſhuah*, of the Parents of *Solomon*, of the grand-mother and Mother of *Timothy*, the Mother of *Auguſtine*, whoſe care was as well to nurſe up the Souls, as the

Bodies of their little ones, and as their pains herein was great, ſo was their ſucceſs no way unanſwerable.

We ſhould ſcarce imagine it, any better then an impertinency in this noon-day of the Goſpel, either to inform or perſwade in a duty ſo ex-expreſly commanded, ſo frequently urged, ſo highly encouraged, and ſo eminently owned by the Lord in all ages with his bleſſing, but that our ſad experience tells us this duty is not more needful then 't is of late neglected. For the reſtoring of this duty to its due obſervance give us leave to ſuggeſt this double advice.

The firſt concerns Heads of Families in reſpect of themſelves, That as the Lord hath ſet them in place above the reſt of their Family, they would labour in all wiſdom and ſpiritual Underſtanding to be above them alſo. 'T is an uncomely ſight to behold men in years Babes in knowledge, and how unmeet are they to inſtruct others, who need themſelves to be taught, which *be the firſt principles of the Oracles of God?* Heb. 5. 12. Knowledge is an accomplishment ſo deſirable that the Devils themſelves knew not a more taking bait by which to tempt our firſt Parents, then by the fruit of the *Tree of Knowledge: ſo ſhall you be as Gods, knowing good and evil.* 1 King. 5. 3. 9. When *Solomon* had that favour ſhewed him of the Lord, that he was made his own chuſer what to ask, he knew no greater mercy to beg then *wiſdom.* The underſtanding is the guide and Pilot of the whole man, that faculty which ſits at the ſtern of the Soul: but as the moſt expert guide may miſtake in the dark; ſo may the Underſtanding when it wants the light of knowledge; without *Knowledge the mind cannot be good,* Prov. 19. 2. nor the life good, nor the eternal condition ſafe, *My people are deſtroyed for lack of knowledge.* Ephes. 4. 18. Hoſ. 4. 6. 'Tis ordinary in Scripture to ſet prophaneſs and all kind of miſcarriages upon the ſcore of ignorance. Diſeaſes in the body have many times their riſe from diſtempers in the head, and exorbitances in practiſe from errours in Judgement, and indeed in every ſin there is ſomething both of ignorance and errour at the bottome, for did ſinners truly know what they do in ſinning, we might ſay of every ſin what the Apoſtle ſpeaks concerning that great ſin, had *they known him, they would not have crucified the Lord of glory,* did they truly know that every ſin is a provoking *the Lord to jealouſie,* a proclaiming war againſt heaven, *A crucifying the Lord Jeſus afreſh, a treaſuring up wrath unto themſelves againſt the Day of wrath,* and that if ever they be pardoned, it muſt be at no lower a rate then the price of his blood, it were ſcarce poſſible but ſin inſtead of alluring, ſhould affright, and inſtead of tempting, ſcarce. 'T is one of the Arch-devices and principal methods of Satan to deceive men into

into ſin; thus he prevailed againſt our firſt Parents, not as a Lyon, but as a Serpent, acting his enmity under a pretence of friendſhip, and tempting them to evil under an appearance of good, and thus hath he all along carried on his deſigns of darkneſs by transforming himſelf into an Angel of light, making poor deceived men in love with their miſeries, and hug their own deſtruction. A moſt ſoveraign antidote againſt all kind of errours, is to be grounded and ſetled in the faith: perſons unfixed in the true Religion are very receptive of a falſe, and they who are nothing in ſpiritual knowledge are eaſily made any thing. *Clouds without water are driven too and fro with every wind*, and Ships without ballaſt lyable to the violence of every tempeſt. But yet the knowledge we eſpecially commend is not a brain-knowledge, a meer ſpeculation, this may be in the worſt of Men, nay in the worſt of Creatures, the Devils themſelves, and that in ſuch an eminency, as the beſt of Saints cannot attain to, in this life of imperfection; but an inward, a ſavory, an heart knowledge, ſuch as was in that *Martyr*, who though she would not diſpute for Chriſt, could dye for him. This is that ſpiritual ſenſe and feeling of divine truths the Apoſtle ſpeaks of *Heb.* 5. 14. Having your ſenſes exerciſed, *&c.*

But alace, we may ſay of moſt Mens Religion, what learned *Rivet* ſpeaks concerning the errours of the *Fathers*, they *were not ſo much their own Errours, as the Errours of the times wherein they lived.* Thus do moſt men take up their Religion upon no better an account then *Turks* and *Papiſts* take up theirs, becauſe 't is the Religion of the times and places wherein they live, and what they take up thus ſlightly, they lay down as eaſily. Whereas an inward taſte and relish of the things of God is an excellent preſervative to keep us ſetled in the moſt unſetled times. Corrupt and unſavory Principles have great advantage upon us, above thoſe that are ſpiritual and ſound, the former being ſutable to corrupt nature, the latter contrary, the former ſpringing up of themſelves, the latter brought forth not without a painful induſtry. The ground needs no other Midwifery in bringing forth weeds then onely the neglect of the husbandmands hand to pluck them up; the Ayr needs no other cauſe of darkneſs, then the abſence of the Sun, nor Water of coldneſs, then its diſtance from the Fire, becauſe theſe are the genuine products of Nature. VVere it ſo well with the Soul (as ſome of the Philoſophers have vainly imagined) to come into the world as an *Ab raſa Tabula*, a meer blank or piece of white paper, on which neither any thing written nor any blots, it would then be equally receptive of good and evil, and no more averſe to the one then to the other, but how much worſe its condition indeed is, were

Rivet. Crit. Saer.

Scripture ſilent, every mans experience does evidently manifeſt. For who is there that knows any thing of his own heart, and knows not thus much, that the Suggeſtions of Satan have ſo eaſie and free admittance into our hearts, that our utmoſt watchfulneſs is too little to guard us from them, whereas the motions of Gods Spirit are ſo unacceptable to us, that our utmoſt diligence is too little to get our hearts open to entertain them. Let therefore the excellency, neceſſity, difficulty of true wiſdome, ſtir up endeavours in you, ſomewhat proportionable to ſuch an accomplishment, above *all getting, get underſtanding, and ſearch for Wiſdom as for hidden treaſures*; it much concerns you in reſpect of your ſelves.

Prov. 1. 7. Prov. 2.

Our ſecond Advice concerns heads of Families, in reſpect of their Families; whatever hath been ſaid already though it concerns every private Chriſtian that hath a Soul to look after, yet upon a double account it concerns Parents and Maſters, as having themſelves and others to look after. Some there are who becauſe of their ignorance cannot, others becauſe of their ſluggiſhneſs will not mind this duty. To the former we propound the method of *Joshua*, who firſt began with himſelf, and then is careful of his Family; To the latter we ſhall onely hint, what a dreadfull meeting thoſe parents and Maſters muſt have at that great day with their Children and Servants, when all that were under their inſpection, ſhall not onely accuſe them, but charge their eternal miſcarrying upon their ſcore. Never did any age of the Church enjoy ſuch choice helps as this of ours. Every age of the Goſpel hath had its *Creeds*, *Confeſsions*, *Catechiſms*, and ſuch Breviaries and Models of Divinity as have been ſingularly uſeful. Such forms of ſound words (however in theſe dayes decry'd) have been of uſe in the Church ever ſince God himſelf wrote the Decalogue as a ſummary of things to be done, and Chriſt taught us that prayer of his, as a directory what to ask. Concerning the uſefulneſs of ſuch compendiary Syſtems, ſo much hath been ſaid already by a learned Divine of this age, as is ſufficient to ſatisfie all who are not reſolved to remain unſatisfied.

Doctor *Tuckney* in his Sermon, on 2 Tim. 1. 13.

Concerning the particular excellency of theſe enſuing Treatiſes, we judge it unneedful to mention thoſe eminent teſtimonies which have been given them from perſons of known worth in reſpect of their judgements, Learning, and Integrity, both at home and abroad, becauſe themſelves ſpeak ſo much their own praiſe; gold ſtands not in need of varnish, nor Diamonds of painting: give us leave onely to tell you that we cannot but account it an eminent mercy to enjoy ſuch helps as theſe are; 'T is ordinary in theſe dayes for Men to ſpeak evil of things they know

not,

not, but if any are possessed with mean thoughts of these Treatises, we shall onely give the same counsel to them that *Philip* gives *Nathaniel*, *Come and see.* 'T is no small advantage the Reader now hath, by the Addition of Scriptures at large, vvhereby with little pains he may more profit, because with every truth he may behold its Scripture-foundation. And indeed considering what a *Babel* of Opinions, what a strange confusion of tongues there is this day, among them who profess they speak the language of *Canaan*, there is no intelligent person but will conclude that advice of the prophet, especially suited to such an age as this, *Isai.* 8. 20. *To the Law and to the testimony if they speak not according to this word, 't is because there is no light in them.* If the Reverend and Learned Composers of these ensuing Treatises were willing to take the pains of annexing Scripture-proofs to every truth, that the faith of people might not be built upon the dictates of men, but the Authority of God: So some considerable pains hath now been further taken in transcribing those Scriptures, partly to prevent that grand inconvenience, vvhich all former impressions, except the Latin, have abounded vvith, to the great perplexing and disheartning of the Reader; the misquotations of Scripture, the meanest Reader being able by having the words at large to rectifie whatever mistake may be in the printer in citing the particular place; partly to prevent the trouble of turning to every proof, vvhich could not but be very great, partly to help the memories of such vvho are vvilling to take the pains of turning to every proof, but are unable to retain vvhat they read, and partly that this may serve as a Bible Common place, the several passages of Scripture vvhich are scattered up and dovvn in the Word, being in this Book reduced to their proper head, and thereby giving light each to other. The advantages, you see, of this design are many and great. The vvay to spiritual knovvledge is hereby made more easie, and the ignorance of this age more inexcusable. John 4. 9.

If therefore there be any spark in you of love to God, be not content that any of yours should be ignorant of him vvhom you so much admire, or any haters of him vvhom you so much love. If there be any compassion to the Souls of them vvho are under your care, if any regard of your being found faithful in the day of Christ, if any respect to future generations, labor to sovv these seeds of knovvledge vvhich may grovv up in after times. That you may be faithfull herein, is the earnest prayer of

Henry Wilkinſon, *D.D. A. M.P.*
Charles Of-ſpring.
Arthur Jackſon.
John Croſſe.
Sam. Clark.
Sam. Slater.
William Whitaker.
John Fuller.
James Nalton.
Thomas Goodwin.
Matthew Pool.
William Bates.
John Loder.
Fran. Raworth.
Roger Drake.
William Taylor.
William Cooper.
William Jenkin.
Thomas Manton.
Thomas Jacomb.
George Griffiths.
Edward Perkins.
Ralph Venning.
Jeremiah Burvel.
Joſeph Church.
Haſ. Bridges.
Sam. Smith.
Sam. Rowles.
John Glaſcock.
Samuel Anneſley.
Thomas Gouge.
Leo. Cooke.
John Sheffeild.
Matthew Haviland.
William Blackmore.
Richard Kentish.
Alexander Pringle.
William Wickins.
Thomas Watſon.
John Jackſon.
John Seabrooke.
John Peachie.
Jam. Jollife.
Obadiah Lee.

The Contents of the CHAPTERS in the Confeſſion of FAITH.

Chap. I. *Of the Scriptures.*
II. *Of God and of the Holy Trinity.*
III. *Of Gods eternall decree.*
IV. *Of Creation.*
V. *Of Providence.*
VI. *Of the fall of Man, of Sin, and of the punishment thereof.*
VII. *Of Gods Covenant with Man.*
VIII. *Of Chriſt the Mediator.*
IX. *Of Free-Will.*
X. *Of Effectual Calling.*
XI. *Of Juſtification.*
XII. *Of Adoption.*
XIII. *Of Sanctification.*
XIV. *Of ſaving Faith.*
XV. *Of Repentance unto life.*
XVI. *Of Good Works.*
XVII. *Of the perſeverance of the Saints.*
XVIII. *Of the Aſſurance of Grace and Salvation.*
XIX. *Of the Law of God.*
XX. *Of Chriſtian Liberty, and Liberty of Conſcience.*
XXI. *Of Religious Worship, and the Sabbath-day.*
XXII. *Of Lawful Oaths and Vows.*
XXIII. *Of the Civil Magiſtrate.*
XXIV. *Of Marriage and Divorce.*
XXV. *Of the Church.*
XXVI. *Of the Communion of Saints.*
XXVII. *Of the Sacraments.*
XXVIII. *Of Baptiſm.*
XXIX. *Of the Lords Supper.*
XXX. *Of Church Cenſures.*
XXXI. *Of Synods and Councils.*
XXXII. *Of the ſtate of Men after Death, and of the Reſurrection of the Dead.*
XXXIII. *Of the laſt Judgement.*

A Grave

A Grave and ſerious Advice of the Miniſters of the Kirk of SCOTLAND, to Maſters of Families that they may govern according to the Word of God.

BEſides the Publick Worship in Congregations, mercifully eſtablished in this Land in great Purity; it is expedient and neceſſary, and ſecret worship of each perſon alone, and private worship of Families, be preſſed and ſet up; that with national Reformation the profeſſion and power of godlineſſe both perſonal and domeſtick be advanced.

I. And firſt for ſecret worship: It is moſt neceſſary, that every one a part and by themſelves be given to Prayer and Meditation, the unſpeakable benefit whereof is beſt known to them who are exerciſed therein, This being the mean whereby in a ſpecial way communion with God is entertained, and right preparation for all other dutyes obtained: And therefore it becometh not only Paſtors within their ſeveral Charges to preſs perſons of all ſorts to perform this duty Morning and Evening, and at other occaſions, but alſo it is incumbent to the head of every Family, to have a care that both themſelves and all within their charge be daily diligent herein.

II. The ordinary dutyes comprehended under the exerciſe of Piety, which should be in Families when they are convened to that effect, are theſe: Firſt, prayer and praiſes performed, with a ſpecial reference as well to the publick condition of the Kirk of God and this Kingdom, as to the preſent caſe of the Family, and every member thereof. Next, Reading of Scriptures with Catechizing in a plain way, that the underſtandings of the ſimpler may be the better enabled to profit under the publick Ordinances, and they made more capable to underſtand the Scriptures when they are read; together with godly conferences, tending to the edification of all the members in the moſt holy Faith; as alſo, admonition and rebuke upon juſt reaſons from thoſe who have authority in the Family.

III. As the Charge and office of interpreting the holy Scriptures is a part of the Miniſterial calling, which none (howſoever otherwiſe qualified) ſhould take upon him in any place, but he that is daily called thereunto by God and his Kirk. So in every Family where there is any that can read, the holy Scriptures ſhould be read ordinarily to the Family; and it is commendable that thereafter they confer, and by way of conference make ſome good uſe of what hath been read and heard, As for example, if any ſin be reproved in the word read, uſe may be made thereof, to make all the Family circumſpect and watchful againſt the ſame; or if any judgement be threatned or mentioned to have been inflicted in that portion of Scripture which is read, uſe may be made to make all the Family fear, leſt the ſame or a worſe judgement befall them, unleſs they beware of the ſin that procured it. And finally if any duty be required, or comfort held forth in a promiſe, uſe may be made to ſtir up themſelves to employ Chriſt for ſtrength to enable them for doing the commanded duty, and to apply the offered comfort; In all which the Maſter of the Family is to have the chief hand, and any member of the Family may propone a queſtion or doubt for reſolution.

IV. The head of the Family is to take care that none of the Family withdraw himſelf from any part of Family-worſhip. And ſeeing the ordinary performance of all the parts of family-worſhip belongeth properly to the head of the family, the Miniſter is to ſtir up ſuch as are lazy, and train up ſuch as are weak to a fitneſs for theſe exerciſes; It being alwayes free to perſons of quality to entertain one approved by the Presbytery for performing family Exerciſe: And in other families where the head of the family is unfit, that another conſtantly reſiding in the family, approved by the Miniſter and

Seſſion,

Seſſion, may be employed in that ſervice, wherein the Miniſter and Seſſion are to be countable to the Presbytery. And if a Miniſter by Divine providence be brought to any family, it is requiſite that at no time he convene a part of the family for worſhip, ſecluding the reſt; except in ſingular caſes ſpecially concerning theſe parties which (in Chriſtian prudence) need not or ought not to be imparted to others.

V. Let no idler who hath no particular calling, or vagrant perſon under pretence of a calling, be ſuffered to perform Worſhip in families to or for the ſame; ſeeing perſons tainted with errors, or aiming at diviſion, may be ready (after the manner) to creep into houſes, and lead captive ſilly and unſtable ſouls.

VI. At family-worſhip a ſpecial care is to be had, that each family keep by themſelves; neither requiring, inviting, nor admitting perſons from divers families, unleſs it be thoſe who are lodged with them, or at meal, or otherwiſe with them upon ſome lawfull occaſion.

VII. Whatſoever hath been the effects and fruits of meetings of perſons of divers families in the times of corruption or trouble (in which caſes many things are commendable, which otherwiſe are not tolerable,) yet when God hath bleſſed us with Peace & the purity of the Goſpel, ſuch meetings of perſons of divers families (except in the caſes mentioned in theſe directions) are to be diſapproved, as tending to the hinderance of the religious exerciſe of each family by it ſelf, to the prejudice of the Publick Miniſtry, to the renting of the families of particular Congregations, and (in progreſs of time) of the whole Kirk: beſides many offences which may come thereby to the hardning of the hearts of carnal men, and grief of the godly.

VIII. On the Lords day, after every one of the family apart, and the whole family together have ſought the Lord (in whoſe hands the preparation of mens hearts are) to fit them for the publick worſhip, and to bleſs to them the publick Ordinances, the Maſter of the family ought to take care that all within his charge repair to the publick Worſhip, that he and they may joyn with the reſt of the Congregation; And, the publick worſhip being finiſhed, after prayer he ſhould take an account what they have heard; and thereafter to ſpend the reſt of the time which they may ſpare in Catechizing, and in ſpiritual conferences upon the Word of God: Or elſe (going apart) they ought to apply themſelves to reading, meditation, and ſecret prayer, that they may confirm and encreaſe their communion with God; that ſo the profit which they found in the publick Ordinances may be cheriſhed and promoved, and they more edified unto eternal life.

IX. So many as can conceive Prayer, ought to make uſe of that gift of God; albeit thoſe who are rude and weaker may begin at a ſet form of prayer; but ſo, as they be not ſluggiſh in ſtirring up in themſelves (according to their dayly neceſſities) the Spirit of Prayer, which is given to all the children of God in ſome meaſure, To which effect they ought to be the more fervent, frequent in ſecret Prayer to God for enabling of their hearts to conceive, and their tongues to expreſs convenient deſires to God for their family, and in the mean time, for their greater encouragement, let theſe materials of prayer be mediated upon, and made uſe of, as followeth. Let them confeſs to God how unworthy they are to come in his preſence, and how unfit to worſhip his Majeſty; and therefore earneſtly ask of God the Spirit of prayer.

They are to confeſs their ſins, and the ſins of the family, accuſing, judging, and condemning themſelves for them, till they bring their ſouls to ſome meaſure of true humiliation.

They are to pour out their ſouls to God, in the Name of Chriſt, by the Spirit, for forgiveneſs of ſins, for grace to repent, to believe, and to live ſoberly, righteouſly, and godly, and that they may ſerve God with joy and delight, walking before him.

They are to give thanks to God for his many mercies to his people, and to themſelves, and eſpecially for his love in Chriſt, and for the light of the Goſpel.

They are to pray for ſuch particular benefits, Spiritual and Temporal, as they ſtand in need of for the time (whether it be Morning or Evening) as health or ſickneſs, proſperity or adverſity.

They ought to pray for the Kirk of Chriſt in general, for all the reformed Kirks, and for this Kirk in particular, and for all that ſuffer for the Name of Chriſt, for all our Superiors, and their Children, for the Magiſtrates, Miniſters, and whole body of the Congregation whereof they are Members, as well for their Neighbours abſent in their lawful affairs, as for thoſe that are at home.

The Prayer may be cloſed with an earneſt deſire, that God may be glorified in the coming of the Kingdom of his Son, and in the doing of his Will; and with aſſurance that themſelves are accepted, and what they have asked according to his Will ſhall be done.

X. Theſe exerciſes ought to be performed in great ſincerity, without delay, laying aſide all exerciſes of worldly buſineſs or hinderances, notwithſtanding the mockings of Atheiſts, and prophane men; in reſpect of the great mercies of God to this Land, and of his ſevere Correction, wherewith lately he hath exerciſed us: And to this effect, perſons of eminency (and all Elders of the Kirk) not only ought to ſtir up themſelves and their Families to diligence herein, but alſo to concur effectually, that in all other Families, where they have power and charge, the ſaid exerciſes be conſcionably performed.

XI. Beſides the ordinary duties in Families, which are above mentioned, extraordinary duties both of Humiliation and Thankſgiving are to be carefully performed in Families, when the Lord by extraordinary occaſions (private or publick) calleth for them.

XII. Seeing the Word of God requireth, That we ſhould conſider one another to provoke unto love and good works; Therefore at all times, and ſpecially in this time, wherein prophaneſſe abounds, and Mockers walking after their own luſts, think it ſtrange that others run not with them to the ſame exceſs of riot. Every Member of this Kirk ought to ſtir up themſelves, and one another to the duties of mutual Edification, by Inſtruction, Admonition, Rebuke, exhorting one another to manifeſt the grace of God, in denying ungodlineſs and worldly luſts, and in living godlily, ſoberly, and righteouſly in this preſent world, by comforting the feeble-minded, and prayieg with or for one another; Which duties reſpectively are to be performed upon ſpecial occaſions offered by Divine Providence; as namely, when under any calamity, groſſe or great difficulty, counſel or comfort is ſought, or when an Offender is to be reclaimed by private Admonition, and if that be not effectual, by joyning one or two more in the Admonition, according to the rule of Chriſt, that in the mouth of two or three witneſſes every word may be eſtabliſhed.

XIII. And becauſe it is not given to every one to ſpeak a word in ſeaſon to a wearied or diſtreſſed conſcience, it is expedient, that a perſon (in that caſe) finding no eaſe after the uſe of ordinary means private and publick, have their addreſſe to their own Paſtor, or ſome experienced Chriſtian: but if the perſon troubled in Conſcience be of that condition, or of that ſex, that Diſcretion, Modeſty, or fear of ſcandal, requireth a godly, grave, and ſecret Friend to be preſent with them in their ſaid addreſs, it is expedient that ſuch a Friend be preſent.

XIV. When Perſons of divers Families are brought together by Divine Providence, being abroad upon their particular Vocations, or any neceſſary occaſions, as they would have their Lord their God with them whitherſoever they go, they ought to walk with God, and not neglect the duties of Prayer and Thankſgiving, but take care that the ſame be performed by ſuch as the Company ſhall judge fitteſt; and that they likewiſe take heed that no corrupt communication proceed out of their mouth, but that which is good to the uſe of edifying, that it may miniſter grace to the Hearers.

The drift and ſcope of all theſe directions, is no other but that upon the one part, the power and practiſe of godlineſs among all the Miniſters and Members of this Kirk, according to their ſeveral places and vocations, may be cheriſhed and advanced, and all impiety and mocking of religious Exerciſes ſuppreſſed; And upon the other part, that under the name and pretext of Religious Exerciſes no ſuch Meetings or Practiſes be allowed, as are apt to breed Error, Scandal, Schiſm, contempt or mis-regard of the publick ordinances and Miniſters, or neglect of the duties of particular callings, or ſuch other evils as are the works not of the Spirit, but of the Fleſh, and are contrary to truth and peace.

A. KER.

CHRISTIAN READER.

I Cannot ſuppoſe thee to be ſuch a ſtranger in England, as to be ignorant of the general complaint concerning the decay of the power of godlineſs, and more eſpecially of the great corruption of youth; Where ever thou goeſt thou wilt hear men crying out of bad Children, and bad Servants, whereas indeed the ſource of the miſchief muſt be ſought a little higher, 't is bad Parents and bad Maſters that make bad Children and bad Servants, and we cannot blame ſo much their untowardneſs as our own negligence in their education.

The Devil hath a great ſpight at the Kingdom of Chriſt, and he knoweth no ſuch compendious way to cruſh it in the Egg, as by the perverſion of youth, and ſupplanting Family-duties; he ſtriketh at all duties, thoſe which are publick in the aſſemblies of the Saints, but theſe are too well guarded by the ſolemne injunctions and dying charge of Jeſus Chriſt, as that he ſhould ever hope totally to ſubvert and undermine them; but at Family-duties he ſtriketh with the more ſucceſs, becauſe the inſtitution is not ſo ſolemne, and the practiſe not ſo ſeriouſly and conſcientiouſly regarded as it ſhould be, and the omiſſion is not ſo liable to notice and publick cenſure: Religion was firſt hatched in Families, and there the Devil ſeeketh to cruſh it; the Families of the Patriarchs were all the Churches God had in the World for the time, and therefore (I ſuppoſe) when Cain went out from Adams family, he is ſaid to go out from the face of the Lord, Geneſ. 4. 16. Now the Devil knoweth that this is a blow at the root, and a ready way to prevent the ſucceſſion of Churches; if he can ſubvert Families, other ſocieties and communities will not long flourish and ſubſiſt with any power and vigour: for there is the ſtock from whence they are ſupplied both for the preſent and the future, for the preſent a Family is the Seminary of Church and State, and if Children be not well principled, there all miſcarrieth; a fault in the firſt concoction is not mended in the ſecond, if youth be bred ill in the Family, they prove ill in Church and Common-wealth, there is their firſt making or marring, and the preſage of their future lives to be thence taken, Proverb. 20. 11. By family diſcipline Officers are trained up for the Church, 1 Tim. 3. 4. One that ruleth well his own houſe, &c. and there are men bred up in ſubjection and obedience. 'Tis noted Acts 21. 5. that the Diſciples brought Paul on his way with their Wives and Children, their Children probably are mentioned to intimate that their Parents would by their own example and affectionate farewell to Paul breed them up in a way of reverence, and reſpect to the Paſtors of the Church.

For the future, 't is comfortable certainly to ſee a thriving nurſery of young plants, and to have hopes that God ſhall have a people to ſerve him when we are dead and gone, the people of God comforted themſelves in that, Pſalm 102. 28. the Children of thy ſervants ſhall continue, &c.

Upon all theſe conſiderations how carefull ſhould Miniſters and Parents be to traine up young ones whileſt they are yet pliable, and like wax, capable of any forme and impreſſion, in the knowledge and fear of God; and betimes to inſtill the principles of our moſt holy Faith, as they are drawn into a ſhort ſumme in Catechiſmes, and ſo altogether layed in the view of conſcience; ſurely theſe ſeeds of truth planted in the

field of memory, *if they work nothing else, will at least be a great check and bridle to them, and as the casting in of cold water doth stay the boyling of the pot, somewhat allay the fervour of foolish lusts and passions.*

I had upon entreaty resolved to recommend to thee with the greatest earnestnesse the work of catechising, *and as a meet help, the* usefulness of this Book as thus Printed *with the Scriptures at large: but meeting with a* private Letter *of a very learned and godly Divine, wherein that work is excellently done to my hands, I shall make bold to transcribe a part of it, and offer it to publick view.*

The Author having bewailed the great distractions, corruptions, *and* divisions *that are in the Church, he thus represents the* Cause *and* Cure. Among others, a principal cause of these mischiefs, is the great and common neglect of the Governours of Families in the discharge of that duty which they owe to God for the souls that are under their charge, especially in teaching them the Doctrine of Christianity. Families are Societies that must be sanctified to God as well as Churches: And the Governours of them have as truely a charge of the souls that are therein, as Pastors have of the Churches. But alace, how little is this considered or regarded. But while negligent Ministers are (deservedly) cast out of their places, the negligent Masters of Families take themselves to be almost blameless. They offer their Children to God in Baptisme, and there they promise to teach them the Doctrine of the Gospel, and bring them up in the nurture of the Lord; but they easily promise, and easily break it; and educate their Children for the World and the flesh, and they have renounced these, and dedicated them to God. This Covenant-breaking with God, and betraying the Souls of their children to the Devill, must lie heavy on them here or hereafter. They beget Children, and keep Families, meerly for the World and the flesh; but little consider what a charge is committed to them, and what it is to bring up a Child for God, and govern a Family as a sanctified society. O how sweetly and successively would the work of God go on, if we would but all joyn together in our several places to promote it. Men need not then run without sending to be Preachers: but they might find that part of the work that belongeth to them to be enough for them, and to be the best that they can be imployed in. Especially Women should be careful of this duty, because as they are most about their Children, and have early and frequent opportunities to instruct them, so this is the principal service they can do to God in this World; being restrained from more publick work. And doubtless many an excellent Magistrate hath been sent into the Common-wealth, and many an excellent Pastor into the Church, and many a precious Saint to Heaven, through the happy preparations of a holy Education, perhaps by a Woman that thought her self useless and unserviceable to the Church. Would Parents but begin betimes, and labour to affect the hearts of their Children with the great matters of everlasting life, and to acquaint them with the substance of the Doctrine of Christ, and when they find in them the knowledge and love of Christ, would bring them then to the Pastors of the Church to be tried, confirmed and admitted to the further Priviledges of the Church, what happy well-ordered Churches might we have? Then one Pastor need not be put to do the work of two or three hundred or thousand Governours of Families; even to teach their Children those Principles which they should have taught them long before: Nor should we be put to preach to so many miserable ignorant Souls, that be not prepared by education to under-

understand us: Nor should we have need to shut out so many from Holy Communion upon the account of ignorance, that yet have not the grace to feel it, and lament it, nor the wit and patience to wait in a learning state, till they are ready to be fellow-Citizens with the Saints, and of the Houshold of God. But now they come to us with aged self-conceitednesse, being past Children, and yet worse then Children still; having the ignorance of Children, but being over-grown the teachableness of Children; and think themselves wise, yea wise enough to quarrel with the wisest of their Teachers, because they have lived long enough to have been wise, and the evidence of their knowledge is their aged ignorance: And they are readier to fly in our faces for Church-Priviledges, then to learn of us, and obey our Instructions till they are prepared for them, that they may do them good; like snappish Curres that will snap us by the fingers for their meat, and snatch it out of our hands, and not like Children, that stay till we give it them. Parents have so used them to be *unruly*, that Ministers have to deal but with too few but the *unruly*. And it is for want of this laying the foundation well at first, that Professors themselves are so ignorant as most are, and that so many, especially of the younger sort, do swallow down almost any errour that is offered them, and follow any Sect of Dividers that will entice them, so it be but done with earnestnesse and plausibility. For alace! though by the grace of God, their hearts may be changed in an hour, (when ever they understand but the essentials of the Faith,) yet their understandings must have time and diligence to furnish them with such knowledge, as must stablish them, and fortifie them against deceits. Upon these and many the like considerations, we should entreat all Christian Families, to take more pains in this necessary work; and to get better acquainted with the substance of Christianity. And to that end (taking along some moving Treatises to awake the heart,) I know not what work should be fitter for their use, then that compiled by the Assembly at *Westminster*. A Synod of as Godly, judicious Divines (notwithstanding all the bitter words which they have received from discontented and self-conceited men,) I verily think, as ever *England* saw. Though they had the unhappinesse to be employed in calamitous times, when the *voise* of wars did stop mens ears, and the *licentiousness* of wars, did set every wanton tongue and pen at liberty to reproach them, and the *prosecution* and *event* of those wars, did exasperate partial discontented men, to dishonour themselves by seeking to dishonour them: I dare say, if in the dayes of old, when Councils were in power and account, they had had but such a Council of Bishops, as this of *Presbyters* was, the fame of it for learning and holiness, and all Ministerial abilities, would with very great honour have been transmitted to posterity.

I do therefore desire that all Masters of Families would first study well this work themselves; and then teach it their Children and Servants, according to their several capacities. And if they once understand these grounds of Religion, they will be able to read other books more understandingly, and hear Sermons more profitably, and confer more judiciously, and hold fast the Doctrine of Christ more firmly, then ever you are like to do, by any other course. First, let them read and learn the Shorter *Catechisme*, and next the Larger, and lastly, read the Confession of Faith.

Thus far he; whose name I shall conceal (though the excellency of the matter, and pressing stile will easily discover him) because I have published it without his privity and consent, though I hope, not against his liking and approbation. I shall add no more, but that I am

Thy Servant

In the Lords work.

THO. MANTON.

TO THE RIGHT HONORABLE THE LORDS

And Commons Aſſembled in PARLIAMENT;

The humble Advice of the Aſſembly of Divines now, by Authority of Parliament, *ſitting at* Weſtminſter.

Concerning a Confeſſion of Faith.

CHAP. I.

Of the holy Scripture.

ALthough the Light of Nature, and the works of Creation and providence do ſo far manifeſt the goodneſs, wiſdome, and power of God, as to leave men unexcuſable (*a*); yet are they not ſufficient to give that knowledge of God and of his *Will*, which is neceſſary unto ſalvation (*b*). Therefore it pleaſed the Lord, at ſundry times, and in divers manners, to reveal himſelf, & to declare that his Will unto his Church (*c*); and afterwards for the better preſerving and propagating of the Truth, and for the more ſure eſtabliſhment and comfort of the Church againſt the corruption of the flesh, and the malice of Satan and of the world, to commit

(*a*) Rom. 2.14, 15. v. 14. *for when the Gentiles which have not the Law, do by nature the things contained in the Law, theſe having not the Law, are a Law unto themſelves*, v.15. which ſhew the work of the *Law written in their hearts, their conſcience* alſo *bearing witneſs*, and *their thoughts the mean while accuſing, or elſe excuſing one another*, Rom.1.19,20. v.19. Becauſe that which *may be known of God, is manifeſt in them*, for God hath *ſhewed it* unto them. verſ.20. For the inviſible things of him, from the Creation of the World are *clearly ſeen*, being underſtood by the things that are made, even his eternal power and Godhead, ſo *that they are without excuſe*, Pſalm 19 1:2.3. v.1. The heavens *declare the glory* of God, and the firmament *ſheweth* his *handy work*. v.2. Day unto day uttereth *ſpeech*, and night unto night ſheweth *knowledge*, v.3. There is no *ſpeech nor language*, where *their voice is not heard*. Rom. 1. 32. Who *knowing* the judgment of God, that they which commit ſuch things are *worthy of death*, not only *do the ſame*, but have *pleaſure* in them that do them. Rom. 2. 1. therefore thou art *inexcuſable*, O man whoſoever thou art that judgeſt, for wherein thou judgeſt another, thou condemneſt thy ſelf, for thou that judgeſt doeſt the ſame things. (*b*) 1 *Cor.* 1. 21. for after that in the wiſdom of God the world by *wiſdom knew not God*, It pleaſed God by the fooliſhneſs of preaching to ſave them that believe, 1 Cor.2.13.14. v. 13. which things alſo we ſpeak not in the words which *mans wiſdom teacheth*, But which the Holy Ghoſt teacheth, comparing ſpiritual things with ſpiritual. V. 14. But the *natural man* receiveth not the things of the Spirit of God, for they are *fooliſhneſs unto him*, neither can he know them, becauſe they are *ſpiritually diſcerned*. (*c*) Heb.1.1. God who *at ſundry times*, and in *ſundry times, and in divers manners* ſpake in times paſt unto the Fathers by the Prophets.

commit

commit the ſame wholly unto writing (*d*): which maketh the holy Scripture to be moſt neceſſary (*e*); thoſe former wayes of Gods reveal-ing his will unto his people, being now ceaſed (*f*).

(*d*) 1 Prov. 22. 19,20,21. v.19. that thy truſt may be in the Lord, I have *made known* to thee this day, even to thee. v. 20. have not I *written* to thee excellent things in counſels and knowledge: v.21. that I might make thee *know the certainty* of the words of truth, that thou might-eſt anſwer the words of truth to them that ſend to thee? Luke 1.3,4. v.3. It ſeemed good to me alſo having had perfect underſtanding of all things from the very firſt, to write unto thee in order moſt excel-lent *Theophilus*. v. 4. that thou mighteſt *know the certainty* of thoſe things, wherein thou haſt been in-ſtructed. Rom. 15. 4. for whatſoever things were written aforetime, *were written* for our learning, that we through patience and comfort of the Scriptures, might have hope. Matth. 4.4,7,10. v.4. But he an-ſwered and ſaid, *it is written*, man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God. v.7. Jeſus ſaid unto him, it is written again, thou ſhalt not tempt the Lord thy God, v. 10. then ſaith Jeſus unto him, get thee hence Satan, for it *is written*, thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. Iſai. 8. 19,20. v. 19. And when they ſhall ſay unto you ſeek unto them that have familiar ſpirits, and unto wizards that peep, and that mutter, ſhould not a people ſeek unto their *God*, for the living to the dead? v.20. to the Law, and to the Teſtimony, If they ſpeak not according to *this word*, it is becauſe there is no light in them. (*e*) 2 *Tim.* 3. 15. And that from a child thou *haſt known the holy Scriptures*, which are able to make thee *wiſe unto Salvation* through faith which is in Chriſt Jeſus. 2 Pet. 1. 19. we have alſo a *more ſure word of Prophecy*, whereunto ye do *well* that ye *take heed*, as to a light that ſhineth in a dark place, untill the day dawn, and the day-ſtar ariſe in your hearts. (*f*) Heb. 1. 1, 2. v. 1. God who at *ſundry times*, and in *divers manners* ſpake in *times paſt unto the Fathers* by the *Prophets*, v. 2. hath in theſe *laſt dayes ſpoken* unto us *by his Son*, whom he hath appointed heir of all things, by whom alſo he made the worlds.

II. Under the name of holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Teſtament, which are theſe.

Of the Old Teſtament.

Geneſis.	*II. Chronicles.*	*Daniel.*
Exodus.	*Ezra.*	*Hoſea.*
Leviticus.	*Nehemiah.*	*Joel.*
Numbers.	*Eſther.*	*Amos.*
Deuteronomy.	*Job.*	*Obadiah.*
Joshua.	*Pſalms.*	*Jonah.*
Judges.	*Proverbs.*	*Micah.*
Ruth.	*Eccleſiaſtes.*	*Nahum.*
I. Samuel.	*The Song of Songs.*	*Habakkuk.*
II. Samuel.	*Iſaiah.*	*Zephaniah.*
I. Kings.	*Jeremiah.*	*Haggai.*
II. Kings.	*Lamentations.*	*Zechariah.*
I. Chronicles.	*Ezekiel.*	*Malachi.*

Of the New Teſtament.

Matthew.	*Pauls Epiſtle to the Romans.*	*Philippians.*
Mark.	*Corinthians I.*	*Coloſſians.*
Luke.	*Corinthians II.*	*Theſſalonians I.*
John.	*Galatians.*	*Theſſalonians II.*
The Acts of the Apoſtles.	*Epheſians.*	*To Timothy I.*

To Timothy II. *The Epiſtle of James.* *Epiſtles of John.*
To Titus. *The firſt and ſecond Epiſtles* *The Epiſtle of Jude.*
To Philemon. *of Peter.* *The Revelation.*
The Epiſtle to the Hebrews. *The firſt, ſecond, and third*

All which are given by inſpiration of God, to be the Rule of faith and life (*g*).

(*g*) Luke 16. 29,31. ver. 29. *Abraham* ſaith unto him, they *have Moſes* and *the Prophets*, let them *hear* them. ver. 31.] And he ſaid unto him, If they hear not *Moſes and the Prophets*, neither will they be perſwaded, though one roſe from the dead. *Eph.* 2. 20. And are built upon the *foundation* of the *Apoſtles and Prophets*, Jeſus Chriſt himſelf being the chief *corner ſtone*. Rev. 22. 18, 19. verſe 18.] for I teſtifie unto every man that heareth the words of the *Prophecy* of this Book, if any man *ſhall add* unto theſe things, God ſhall add unto him the plagues that are written in this book, v. 19.] And if any man ſhall take away from the words of the book of *this Prophecie*, God ſhal take away his part out of the book of life, and out of the holy City, and from the things which are written in this book. 2 *Tim.* 3 16. All Scripture is *given by inſpiration of God*, and is profitable for *doctrine*, for *reproof*, for *correction*, for *inſtruction in righteouſneſs*.

III. The Books commonly called Apocrypha, not being of Divine inſpiration, are no part of the Canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwiſe approved, or made uſe of, then other humane Writings (*h*).

(*h*) Luke 24. 27. 43. ver. 27.] And *beginning* at *Moſes and all the Prophets* he *expounded* unto them in all the Scriptures, the things concerning himſelf. ver. 44.] And he ſaid unto them, theſe are the words which I ſpake unto you, while I was yet with you, that all things muſt be fullfilled, which *are written* in *the Law of Moſes, and in the Prophets*, and in the *Pſalms* concerning *me*. Rom. 3. 2. Much every way, chiefly becauſe unto them were committed the *Oracles of God*. 2 Pet. 1. 21. for the Prophecy *came not* in old time by the *will of man*, but *holy men God* ſpake as they were moved *by the holy Ghoſt*.

IV. The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the Teſtimony of any man, or Church; but wholly upon God (who is truth it ſelf) the Author thereof; and therefore it is to be received, becauſe it is the Word of God (*i*).

(*i*) 2 Pet. 1. 19. 21. ver. 19.] we have alſo a *more ſure word of Prophecie*, whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, untill the day dawn, and the day-ſtar ariſe in your hearts. V. 21.] for the Prophecy came not in old time by the will of man, but *holy men of God ſpake* as they were *moved by the Holy Ghoſt*. 2 Tim. 3. 16. All Scripture is *given by inſpiration of God*, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs. 1 Joh. 5. 9. If we receive the witneſs of men, the *witneſs of God is greater*, for this is the witneſs of God, which he hath teſtified of his Son. 1 *Theſ.* 2. 13. for this cauſe alſo thank we God without ceaſing, becauſe when ye received the *Word of God* which ye heard of us, ye received it not *as the word of men*, (but as it is in truth) *the Word of God*, which effectually worketh alſo in you that believe.

We may be moved and induced by the Teſtimony of the Church, to an high and reverent eſteem of the Holy Scripture (*k*). And the heavenlineſs of the Matter, the efficacy of the Doctrine, the majeſty of the Stile, the conſent of all the Parts, the Scope of the whole (which is, to give all glory to God,) the full diſcovery it makes of the only way of mans ſal-

(*k*) 1 Tim. 3. 15. But if I tarry long that thou may'ſt know how thou oughteſt to behave thy ſelf in the houſe of God, which is the Church of the living God, the *pillar and ground of the truth*.

vation, the many other incomparable Excellencies, and the intire perfection thereof, are Arguments whereby it doth abundantly evidence it self to be the word of God; yet notwithstanding our full perswasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the holy Spirit, bearing witness by, and with the word in our hearts (l).

(l) 1 Joh. 2. 20. 27. ver. 20. but ye have an *unction from the holy one*, and ye know all things. V. 27.] but the *anointing* which ye have received of him *abideth in you*, and ye need not that any man teach you; But as the same anointing teacheth you of all things, and is truth, and is no lye, and even as it hath taught you, ye shall abide in him. *John* 16. 13. 14. v. 13.] howbeit when he the *Spirit of truth* is come, he will guide you into all truth, for he shall not *speak of himself*, but whatsoever he *shall hear*, *that shall he speak*, and he will shew you things to come. V. 14.] he shal glorifie me, for he *shall receive* of *mine*, and shall shew it unto you. 1 Cor. 2. 10, 11, 12. v. 10.] but God hath *revealed them* to *us by his Spirit*, for the *Spirit searcheth all things*, yea the deep things of God. V. 11.] for what man knoweth the things of a man, save the spirit of man which is in him, even so the *things of God* knoweth no man, but *the Spirit of God*. V. 12.] now we have received not the spirit of the World, but the *Spirit which is of God*, that we might *know* the things that are freely given to us of God. *Isai.* 59. 21. as for me this is my Covenant with them saith the Lord, *my Spirit that is upon thee*, *and my words* which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever.

(m) 2 Tim. 3. 15. 16. 17. vers. 15.] And that from a Child thou hast known the *holy Scriptures*, which are *able* to make *thee wise unto salvation* through Faith, which is in Christ Jesus. V. 16.] all Scripture is given by inspiration of God, and is *profitable* for Doctrine, for reproof, for correction, for instruction in righteousness. V. 17.] that the man of God may be *perfect*, *throughly furnished unto all good works*. Galat. 1. 8, 9. v. 8.] But though we or an Angel from heaven *preach any other Gospel* unto you, then that which we have preached unto you let him be accursed. V. 9. as we said before, so say I now again; If any man *preach any other Gospel* unto you, then that ye have received let him be accursed. 2 *Thes.* 2. 2. that ye be not soon shaken in mind, or be troubled, *neither by Spirit*, *nor by word*, *nor by letter*, as from us, as that the day of Christ is at hand. (n) John 6. 45. It is written in the Prophets, and they shall be all *taught of God*, every man therefore that hath heard, and hath *learned of the Father* cometh unto me. 1 Cor. 2. 9, 10, 11, 12. v 9.] but as it is written, eye *hath not seen*, *nor ear heard*, neither have *entred into the heart of man*, the things which God hath prepared for them that love him. V. 10.] But God hath *revealed them* unto us by *his Spirit*, for the Spirit searcheth all things, yea the deep things of God. V. 11.] for what man knoweth the things of a man, save the spirit of man which is in him? even so *the things of God knoweth* no man, but *the Spirit of God*. V. 12.] now we have received not the spirit of the world, but the *Spirit which is of God*, that *we might know the things* that are freely given to us of God. (o) 1 Cor. 11. 13, 14. v. 13.] Judge in your selves, *is it comely* that a woman pray unto God uncovered. V. 14.] doth not even *nature it self teach you*, that if a man have long hair, it is a shame unto him. 1 Cor. 14. 26. 40. vers. 26.] How is it then brethren, when you come together every one of you hath a Psalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation, let *all things be done unto edifying*. V. 40.] Let all *things be done decently and in order*.

VII. All

VII. *All* things in Scripture are not alike plain in themſelves; nor alike clear unto all (*p*): yet thoſe things which are neceſſary to be known, believed, and obſerved for ſalvation, are ſo clearly propounded and opened in ſome place of Scripture or other, that not only the Learned, but the unlearned, in a due uſe of the ordinary means, may attain unto a ſufficient underſtanding of them (*q*).

(*p*) 2 Pet. 3.16. As alſo in all his Epiſtles ſpeaking in them of theſe things, in which are ſomethings *hard to be underſtood*, which they that are *unlearned and unſtable wreſt*, as they do alſo the other Scriptures, *unto their own deſtruction*. (*q*) Pſalm 119. 105, 130. v. 105.] thy *word* is a *Lamp* unto my Feet, *and a light* unto my Path. V. 130.] the entrance of thy words giveth *light*, it giveth *underſtanding unto the ſimple*.

VIII. The Old Teſtament in Hebrew (vvhich vvas the Native Language of the people of God of old,) and the New Teſtament in Greek, (vvhich at the time of the writing of it vvas moſt generally known to the Nations) being immediately inſpired by God, and by his ſingular care and providence kept pure in all ages, are therefore authentical (*r*); ſo as in all contraverſies of Religion, the Church is finally to appeal unto them (*ſ*). But becauſe theſe Original Tongues are not known to all the people of God, vvho have right unto, and intereſt in the Scriptures, and are commanded in the fear of God, to read and ſearch them (*t*), therefore they are to be tranſlated into the vulgar Language of every Nation unto vvhich they come (*u*), that the Word of God dwelling plentifully in all, they may vvorship him in an acceptable manner (*w*); & through patience and comfort of the Scriptures may have hope (*x*).

(*r*) Matt. 5.18. for verily I ſay unto you, till heaven & earth paſs, *one jot, or one tittle ſhall in no wiſe paſſe from the Law, till all be fulfilled.* (*ſ*) Iſai. 8. 20. *to the Law, and to the Teſtimony.* If they ſpeak not according to *this word*, it is becauſe there is no light in them. Acts 15.15. And to this *agree the words of the Prophets*, as it is written. John 5.39,46. verſe 39.] *Search the Scriptures*, for in them ye think ye have eternal life, and they are they which teſtifie of me. v.46] for had ye *believed Moſes*, ye would have believed me, *for he wrote of me.* (*t*) John 5. 39. *ſearch the Scriptures*, for in them ye think ye have eternal life, and they are they that teſtifie of me, (*u*) 1 Cor. 14.6,9,11,12,24,27,28 verſe 6.] Now brethren, If I come unto you *ſpeaking with tongues*, what ſhall I profit you, except I ſhall ſpeak to you either by revelation, or by knowledge, or by propheſying, or by Doctrine. verſe 9.] So likewiſe you, except ye utter by the tongue *words eaſie to be underſtood*, how ſhall it be known what is ſpoken, for ye ſhall ſpeak into the air, verſe 11.] therefore if I *know not the meaning of the Voyce*, I ſhall be unto him that ſpeaketh a *Barbarian*, and he that ſpeaketh ſhall be a *Barbarian* unto me. verſe 12.] Even ſo ye foraſmuch as ye are zealous of ſpiritual gifts, ſeek that ye may excell to the *edifying of the Church*. verſe 24.] But if all *Propheſie*, and there come in one that believes not, or one *unlearned*, *he is* convinced of all, he is judged of all. verſe 27.] If any man ſpeak in an unknown tongue, let it be by two, or at moſt by three, and that by courſe, and *let one interpret*. verſe 28.] But if there *be no interpreter*, let him keep *ſilence in the Church*; and let him ſpeak to himſelf and to God. (*w*) Col. 3.16. Let the Word of Chriſt *dwell in you richly in all wiſdome*, teaching and admoniſhing one another in Pſalms, and Hymns, and ſpiritual Songs, ſinging with *grace in your hearts* to the Lord. (*x*) Rom. 15 4. for whatſoever things were written aforetime, were written for our learning, that we *through patience and comfort of the Scriptures might have hope*.

IX. The infallible rule of interpretation of Scripture, is the Scripture it ſelf; and therefore vvhen there is a queſtion about the true and full ſenſe of any Scripture (vvhich is not manifold, but one) it muſt be

(y) 2 Pet.1,20. 21. Knowing this first, that no Prophecy of the Scripture, is *of any private interpretation.* verse 21.] for the Prophecy came not in old time by *the will of man*, but holy men of God spake as they were *moved by the holy Ghost.* Acts 15.15,16. v.15.] And *to this agree the words of the Prophets*, as it is written. verse 16] After this I will return, and will build again the Tabernacle of *David* which is fallen down, and I will build again the ruines thereof, and I will set it up.

searched and known by other places that speak more clearly ( ).

(z) Matth. 22. 29, 31. v. 29.] Jesus answered and said unto them. Ye do *erre not knowing the Scriptures*, not the power of God. v.31.] But as touching the resurrection of the dead, *have you not read* that which was spoken to you by God, saying. *Ephes.*2.20. And are built upon the *foundation of the Prophets and Apostles*, Jesus Christ himself being the chief corner-stone. *Acts* 28.25. And when they agreed not among themselves, they departed after that *Paul* had spoke one word, well *spake the holy Ghost* by *Esaias* the Prophet unto our Fathers.

X. The Supreme Judge, by which all contraversies of Religion are to be determined, and all Decrees of Councils, Opinions of Antient Writers, Doctrines of men, and private spirits are to be examined; and in Whose sentence we are to rest; can be no other but the Holy Spirit speaking in the Scripture (z).

CHAP. II.

Of God, and of the Holy Trinity.

(a) Deut. 6. 4. Hear, O *Israel*, the Lord *our God is one Lord.*

THere is but one onely (a), living and true God (b), who is infinite in being and perfection (c), a most pure Spirit (d), invisible (e), without body, parts (f), or passions (g),

1 Cor.8.4,6. v. 4.] As concerning therefore the eating of those things that are offered in Sacrifice unto Idols, we know that an Idol is nothing in the World, and that there is *none other God but one.* verse. 6.] But *to us there is but one God* the Father, of whom are all things, and we in him, and one Lord Jesus Christ by whom are all things, and we by him. (b) 1 Thes. 1. 9. for they themselves shew of us what manner of entring in we had unto you, and how ye turned to God from Idols to serve *the living and true God.* Jer.10.10. But the Lord is the *true God, he is the living God*, and an everlasting King. (c) Job 11.7,8,9. v.7.] canst thou by searching find out God, *canst thou find out the Almighty unto perfection*? v.8.] It is as *high as heaven*, what canst thou do, *deeper then hell*, what canst thou know? v.9. The measure thereof *is longer then the earth, and broader then the sea.* Job 26. 14. Lo these are parts of his wayes, but *how little a portion is heard of* him, but the *thunder of his power who can understand*? (d) John 4. 24. *God is a Spirit*, and they that worship him, must worship him in Spirit and in truth, (e) 1 Tim. 1. 17. now unto the King eternal, immortal, *invisible*, the only wise God, be honour and glory for ever and ever, *Amen.* (f) Deut.4.15,16. verf.15.] take ye therefore good heed unto your selves, for *ye saw no manner of similitude* on the day that the Lord spake unto you in *Horeb*, out of the midst of the fire. v.16.] Lest ye corrupt your selves, and *make you a graven Image, the similitude of any figure*, the likeness of Male or Female. John 4. 24. *God is a Spirit*, and they that worship him, must worship him in Spirit and in Truth. Luke 24. 39. behold my hands and my feet, that it is I my self, handle me and see, For a *Spirit hath not flesh and bones as ye see me have.* (g) Acts 14.11,15. v.11.] And when the people saw what *Paul* had done, they lift up their voyces saying in the speech of *Lycaonia*, *the gods are come down to us* in the likeness of men. v.15.] And sayings, Sirs, why do ye these things, *we* also *are men of like passions* with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein.

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immutable (*h*), immenſe (*i*), eternal (*k*), incomprehenſible (*l*), almighty (*m*), moſt wiſe (*n*), moſt holy (*o*), moſt free (*p*), moſt abſolute (*q*), working all things according to the Council of his own immutable and moſt righteous Will (*r*), for his own glory (*ſ*), moſt loving (*t*), gracious, merciful, long-ſuffering, abundant in goodneſs and truth, forgiving iniquity, tranſgreſſion and ſin (*u*), the rewarder of them that diligently ſeek him (*w*); and withal, moſt juſt and terrible in his judgements (*x*), hating all ſin (*y*), and who vvill by no means clear the guilty (*z*).

(*h*) Jam. 1.17. Every good gift, and every perfect gift is from above, & cometh down from the Father of lights, *with whom is no variableneſſe, nor ſhadow of turning.* Mal. 3.6. for I am the Lord. I *change not*, therefore ye Sons of *Jacob* are not conſumed. (*i*) 1 Kings 8.27. But will God indeed dwell on the earth? *behold the heaven, and heaven of heavens cannot contain thee*, how much leſs this houſe that I have builded. *Jer.*23.23,24. v.23.] Am I *a God at hand*, ſaith the Lord, and *not a God a far off?* V.24.] can any hide himſelf in ſecret places, that I ſhall not ſee him, ſaith the Lord, *do not I fill heaven and earth?* ſaith the Lord. (*k*) Pſalm 90. 2. Before the Mountains were brought forth, or ever thou hadſt formed the earth and the world, even *from everlaſting to everlaſting thou art God.* 1 Tim.1.17. Now unto the *King eternal*, immortal, inviſible, the only wiſe God, be honour and glory for ever and ever, *Amen.* (*l*) Pſalm 145.3. Great is the Lord, and greatly to be praiſed, and *his greatneſs is unſearchable.* (*m*) Gen.17.1. And when *Abraham* was ninety years old and nine, the Lord appeared to *Abraham* and ſaid unto him, *I am the Almighty God*, walk before me, and be thou perfect. Rev. 4.8. And the four beaſts had each of them ſix wings about him, and they were full of eyes within, and they reſt not day and night ſaying, Holy, holy, holy, *Lord God Almighty*, which was, and is, and is to come. (*n*) Rom.16.27. to *God only wiſe* be glory, through Jeſus Chriſt for ever, *Amen.* (*o*) Iſai.6.3. And one cryed unto another, and ſaid, *Holy, holy, holy, is the Lord of Hoſts*, the whole earth is full of his glory. Rev.4.8. See Letter M. immediately fore-going. (*p*) Pſalm 115.3. But our God is in the heavens, he *hath done whatſoever he pleaſeth.* (*q*) Exod. 3.14. and God ſaid unto *Moſes*, *I am, that I am*, and he ſaid, thus ſhalt thou ſay unto the children of Iſrael, *I am* hath ſent me unto you. (*r*) Epheſ. 1.11. In whom alſo we have obtained an inheritance being predeſtinated according to the purpoſe of him, who *worketh all things after the Council of his own will.* (*ſ*) Prov.16.4. the Lord hath *made all things for himſelf*, yea even the *wicked for the day of evil.* Rom.11.36. for of him, and through him, *and to him are all things*, to whom be *glory* for ever and ever, *Amen.* (*t*) 1 John 4.8,16. v.8.] he that loveth not, knoweth not God, for *God is love.* V.16. and we have known and believed the love that God hath to us; *God is Love*, and he that dwelleth in love, dwelleth in God, and God in him. (*u*) Ex. 34,6,7. v.6.] And the Lord paſſed by before him and proclaimed, The Lord, the Lord God, *merciful & gracious, long-ſuffering and abundant in goodneſs and truth.* V.7. *Keeping mercy for thouſands, forgiving iniquity, and tranſgreſſion and ſin*, and that will by no means clear the guilty, viſiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and to the fourth generation. (*w*) Heb.11.6. but without faith it is impoſſible for to pleaſe him, for he that cometh to God muſt believe that he is, and that he is *a rewarder of them that diligently ſeek him.* (*x*) Nehem. 9.32,33. v.32.] Now therefore our God, the great, the mighty and *the terrible God*, who keepeſt Covenant and Mercy, let not all the trouble ſeem little before thee that hath come upon us, on our Kings, on our Princes, and on our Prieſts, and on our Prophets, and on our Fathers, and on all thy people, ſince the time of the Kings of *Aſſyria* unto this day. V.33.] Howbeit *thou art juſt in all that is brought upon us*, for *thou haſt done right*, but we have done *wickedly*, (*y*) Pſal.5.5,6. v 5.] the foolish ſhall not ſtand in thy ſight, *thou hateſt all workers of iniquity.* V.6.] thou ſhalt deſtroy them that ſpeak leaſing, the *Lord will abhor the bloody and deceitful man.* (*z*) Nahum 1.2,3. v.2.] God is jealous, and the Lord revengeth, the Lord revengeth and is furious, the Lord *will take vengeance on his adverſaries*, and he reſerveth wrath for his enemies. V.3.] the Lord is ſlow to anger, and great in power, *and will not at all acquit the wicked*, the Lord hath his way in the whirl-wind, and in the ſtorm, and the clouds are the duſt of his feet, Exod.34.7. keeping mercy for thouſands, forgiving iniquity, and tranſgreſſion, and ſin, and that *will by no means clear the guilty*, viſiting the iniquities of the Fathers upon the children, and upon the childrens children unto the third and fourth generation.

II. God hath all life (a), glory (b), goodneſs (c), bleſſedneſs (d) in, and of himſelf; and is alone in, and unto himſelf all ſufficient, not ſtanding in need of any creatures vvhich he hath made (e), nor deriving any glory from them (f), but only manifeſting his own glory, in, by, unto, and upon them: *He* is the alone Fountain of all being, of whom, through vvhom, and to vvhom are all things (g); and hath moſt Soveraign Dominion over them, to do by them, for them, or upon them vvhatſoever himſelf pleaſeth (h). In his ſight all things are open and manifeſt (i), his knowledge is infinite, infallible, and independent upon the creature (k), ſo as nothing is to him contingent or uncertain (l). *He* is moſt holy in all his councils, in all his works, and in all his commands (m). To him is due from Angels and men, and every other creature, vvhatſoever worſhip, ſervice, or obedience he is pleaſed to require of them (n).

(a) John 5.26. for as the *Father hath life in himſelf*, ſo hath he given to the Son to have life in himſelf. (b) Acts 7.2. And he ſaid, Men, Brethren, and Fathers hearken, *the God of glory* appeared unto our Father *Abraham*, when he was in *Meſopotamia* before he dwelt in *Charran*. (c) Pſalm 119.68. *thou art good and doeſt good*, teach me thy Statutes. (d) 1 Tim.6.15. which in his times he ſhall ſhew *who is the bleſſed* and only Potentate, the King of Kings, and Lord of Lords. Rom.9.5. whoſe are the Fathers, and of whom as concerning the fleſh Chriſt came, who is *over all, God bleſſed for ever*, Amen. (e) Acts 17.24,25. verſe 24.] God that made the World, and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in Temples made with hands. V.25.] Neither is worſhipped with mens hands, *as though he needed any thing*, ſeeing he giveth to all life and breath, and all things. (f) Job 22.2,3. v. 2.] *Can a man be profitable unto God*, as he that is wiſe, may be profitable unto himſelf? verſe 3.] Is it any pleaſure to the Almighty, that thou art righteous, *or is it gain to him*, that thou makeſt thy wayes perfect? (g) Rom.11.36. for *of him, and through him, and to him are all things*, to whom be glory for ever, *Amen*. (h) Revel.4.11. Thou art worthy, O Lord, to receive glory and honour, and power: for *thou haſt created all things, and for thy pleaſure they are and were created*. 1 Tim.6.15. See letter D. immediately fore-going. Dan.4.25.35. verſe 25.] That they ſhall drive thee from men, and thy dwelling ſhall be with the beaſts of the field, and they ſhall make thee to eat graſs as Oxen, and they ſhall wet thee with the dew of heaven, and ſeven times ſhall paſs over thee till thou know that *the moſt high ruleth in the Kingdom of men, and giveth it to whomſoever he will*. verſe 35.] And all the Inhabitants of the earth are reputed as nothing, and *he doth according to his will in the Army of heaven*, and among the Inhabitants of the earth, and *none can ſtay his hand, or ſay unto him, what doeſt thou?* (i) Hebr. 4.13. Neither is there any creature that is not manifeſt in his ſight, but *all things are naked and opened unto the eyes of him* with whom we have to do. (k) Rom.11.33,34. verſe 33. Oh! *the depth of the riches, both of the wiſdom and knowledge of God*, how unſearchable are his judgements, and his ways paſt finding out. verſe 34.] For *who hath known the mind* of the Lord, *or who* hath *been his Counſeller?* Pſalm 147.5. Great is our Lord and of great power, *his underſtanding is infinite*. (l) Acts 15.18. *Known unto God are all his works* from the beginning of the World. Ezek.11.5. And the Spirit of the Lord fell upon me and ſaid unto me, ſpeak thus, ſaith the Lord, Thus have ye ſaid, O houſe of *Iſrael*, for *I know the things that come into your mind every one of them*. (m) Pſal. 145.17. The *Lord is righteous in all his ways*, and *holy in all his works*. Rom.7.12. Wherefore *the Law is holy*, and *the Commandment holy and juſt, and good*. (n) Revel.5.12,13,14. verſe 12.] Saying with a loud voyce, *Worthy is the Lamb* that was ſlain, *to receive power and riches, and wiſdom and ſtrength, and honour and glory*, and bleſſing. v.13.] And every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them heard *it ſaying, bleſſing, honour, glory and power be unto* him that *ſitteth upon the Throne*, and unto the Lamb for ever and ever. V.14.] And the four Beaſts ſaid, *Amen*, and the four and twenty Elders *fell down and worſhipped him* that liveth for ever and ever.

III. In the unity of the God-head there be three Perſons, of one ſubſtance, power and eternity; God the Father, God the Son, and God the

the Holy Ghoſt (o). The Father is of none, neither begotten, nor proceeding: The Son is eternally begotten of the Father (p): the Holy Ghoſt eternally proceeding from the Father and the Son (q).

(o) 1 John 5.7. For *there are three that bear record* in heaven, the Father, the Word, and the Holy Ghoſt, and *theſe three are one*, Matth. 3.16,17. v.16.] And Jeſus when he was Baptized, went up ſtraight way out of the water, and lo the Heavens were opened unto him, and he ſaw the Spirit of God deſcending like a Dove, and lighting upon him. V.17.] And lo a voyce from heaven ſaying, *This is my beloved Son*, in whom I am well pleaſed. Matth. 28.19. Go ye therefore, and teach all Nations, Baptizing them *in the Name of the Father, and of the Son, and of the Holy Ghoſt.* 2 Cor. 13.14. The *grace of the Lord Jeſus Chriſt*, and the love *of God, and the communion of the Holy Ghoſt* be with you all, *Amen.* (p) John 1.14.15. v.14.] And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the *only begotten of the Father*, full of grace and truth. V. 18.] No man hath ſeen God at any time, *the only begotten Son* which is in the boſom of the Father, he hath declared him. (q) John 15. 26. But when the Comforter is come, whom I will ſend unto you from the Father, even *the Spirit of truth, which proceedeth from the Father*, he ſhall teſtifie of me. Galat. 4.6. And becauſe you are ſons, God hath ſent forth the *Spirit of his Son into your hearts, crying Abba Father.*

CHAP. III.

Of Gods eternal Decree.

GOD from all eternity, did, by the moſt wiſe and holy Council of own Will, freely, and unchangeably ordain whatſoever comes to paſs (a). yet ſo, as thereby, neither is God the Author of ſin (b), nor is violence offered to the will of the Creatures, nor is the Liberty or contingency of ſecond Cauſes taken away, but rather eſtabliſhed (c),

(a) Eph. 1. 11. In whom alſo we have obtained an inheritance, being predeſtinated according to the *purpoſe* of him, who *worketh all things after the Council of his own will.* Rom. 11. 33. Oh! the *depth of the riches, both of the wiſdom and knowledge* of God, how unſearchable are his Judgements, and his wayes paſt finding out? Heb. 6.17. Wherein God willing more abundantly to ſhew unto the heirs of promiſe, the *immutability of his Council*, confirmed it by an Oath. Rom. 9. 15,18. v.15.] For he ſaith to *Moſes*, I will have mercy *on whom I will* have mercy, and I will have compaſſion *on whom I will have* compaſſion. V. 18.] Therefore hath he mercy *on whom he will* have mercy, and *whom he will* he hardneth. (b) Jam. 1.13,17. v. 13.] let no man ſay when he is tempted, *I am tempted of God*, for God cannot be tempted with evil, *neither tempteth he any man.* V. 17.] *Every good gift*, and every *perfect gift is from above*, and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning. 1 John 1. 5. This then is the meſſage which we have heard of him and declare unto you, that God is light, and *in him is no darkneſſe at all.* (c) Acts 2. 23. Him being delivered by *the determinate Council and fore-knowledge of God, ye have taken, and by wicked hands have* crucified and ſlain. Matth. 17.12. And I ſay unto you, that *Elias* is come already, and they knew him not, but have done *unto him whatſoever they liſted*, likewiſe ſhall alſo the Son of man ſuffer of them, Acts 4. 27,28. v.27.] For of a truth, againſt that holy Child Jeſus, whom thou haſt anointed, both *Herod*, and *Pontius Pilate*, with the Gentiles, and the people of *Iſrael* were gathered together, v.28.] For to do whatſoever thy *hand and thy Council determined* before to be done. John 19. 11. Jeſus anſwered, Thou couldeſt have no power at all againſt me, except it *were given thee from above*, therefore he that delivered me unto thee, hath the greater ſin. Prov. 16. 33. The Lot is caſt into the lap, but the *whole diſpoſing thereof is of the Lord.*

II. Although

(d) Acts 15.18. Known unto God are *all his works* from the beginning of the World.

II. Although God knows vvhatsoever may, or can come to pass upon all supposed conditions (*d*,) yet hath he not decreed any thing because he fore-savv it as future, or as that vvhich vvould come to passe upon such conditions (*e*).

1 Sam.23.11,12. v.11.] *Will the men of Keilah* deliver me up into his hands, *will* Saul *come down* as thy Servant hath heard? O Lord God of *Israel*, I beseech thee tell thy servant, and *the Lord said he will come down.* v. 12.] Then said *David*, *will* the men of *Keilah* deliver me and my men into the hand of *Saul*, and the Lord said, *They will* deliver thee up. Matth. 11. 21, 23. verse 21.] Woe unto thee *Corazin*, woe unto thee *Bethsaida*, If the mighty works which were done in you had been done in *Tyre* and *Sidon*, *they would have repented long ago* in Sack-cloath and Ashes. V. 23.] And thou *Capernaum*, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in *Sodom*, it would have remained until this day. (e) Rom.9 11,13,16,18. v.11.] For *the children being not yet born, neither having done any good or evil*, that the purpose of God according to election might stand, not of works, but of him that calleth. V.13.] As it is written, *Jacob have I loved*, but *Esau have I hated.* V.16.] So then, it is not of him that willeth, nor of him that runneth, *but of God that sheweth mercy.* V. 18.] Therefore hath he mercy *on whom he* will have mercy, and *whom he will* he hardneth.

(f) 1 Tim.5. 21. I charge thee before God and the Lord Jesus Christ, & the *Elect Angels*, that thou observe these things, without preferring one before another, doing nothing by partiality. Mat.25.41. Then shal he say also unto them on the left hand, depart from me ye cursed into everlasting-fire prepared for the *Devil and his Angels.* (g) Rom.9.22.23. v. 22] What if God willing to shew his wrath, and to make his power known endured with much long suffering the *Vessels of wrath fitted to destruction?* verse 23] and that he might make known the riches of his glory on the *vessels of mercy*, which he had *a fore prepared unto glory.* Ephesians 1.5, 6. verse 5] Having *predestinated* us unto the *adoption of children* by Jesus Christ to himself according to the good pleasure of his will.v.6] To the praise of the glory of his grace wherein he hath made *us accepted* in the beloved. Pro.16,4. The Lord hath made al things for himself, yea evē the *wicked for the day of evil.*

III. By the decree of God, for the manifestation of his glory, so men and Angels (*f*) are predestinated unto everlasting life, and others fore-ordained to everlasting death (g).

IV. These Angels and men thus predestinated and fore-ordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either encreased or diminished (*h*).

(b) 2 Timo. 2. 19. Nevertheless the foundation of God standeth sure, having this Seal, the Lord *knoweth them that are his.* And let every one that nameth the Name of Christ depart from iniquity. John 13. 18. I speak not of you all, *I know whom I have chosen*, but that the Scripture may be fulfilled, he that eateth bread with me, hath lift up his heel against me.

(i) Ephes.1.4,9, 11. v.4.] According as he hath *chosen* us in him *before the foundation of the world*, that we should be holy and without blame before him in love. verse 9. Having made known unto us the mystery of his will according to his good pleasure, which he *had purposed* in himself. v. 11] In whom also we have obtained an inheritance, being *predestinated according to the purpose* of him, who worketh all things after the Council of his will. Rom. 8. 30. Moreover whom he did *predestinate*, them he also called, & whom he called, them he also justified, & whom he justified, them he also glorified. 2 Tim. 1. 9. Who hath saved us, and called us with an holy calling, not according to our works, but *according to his own purpose and grace*, which was given us in Christ Jesus, *before the world began.* 1 Thess. 5. 9. For God hath not *appointed* us to wrath, but to obtain *salvation* by our Lord Jesus Christ.

V. Those of man-kind that are predestinated unto Life, God, before the foundation of the vvorld vvas laid, according to his eternal and immutable purpose, and the secret Council and good pleasure of his will, hath chosen in Christ unto everlasting glory (*i*), out of his meer free grace

grace and love, vvithout any fore-sight of Faith, or good vvorks, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto (*k*), and all to the praise of his glorious grace (*l*).

(*k*) Rom. 9. 11. 13, 16. See letter E. immediately fore-going. Ephes. 1. 4. 9. See letter I. immediately fore-going. (*l*) Ephes. 1. 6, 12. v. 6.] To *the praise of the glory* of his grace, wherein he hath made us accepted in the beloved. verse 12.] That we should be *to the praise of his glory*, who first trusted in Christ.

VI. As God hath appointed the Elect unto glory, so hath he, by the eternal and most free purpose of his Will, fore-ordained all the means thereunto (*m*). Wherefore they who are elected, being fallen in *Adam*, are redeemed by Christ (*n*), are effectually called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified (*o*), and kept by his power through faith unto salvation (*p*). Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect only (*q*).

(*m*) 1 Pet. 1. 2. *Elect* according to the fore-knowledge of God the Father *through sanctification* of the Spirit unto *obedience*, and *sprinkling* of the blood of Jesus Christ, Ephes. 1. 4, 5. verse 4.] According as he hath chosen us in him before the foundation of the World, that we should *be holy and without blame* before him in love. verse 5.] Having *predestinated us* unto the *adoption of children* by Jesus Christ to himself, according to the good pleasure of his will. Ephes. 2. 10. For we are his workmanship *created* in Christ Jesus *unto good works*, which God hath *before ordained* that we *should walk in them*. 2 Thes. 2. 13. But we are bound to give thanks alway to God for you Brethren beloved of the Lord, because God hath from the beginning *chosen you to salvation through sanctification of the Spirit and belief of the truth*: (*n*) 1 Thes. 5. 9, 10. v. 9.] For God hath not appointed us to wrath, but to obtain *Salvation by our Lord Jesus Christ*, ver. 10.] Who died for us, that whether we wake or sleep, we should *live together with him*. Titus 2. 14. Who gave himself for us, that he might *redeem us from all iniquity*, and purifie unto himself a peculiar people zealous of good works. (*o*) Rom. 8. 30. Moreover whom he did *predestinate*, them he also *called*, whom he *called*, them he also *justified*, and whom he *justified*, them he also *glorified*. Ephes. 1. 5. Having predestinated us unto the *adoption of children by Jesus Christ* unto himselfe according to the good pleasure of his will. 2 Thess. 2. 13. But we are bound to give thanks alway to God for you brethren beloved of the Lord, because God hath from the beginning chosen you to salvation *through sanctification of the Spirit and* belief of the truth. (*p*) 1 Pet. 1. 5. Who are *kept by the power of God through Faith unto Salvation*, ready to be revealed in the last time. (*q*) John 17. 9. *I pray for them*, I pray *not for the world*, but for *them which thou hast given me*, for they are thine. Rom. 8. 28. And we know that all things work together for good to them that love God, to them that are the *called according to his purpose*. Refer the Reader to the end of the chap. Joh 6. 64, 65. v 64.] But there are some of you, that believe not, for Jesus *knew from the beginning who they were that believed not*, and who should betray him. v. 65.] And he said, Therefore said I unto you, that *no man can come unto me except it were given unto him of my Father*. John 10. 26. But ye believe not, *because ye are not of my sheep*, as I said unto you. John 8. 47. He that is of God, heareth Gods words, ye therefore *hear them not, because ye are not of God*. 1 John 2. 19. They went out from us, but *they were not of us*, for if they had been of us, they would no doubt have continued with us: but they went out that they might be made *manifest that they were not all of us*.

VII. The rest of mankind God was pleased, according to the unsearchable Council of his own Will, whereby he extendeth, or withholdeth mercy, as he pleaseth, for the glory of his Soveraign power over his Creatures, to passe by, and to ordain them to dishonour and wrath

(r) Matth. 11. 25,26. ver. 25.] for their ſin, to the praiſe of his glorious juſtice (r).

At that time Jeſus anſwered and ſaid, I thank the O father Lord of heaven and earth, becauſe thou haſt *hid theſe things from the wiſe and prudent*, and haſt *revealed them unto babes*. v. 26.] Even ſo Father, for ſo it ſeemed good in thy ſight. Rom. 9. 17,18,21,22. verſ. 17.] For the Scripture ſaith, unto *Pharaoh*, even for this ſame purpoſe have I raiſed thee up, that I might ſhew my power in thee, and that *my Name might be declared throughout all the* earth ver 18.] Therefore hath he mercy on *whom he will* have mercy, and *whom he will* he hardneth. ver. 21.] Hath not the *Potter* power over the clay, of the ſame lump to make one veſſel unto honour, and another to diſhonour? ver. 22.] What if God willing *to ſhew his wrath, and to make his power* known, *endured* with much long ſuffering, the *veſſels of wrath fitted* to deſtruction? 2 Tim. 2.19, 20. ver. 19.] Nevertheleſs the foundation of God ſtandeth ſure, having this ſeal, the Lord knoweth them that are his, & let every one that nameth the Name of Chriſt depart from iniquity. verſ. 20.] But in a great houſe, there are not only veſſels of Gold and of Silver, but alſo of wood and of earth; *and ſome to honour, and ſome to diſhonour*. Jude verſ. 4. For there are certain men crept in unawares, who were before *of old ordained to this condemnation, ungodly men*, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt. 1 *Pet.* 2. 8. And a ſtone of ſtumbling, and a Rock of offence, even to them which ſtumble at the Word; being diſobedient, whereunto alſo they *were appointed*.

(ſ) Rom. 9. 20. Nay but ô man, who art thou that replyeſt againſt God? *ſhall the thing formed ſay to him that formed it, why haſt thou made me thus?* Rom. 11. 33. O *the depth* of the riches both of the wiſdom & knowledg of God, how *unſearchable* are his judgments and his *ways paſt finding out* Deut. 29. 29. The *ſecret things belong unto the Lord* our God, but thoſe things which are *revealed belong unto us* & to our children for ever, that we may do all the words of this Law. (t) 2 Peter 1. 10. Wherefore, the rather brethren give diligence to *make* your calling *and Election ſure*, for if ye do theſe things, ye ſhall never fall. (u) Eph. 1. 6. To the *praiſe of the glory of his grace*, wherein he hath made us accepted in the beloved. Romans 11. 33. See letter S. immediately foregoing. (w) Romans 11. 5, 6, 20. v. 5.] Even ſo then at this preſent time alſo there, A *remnant* according to the *Election of grace*. (6) And if *by grace*, *then is it no more of works*, otherwiſe grace is no more grace. But if it be of works, then is it no more grace, otherwiſe work is no more work. verſe 20.] Well, becauſe of unbelief they were broken off, and thou ſtandeſt by Faith, be *not high minded but feare*. 2 Peter 1. 10. See leter T. immediately foregoing. Romans 8. 33. Who ſhall lay any thing to the *charge of Gods Elect?* it is God that juſtifieth. Luke 10. 20. Notwithſtanding in this rejoyce, not that the Spirits are ſubject unto you, but rather rejoyce *becauſe your names are written in heaven*.

VIII. The Doctrine of this high Myſtery of Predeſtination is to be handled with ſpecial prudence and care (ſ), that men attending the will of God revealed in his word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be aſſured of their eternal Election (t). So ſhall this Doctrine afford matter of praiſe, reverence, and admiration of God (u), and of humility, diligence, and abundant conſolation to all that ſincerely obey the Goſpel (w).

CHAP. IV.

Of Creation.

(a) Hebr. 1. 2. Hath in theſe laſt dayes ſpoken unto us *by his Son*, whom he hath appointed heir of all things, by *whom* alſo *he made the worlds*. Joh. 1. 2, 3. v. 2.] The ſame was in the *beginning with God*. v. 3.] All things were *made by him*, & *without him* was *not any thing made*, That was made. Gen. 1. 2. And the earth was without form and void, and darkneſs was upon the face of the deep; And *the Spirit of God moved upon the face of the waters*. Job 26. 13. By *his Spirit* he hath garniſhed the heavens, his hand hath formed the crooked Serpent. Job 33. 4. The *Spirit of God* hath made me, and the breath of the Almighty hath given me life.

IT Pleaſed God the Father, Son, and holy Ghoſt (a), for the manifeſtation of the glory of his eternal Power, Wiſdom, and goodneſs

neſs (*b*), in the beginning, to create, or make of nothing, the World, & all things therein, whether viſible or inviſible, in the ſpace of ſix dayes, and all very good (*c*).

(*b*) Rom. 1. 20. For the *inviſible things* of him, from the Creation of the World, are *clearly ſeen, being underſtood by the things that are made, even his eternal power and* God-head, ſo that they are without excuſe. Jer. 10. 12. He hath made the earth *by his power*, he hath eſtabliſhed the world by his *wiſdome*, and hath ſtretched out the heavens by his *diſcretion*. Pſalm 104. 24. O Lord how manifold are thy works! *in wiſdom haſt thou made them all*, the earth is full of thy riches. Pſalm 33. 5, 6. v. 5.] He loveth Righteouſneſs and Judgement, the earth is full of *the goodneſs of* the Lord, V. 6.] By the *word of* the Lord were the heavens made, and all the hoaſts of them by the breath of his mouth. (*c*) See the whole firſt Chapter of Geneſis. *Heb.* 11. 3. Through faith we underſtand, that *the Worlds were framed by the Word of God*, So that things which are ſeen, were not made of things which do appear. Col. 1. 16. For by *him were all things created* that are in heaven, that are in earth, *viſible and inviſible*, whether they be thrones or dominions, or principalities or powers, All things were *created* by him and for him. Acts 17. 24. God that *made the World, and all things therein*, ſeeing that he is Lord of heaven and earth, dwelleth not in Temples made with hands.

II. After God made all other Creatures, he created Man, male and female (*d*), with reaſonable and immortal ſouls (*e*), endued with knowledge, righteouſneſs, and true holineſs, after his own image (*f*), having the Law of God written in their hearts (*g*), and power to fulfill it (*h*): and yet under a poſſibility of tranſgreſſing, being left to the liberty of their own will, which was ſubject unto change (*i*). Beſide this Law written in their hearts, they received a command, not to eat of the Tree of the Knowledge of good and evil, which whiles they kept, they were happy in their Communion with God (*k*), and had Dominion over the crea-

(*d*) Gen. 1. 27. So God created man in his own Image, in the Image of *God Created he him, Male and Female created he them*. (*e*) Gen. 2. 7. And the Lord God formed man of the duſt of the ground, & *breathed into his Noſtrils* the *breath of life*, & man became *a living Soul*. Eccl. 12. 7. Then ſhal the duſt return to the earth as it was, & *the Spirit ſhall return unto God, who gave it*. Luke 23. 43. Jeſus ſaid unto him, Verily I ſay unto thee, *to day ſhalt thou be with me in Paradiſe*. Matth. 10. 28. And fear not them which kill the body, but are *not able to kill the ſoul*, but rather fear him which is able to deſtroy both ſoul and body in hell. (*f*) Geneſ. 1. 26. And God ſaid, Let us make *man in our image after our likeneſs*, and let them have dominion over the fiſh of the ſea, and over the fowl of the air, over the Cattle, & over all the earth, & over every creeping thing that creepeth upon the earth. *Col.* 3. 10. And have put on the new man, which is renewed *in knowledge, after the image of him that created him*. Epheſ. 2. 24. And that ye put on that new man which after God is created in *righteouſneſs and true holineſs*. (*g*) Rom. 2. 14, 15. verſe 14.] For when the Gentiles which have not the Law, do by nature the things contained in the Law, theſe having not the Law, *are a Law unto themſelves*. verſe 15.] Which ſhew the work of the *Law written in their hearts*, their conſciences alſo bearing witneſs, & their thoughts the mean while accuſing, or elſe excuſing one another: (*h*) Eccleſ. 7. 29. Lo, this only have I found, *that God hath made man upright*, but they have ſought out many inventions. (*i*) *Geneſ.* 3. 6. And when the woman ſaw the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe, *ſhe took of the fruit thereof and did eat, and gave alſo to her husband with her, and he did eat*. Eccleſ. 7. 29. See letter H. immediately fore-going. (*k*) *Geneſ.* 2. 17. But of the *tree of the knowledge of good and evil, thou ſhalt not eat* of it, for in the day that thou eateſt thereof, *thou ſhalt ſurely dye*. *Gen.* 3 8, 9, 10, 11, 23. v. 8.] And they heard the voyce of the Lord God walking in the garden in the cool of the day, and *Adam* and his wife *hid themſelves from the preſence of the Lord God* amongſt the trees of the garden. v. 9.] And the Lord God called unto *Adam*, and ſaid unto him, *Where art thou?* v. 10.] And he ſaid, I heard thy voyce in the garden, and I was afraid, becauſe I was naked, and *I hid my ſelf*. v. 11.] And he ſaid, Who told thee that thou waſt naked? haſt thou *eaten of the Tree*, whereof I commanded thee that thou ſhouldeſt not eat. verſe 23. Therefore the *Lord God ſent him forth* from the garden of *Eden*, to till the ground from whence he was taken.

(c) Genes. 1. 26. 28. v. 26.] And God said, let us make man in our own Image after our likeneſs, and let them have *dominion over the fish of the Sea, and over the fowl of the Air, and over the Cattel, and over all the earth, and over every creeping thing that creepeth upon the earth.* v. 28.] And God bleſſed them, and God ſaid unto them, be fruitful, and multiply, and repleniſh the earth, and ſubdue it, And have *Dominion* over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth.

tures (l).

CHAP. V.

Of *Providence.*

(a) Hebr. 1. 3. Who being the brightneſs of his glory, and the expreſſe Image of his *upholding all things* by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high.

God the great Creator of all things, doth uphold (a), direct, diſpoſe, and govern all creatures, actions, and things (b), from the greateſt even to the leaſt (c), by his moſt wiſe and holy Providence (d); according to his infallible forknowledge (e), and the free; and immutable Council of his own Will (f), to the praiſe of the glory of His Wiſdom, Power, Juſtice, Goodneſſe, and Mercy (g).

(b) Dan. 4. 34, 35. v. 34.] And at the *end of the dayes*, I *Nebuchadnezzar* lift up mine eyes unto heaven, and mine underſtanding returned unto me, and I bleſſed the moſt high, and I praiſed and honoured him that liveth for ever, whoſe dominion is an everlaſting dominion, and his Kingdome is from generation to generation. V. 35.] And all the Inhabitants of the earth are reputed as nothing: and *he doth according to his will* in the Army of heaven, and among the Inhabitants of the earth, and *none can ſtay his hand*, or ſay unto him, what doeſt thou? Pſalm 135. 6. *Whatſoever the Lord pleaſed, that did he in* heaven and in earth, in the ſeas, and all deep places. Acts 17. 25, 26, 28. verſ. 25.] Neither is worſhipped with mens hands, as though he needed any thing, ſeeing he *giveth unto all life and breath, and all things.* V. 26.] And hath made of one blood all Nations of men for to dwell on all the face of the earth, and hath *determined* the times *before appointed*, and *the bounds of their habitation.* V. 28.] For *in him we live* and *move* and *have our being*, as certain alſo of your own Poets have ſaid, for we are alſo his off-ſpring. Job 38. 39, 40, 41. Chapters. (c) Matth. 10. 29. 30, 31. verſ. 29.] Are not *two ſparrows* ſold for a farthing? *and one* of them *ſhall not fall on the ground without your* Father. V. 30.] But the *very hairs of your head are all numbred.* V. 31.] Fear ye not therefore, ye are of more value then *many ſparrows.* (d) Pro. 15. 3. The *eyes of the Lord* are in every place beholding the evil and the good. Pſ. 104. 24. O Lord, how manifold are thy works? *in wiſdome haſt thou made them all*, the earth is full of thy riches. Pſalm 145. 17. The Lord is *righteous* in all his wayes, and *holy* in all his works. (e) Acts 15. 18. *Known unto God are all his works* from the beginning of the world. Pſalm 94. 8, 9, 10, 11. v. 8.] Underſtand, O ye brutiſh among the people, and ye fools when will ye be wiſe? V. 9.] He that *planted the ear*, ſhal he not hear, he that formed the eye, ſhal he not ſee? V. 10.] He that chaſtiſeth the heathen, ſhal not he correct? he that *teacheth man knowledge, ſhall not he know?* V. 11.] The *Lord knoweth the thoughts of man*, that they are vanity. (f) Epheſ. 1. 11. In whom alſo we have obtained an inheritance, being predeſtinated according to the *purpoſe of him, who worketh all things after the Council of his own will.* Pſalm 33. 10, 11. V. 10.] The Lord *bringeth the Council of the heathen to noughts*, he maketh the devices of the people of none effect. V. 11.] The *Council of the Lord ſtandeth for ever, the thoughts of his heart to all generations.* (g) Iſai. 63. 14. As a Beaſt goeth down into the valley, the Spirit of the Lord cauſed him to reſt, ſo didſt thou lead thy people to *make thy ſelf a glorious name.* Epheſ. 3. 10. To the intent that now unto the principalities and powers in heavenly places *might be known* by the Church *the manifold wiſdome of God.* Rom. 9. 17. For the Scripture ſaith unto *Pharaoh*, even *for this ſame purpoſe have I raiſed thee up*, that I might *ſhew my power in thee*, and that my name might be declared throughout all the earth. Geneſ. 45. 7. And *God ſent me* before you to preſerve you a poſterity in the earth, and to *ſave your lives by a great deliverance.* Pſalm 145. 7. *They ſhall abundantly utter* the *memory of thy great goodneſs, and ſhal ſing of thy righteouſneſs.*

II. Although

II. Although in relation to the fore-knowledge and decree of God, the first Cause, all things come to passe immutably and infallibly (*h*): yet by the same providence he ordereth them to fall out, according to the nature of second causes, either necessarily, freely, or contingently (*i*).

(*h*) Acts 2. 23. Him being delivered by *the determinate Council and fore-knowledge of God*, ye have taken, and by wicked hands have crucified and slain.

(*i*) Gen. 8. 22. While the earth remaineth, *Seed-time and Harvest, and cold, and heat, and Summer and Winter, and day and night shall not cease.* Jerem. 31. 35. Thus saith the Lord which *giveth the Sun for a light by day, and the Ordinances of the Moon, and of the Stars for a light by night*, which divideth the Sea, when the waves thereof roar, the Lord of Hosts is his Name. Exod. 21. 13. And *if a man lye not in wait, but God deliver him into his hand*, then I will appoint there a place whither he shall flee. Deut. 19. 5. As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the Ax to cut down the Tree, and the head slippeth from the helve *and lighteth upon his neighbour, that he dye, he shall flee into one of those Cities, and live.* 1 Kings 22. 28. 34. verse 28.] And *Micaiah* said, if thou *return at all in peace, the Lord hath not spoken by me*, and he said, Hearken, O people, every one of you. v. 34.] And a certain man *drew a bow at a venture, and smote the King* of Israel *between the joynts of the harnesse*, wherefore he said unto the driver of his Chariot, turn thy hand, and carry me out of the Host, for I am wounded. Isaiah 10. 6, 7. verse 6.] *I will send him against an hypocritical Nation*, and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets. V. 7.] *Howbeit he meaneth not so*, neither doth his heart think so, but it is in his heart to destroy and cut off Nations not a few.

III. God in his ordinary Providence maketh use of means (*k*), yet is free to work without (*l*), above (*m*), and against them at his pleasure (*n*).

(*k*) Acts 27. 31. 44. v. 31.] *Paul* said to the Centurion and to the Souldiers, *Except these abide in the Ship ye cannot be saved.* V. 44.] And the rest, *some on boards, and some on broken pieces of the Ship*, and so it came to passe that they escaped all safe to land. Isai. 55. 10, 11. v. 10.] For as the *rain cometh down, and the snow from heaven* and returneth not thither, but *watereth the earth, and maketh it bring forth and bud*, that it may give seed to the sower, and bread to the eater. Verse 11.] So shall my word be that goeth forth out of my mouth. It shall not return unto me void, but it shall accomplish that which I please, and *it shall prosper in the thing wherein* I *sent it.* Hosea 2. 21. 22. verse 21.] And it shall come to passe in that day, I will hear saith the Lord, *I will hear the Heavens, and they shall hear the Earth.* Verse 22.] And *the Earth shall hear the Corn, and the Wine, and the Oyl, and they shall hear* Jezreel. (*l*) Hos. 1. 7. But I will have mercy upon the house of *Judah, and will save them* by the Lord their God, and *will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.* Matth. 4. 4. But he answered and said it is written, man shall *not live by bread alone, but by every word* that proceedeth out of *the mouth of God.* Job 34. 10. Therefore hearken unto me ye men of understanding, far be it from God that ye should do wickedness, and from the Almighty, that ye should commit iniquity. (*m*) Rom. 4. 19, 20, 21. v. 19.] And being not weak in Faith, *he considered not by his own body now dead*, when he was an hundred years old, *neither yet the deadness of* Sarahs *womb.* Verse 20.] He staggered not at the promise of God through unbelief, but was strong in Faith, giving glory to God. Verse 21.] And being fully perswaded, that *what he had promised*, he was *able also to perform.* (*n*) 2 Kings 6. 6. And the man of God said, where fell it, and he shewed him the place, and he cut down a stick and cast it in thither, and *the iron did swim.* Dan. 3. 27. And the Princes, Governours, and Captains, and the Kings Counsellers being gathered together saw these men *upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.*

IV. The Almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in his providence, that it extendeth it self even to the first Fall, and all other sins of Angels and

(o) Rom. 11. 32, 33, 34. ver. 32.] For God hath concluded them all in unbelief, that he might have mercy upon all. V. 33.] Oh! the *depths of the riches*, both of *the wisdom and knowledge of God*, how *unsearchable are his Judgments, & his ways past finding out!* v. 34.] For *who hath known the mind of the Lord*, or who hath been his Counseller? 2 Sam. 24. 1. And again, the anger of the Lord was kindled against *Israel*, and *he moved David against them to say, go number Israel and Judah.* 1 Chron. 21. 1. And Satan stood up against *Israel*, *and provoked David* to number *Israel*. 1 Kings 21. 22, 23. v. 22.] And the Lord said unto him, Wherewith? And he said, I will go forth, And I will be a lying spirit in the mouth of all his Prophets, and *he said*, *Thou shalt perswade him* and *prevail* also, go forth and do so. verse 23.] Now therefore behold, *the Lord hath put a lying spirit in the mouth of all these thy Prophets*, and *the Lord hath spoken evil* concerning thee. 1 Chron. 10. 4, 13, 14. v. 4.] Then said *Saul* to his Armour-bearer, draw thy sword and thrust me through therewith, lest these uncircumcised come and abuse me; but his Armour-bearer would not, for he was sore afraid, so *Saul* took a sword and fell upon it. V. 13.] So *Saul* died for his transgression which he committed against the Lord, even against the Word of the Lord which he kept not, and also for asking Counsel of one that had a familiar spirit, to enquire of it. verse 14.] And enquired not of the Lord, *therefore he slew him, and turned the Kingdom unto* David *the son of Jesse*. 2 Sam. 16. 10. And the King said, What have I to do with you ye sons of *Zeruiah*? so let him curse, because *the Lord hath said unto him curse* David, who shall then say, wherefore hast thou done so? Acts 2. 23. Him being delivered by the *determinate Counsel and fore-knowledge of God*, ye have taken, and with wicked hands have crucified and slain. Acts 4. 27, 28. verse 27.] For of a truth against thy holy Child Jesus whom thou hast anointed, both *Herod* and *Pontius Pilate* with the Gentiles, and the people of *Israel* were gathered together. Verse 28.] For to do *whatsoever thy hand* and *thy Counsel determined* before to be done. (p) Acts 14. 16. Who in times past *suffered* all Nations to *walk in their own wayes*. (q) Psalm 76. 10. Surely the wrath of man shall praise thee, *the remainder of wrath shalt thou restrain*. 2 Kings 19. 28. Because thy rage against me, and thy tumult is come up into mine ears, therefore I will put *my hook in thy nose*, *and my bridle in thy lips*, and I will turn thee back by the way which thou camest. (r) Genes. 50. 20. But as for you, *ye thought evill against me*, *but God meant it unto good*, to bring to pass as it is this day, to save much people alive. Isaiah 10. 6, 7, 12. verse 6.] *I will send him* against an hypocritical Nation, and against the people of my wrath *will I give* him a charge to take the spoil, and to take the prey, and to tread them down like the myre of the streets. v. 7.] Howbeit he *meaneth not so*, *neither doth his heart think so*, but it is in his heart to destroy and cut off Nations not a few. verse 12.] Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion, and on Jerusalem, *I will punish the fruit of the stout heart* of the King of *Assyria*, and the glory of his high looks. (s) James 1. 13, 14, 17. verse 13.] Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither *tempteth he any man*. V. 14.] But every man is tempted when he is drawn away of his *own Lust* and enticed. V. 17.] *Every good gift and every perfect gift is from above*, and cometh down from the Father of lights, with whom is no variableness, nor shadow of turning. 1 John 2. 16. For all that is in the World, the lust of the flesh, the lust of the eyes, and the pride of life is *not of the Father*, but is of the World. Psal. 50. 21. These things *hast thou done* and I kept silence: thou thoughtest that I was altogether such a one as thy self, but *I will reprove thee*, *and set them in order before thine eyes*.

V. The most Wise, righteous, and gracious God, doth oftentimes leave for a season his own Children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulnesse

neſſe of their hearts, that they may be humbled (t); and to raiſe them to a more cloſe and conſtant dependance for their ſupport upon himſelf, and to make them more watchful againſt all future occaſions of ſin, and for ſundry other juſt and holy ends (u),

(t) 2 Chro. 32. 25, 26, 31. verſ. 25.] But *Hezekiah* rendred not again according to the benefit done unto him, for his heart was liſted up, therefore there was wrath upon him, and upon *Judah* and *Jeruſalem*. V. 26.] Notwithſtanding *Hezekiah humbled himſelf for the pride of his heart* (Both he & the inhabitants of *Jeruſalem*) ſo that the wrath of the Lord came not upon them in the days of *Hezekiah*. V. 31.] Howbeit in the buſineſs of the Embaſſadours of the Princes of *Babylon*, who ſent unto him to enquire of the wonder that was done in the land, *God left him to try him, that he might know all that was in his heart*. 2 Sam. 24. 1. And again the anger of the Lord was kindled againſt *Iſrael*; *And he moved David* againſt them to ſay, *Go number* Iſrael *and* Judah. (u) 2 Cor. 12. 7, 8, 9. v. 7.] And *leſt I ſhould be exalted above meaſure*, through the abundance of the Revelations, *there was given to me a Thorne in the fleſh*, the meſſenger of Satan to buffet me, *leſt I ſhould be exalted above meaſure*. Verſ. 8.] For this thing, I beſought the Lord thrice, that it might depart from me. V. 9.] And he ſaid unto me, *My grace is ſufficient for thee*, for my ſtrength is made perfect in weakneſs; moſt gladly therefore will I glory in mine infirmities, that the power of Chriſt may reſt upon me. Pſalm 73. Throughout. Pſalm 77. 1. to the twelfth.] *I cryed unto God* with my voyce, even unto God with my voyce, and he gave ear unto me. V. 10.] And I ſaid, This is my infirmity. But I will remember the years of the *right hand of the moſt high*. V. 12.] *I will meditate alſo of all thy works*, and talk of all thy doings. See Mark 14. from the 66. verſe to the end, with John 21. 15, 16, 17. v. 15.] So when they had dined, Jeſus ſaith to *Simon Peter, Simon* ſon of *Jonas*, loveſt thou me? more then theſe? He ſaith unto him, Yes, Lord, thou knoweſt that I love thee, He ſaith unto him, *Feed my Lambs*. V. 16.] He ſaith to him again the ſecond time, *Simon*, ſon of *Jonas*, loveſt thou me? He ſaith unto him, Yea, Lord, Thou knoweſt that I love thee, He ſaith unto him, *Feed my Sheep*. Verſe 17.] He ſaid unto him the third time, *Simon*, ſon of *Jonas*, Loveſt thou me? *Peter* was grieved, becauſe he ſaid unto him the third time, Loveſt thou me; and he ſaid unto him, Lord, Thou knoweſt all things, Thou knoweſt that I love thee, Jeſus ſaith unto him, *Feed my Sheep*.

VI. As for thoſe wicked and ungodly men, whom God as a righteous Judge, for the former ſins doth blind and harden (w), from them he not onely with-holdeth his grace, whereby they might have been inlightned in their underſtandings, and wrought upon in their hearts (x): but ſometimes alſo with-draweth the gifts which they had (y), and expoſeth them to ſuch objects as their corruption makes occaſion

(w) Rom. 1. 24. 26, 28. v. 24.] Wherefore *God alſo gave them up* to uncleanneſſe, through the luſts of their own hearts, to diſhonour their own bodies between themſelves. Verſe 26.] For this cauſe *God gave them up* unto vile affections, for even their Women did change the natural uſe into that which is againſt nature. Verſe 28.] And even as they did not like to retain God in their knowledge, *God gave them over to* a reprobate mind, to do thoſe things which are not convenient. Rom. 11. 7, 8. v. 7.] What then *Iſrael* hath not obtained, that which he ſeeketh for, but the Election have obtained it, and the reſt *were blinded*. Verſe 8.] According as it is written, God *hath given them the ſpirit* of ſlumber, eyes that they ſhould not ſee, ears that they ſhould not hear unto this day. (x) Deut. 29. 4. Yet *the Lord hath not given you* an heart to perceive, and eyes to ſee, and ears to hear, unto this day. (y) Matth. 13. 12. For whoſoever hath, to him ſhall be given, and he ſhall have more abundance: But whoſoever hath not, *from him ſhall be taken away even that he hath*. Matth. 25. 29. For unto every one that hath ſhall be given, and he ſhall have abundance, but from him that hath not, *ſhall be taken away, even that which he hath*.

(z) Deut. 2.30. But *Sihon* King *Heshbon* would not let us passe by him; *for the Lord thy God hardened his spirit*, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day. 2 Kings 8.12,13. v.12.] And *Hazael* said, why weepeth my Lord? and he answered, because I know the evil that thou wilt do unto the children of Israel; their strong holds wilt thou set on fire, & their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. V.13.] And *Hazael* said, But what is thy servant a Dog, that he should do this great thing? And *Elisha* answered, *The Lord hath shewed me that thou shalt be King over* Syria. (a) Psalm 81.11, 12. v.11.] But my people would not hearken to my voice; and *Israel* would none of me. V.12.] So *I gave them up unto their own hearts lust*, and they walked in their own Councils. 2 Thes. 2.10,11,12. v.10.] And with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. V.11.] And for this cause, *God shall send them strong delusions*, that they should believe a lye. 12.] That they all might be damned, who believed not the truth, but had pleasure in unrighteousness. (b) Exod 7.3. And *I will harden Pharaohs heart*, and multiply my Signs, and my wonders in the Land of *Egypt*. Exod. 8.15, 32. v.15.] But when *Pharaoh* saw there was respite, *he hardened his heart*, and hearkned not unto them, *as the Lord had said*. V. 32.] And *Pharaoh hardened his heart* at this time also, neither would he let the people go. 2 Cor. 2.15,16. v.15.] For we are unto God a *sweet savour* of Christ, *in them that are saved*, and in them *that perish*. V.16.] *To the one*, we are the *savour of death* unto death, *and to the other*, *the savour of life* unto life; And who is sufficient for these things. Isai. 8.14. And he shall be for a *Sanctuary*: but for a *stone of stumbling*, and *for a Rock of offence to* both the Houses of *Israel*; *for a gin, and for a snare to the inhabitants of Jerusalem*. 1 Pet. 2.7,8. v.7.] *unto you* therefore which believe he is *precious*, but *unto them* which be disobedient, the *stone* which the builders *disallowed*, the same is made the head of the Corner. V.8.] And a *stone of stumbling*, and a Rock of offence to them which stumble at the Word, being disobedient, *whereunto also they were appointed*. Isai. 6.9,10. v.9.] And he said, Go and tell this people, *hear ye indeed*, *but understand not*, and *see ye indeed*, *but perceive not*. V.10.] *Make the heart of this people fat*, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed. Acts 28.26,27. v.26.] Saying, *Go unto this people and say*, *Hearing ye shall hear*, and *shall not understand*, seeing, ye shall see and not perceive. V. 27.] For *the heart* of this people *is waxed gross*, and *their ears* are *dull of* hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them.

(c) 1 Tim. 4.10. For therefore we both labour and suffer reproach, because we trust in the living God, who is the *Savior of all men*, *especially of them that believe*. Amos 9.8,9. v.8.] Behold, the eyes of the Lord God are upon the sinfull Kingdom, and I will destroy it from off the face of the earth, saving that *I will not utterly destroy the house of* Jacob, saith the Lord. V.9.] For lo I will command, and I *will sift the house of* Israel among all Nations, like as Corn is sifted in a sive, *yet shall not the least grain fall on the earth*. Rom. 8.28. And we know that *all things work together for good*, *to them which love God*, to them which are the called according to his purpose. Isai. 43.3,4,5,14. verse 3.] For I am the Lord thy God, the holy one of *Israel thy saviour*, I *gave* Egypt *for thy ransom*, Ethiopia *and* Seba *for thee*, V.4.] Since *thou wast precious in my sight*, thou hast been honourable, and I have loved thee, therefore will *I give men for thee*, *and people for thy life*. V.5.] Fear not, for *I am with thee*. I will bring thy seed from the East, and gather thee from the West. V. 14.] Thus saith the Lord your Redeemer the holy one of *Israel*; *for your sake*. I have sent to *Babylon* and *have brought down all their Nobles*, and the *Caldeans*, whose cry is in the Ships.

VII. As the providence of God doth, in general, reach to all Creatures; so after a most special manner, it taketh care of his Church, and disposeth all things to the good thereof (c).

CHAP.

CHAP. VI.

Of the Fall of Man, of Sin, and of the punishment thereof.

OUr first Parents being seduced by the subtility and temptation of Satan, sinned in eating the forbidden fruit (*a*). This their sin, God was pleased, according to his wise and holy Council, to permit, having purposed to order it to his own glory (*b*).

(*a*) Gen. 3. 13. And the Lord God said unto the Woman, What is this that thou hast done? And the Woman said, The *Serpent beguilded me, and I did eat.* 2 Corin. 11. 3. But I fear lest by any means, as *the Serpent beguiled* Eve, *through his subtilty*, so your minds should be corrupted from the simplicity that is in Christ. (*b*) Rom. 11. 32. For *God hath concluded them all in unbelief*, that *he might have mercy* upon all.

II. By this sin they fell from their original righteousness and communion with God (*c*), and so become dead in sin (*d*), and wholly defiled in all the faculties and parts of soul and body (*e*).

(*c*) Genes. 3. 6, 7, 8. v. 6.] And when the Woman saw the Tree was good for food, and that it was pleasant to the eyes, and a Tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her Husband with her and he did eat. Verse 7.] And the eyes of them both were opened, and they knew that *they were naked*, and they sewed fig-leaves together, and made themselves Aprons. Verse 8.] And they heard the voyce of the Lord God, walking in the Garden, in the cool of the day; And *Adam and his Wife hid themselves from the presence of the Lord God*, amongst the Trees of the Garden. Ecclesiastes 7. 29. Lo this onely have I found, that *God hath made man upright, but they have sought out many inventions*, Rom. 3. 23. For *all have sinned and come short of the glory of God.* (d) Genesis 2. 17. But of the Tree of the knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof, *thou shalt surely dye.* Ephesians 2. 1. And you hath he quickned who *were dead in trespasses and sins.* (*e*) Tit. 1. 15. Unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure, but even *their mind and conscience is defiled.* Genes. 6. 5. And God saw that the wickedness of man was great in the earth, and that *every imagination of the thoughts of his heart, was only evil continually.* Jer. 17. 9. The *heart is deceitful* above all things, *and desperately wicked*, who can know it? Rom. 3. 10, 11, 12, 13, 14, 15, 16, 17, 18. v. 10.] As it is written, There is *none righteous*, no not one. Verse 11.] There is *none that understandeth*, there is *none that seeketh after God.* Verse 12.] They are *all gone out of the way*, they are together become *unprofitable*, there is *none that doth good, no not one.* Verse 13.] Their *throat is an open Sepulchre*, with their *tongues* they have used deceit, the *Poyson of Aspis* is under *their lips.* Verse 14.] whose *mouth is full of cursing and bitterness.* V. 15.] Their *feet are swift to shed blood.* V. 16.] *Destruction and misery are in their wayes.* Verse 17.] And the *way of peace have they not known.* V. 18.] *There is no fear of God before their eyes.*

III. They being the root of all man-kind, the guilt of this sin was

(f) Gen. 1. 27, 28. v. 27.] So God created man in his own Image, in the Image of God created he him, *Male and Female* created he them. V. 28.] And God bleſſed *them*, and God ſaid unto *them*, be fruitful, and multiply, and replenish the earth, and ſubdue it, and have dominion over the fiſh of the Sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Geneſ. 2. 16, 17. verſe 16.] And the Lord God *commanded the man*, ſaying, Of every tree of the Garden thou mayſt freely eat. V. 17.] But of the tree of the knowledge of good and evil, thou ſhalt not eat of it, for in the day that thou eateſt thereof, *thou ſhalt ſurely dye*. Acts 17. 26. And hath *made of one blood all Nations of men*, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. Rom. 5. 12, 15, 16, 17, 18, 19. v. 12.] Wherefore as by *one man ſin entred into the World*, and death by ſin, and ſo *death paſſed upon all men*, *for that all have ſinned*. V. 15.] But not as the offence, ſo alſo is the free gift; for if through the *offence of one many be dead*, much more the grace of God, and the gift by grace, which is by one *man* Jeſus Chriſt, hath abounded unto many. V. 16.] And not as it was by *one that ſinned*, ſo is the gift, for the *judgement was by one to condemnation*, but the free gift is of many offences unto Juſtification. V. 17.] For if by *one mans offence death reigned by one*, much more they which receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one Jeſus Chriſt. V. 18.] Therefore as *by the offence of one judgement came upon all men* to condemnation, even ſo by the righteouſneſs of one, the free gift came upon all men unto juſtification of life. V. 19.] For as by *one mans diſobedience*, *many were made ſinners*; ſo by the obedience of one, ſhall many be made righteous, 1 Cor. 15. 21, 22, 45, 49. v. 21.] For ſince *by man came death*, by man came alſo the reſurrection of the dead. V. 22.] For as *in Adam all dye*, even ſo in Chriſt, ſhall all be made alive. V. 45.] And ſo it is written, The firſt man *Adam was made a living ſoul*, the laſt *Adam* was made a quickning Spirit. V. 49.] And as we have born the *image of the earthly*, we alſo ſhall bear the image of the heavenly. (g) Pſalm 51. 5. Behold, I was *ſhapen in iniquity*, and *in ſin did my mother conceive me*. Geneſ. 5. 3. And *Adam* lived an 130. years, and *begat a ſon in his own likeneſs*, after his *image*, and called his name *Seth*. Job 14. 4. *Who can bring a clean thing* out *of an unclean? not one*. Job 15. 14. What is man that *he ſhould be clean*, and he that is *born of a woman*, that *he ſhould be righteous?*

IV. From this original corruption, whereby we are utterly indiſpoſed, diſ-abled, and made oppoſite to all good (h), and wholly inclined to all evil (i), do proceed all actual tranſgreſſions (k).

(h) Rom. 5. 6. For when we were yet *without ſtrength*, in due time Chriſt dyed for the ungodly. Rom. 8. 7. Becauſe the carnal mind is *enmity againſt God*; for it is *not ſubject* to the Law of God, neither indeed can be. Rom. 7. 18. For I know that in me, that is *in my fleſh dwelleth no good* thing; for to will is preſent with me, but how *to perform that which is good, I find not*. Col. 1. 21. And you that were ſometimes *alienated and enemies in your mind* by wicked works, yet now hath he reconciled. (i) Geneſ. 6. 5. And God ſaw that the wickedneſs of man was great in the earth, and that every *imagination of the thoughts of his heart was only evil continually*. Geneſ. 8. 21. And the Lord ſmelled a ſweet ſavour, and the Lord ſaid in his heart, I will not again curſe the ground any more for mans ſake. For *the imagination of mans heart is evil from his youth*. Neither will I again ſmite any more, every living thing as I have done. Rom. 3. 10, 11, 12. v. 10.] As it is written, There is *none righteous*, no not one. V. 11.] There is none that underſtandeth, there is *none that ſeeketh* after God. V. 12.] They are all *gone out of the way*, they are together become *unprofitable*, *there is none that doeth good, no not one*. (k) Jam. 1. 14, 15. v. 14.] But every man is tempted, when he is *drawn away of his own luſt, and enticed*. V. 15.] Then when *luſt hath conceived* it bringeth forth ſin; and ſin when it is finiſhed, bringeth forth death. Epheſ. 2. 2, 3. verſ 2.] Wherein in time paſt, ye *walked according to the courſe of this World*, according to the Prince of the power of the air, the Spirit that now worketh in the children of diſobedience. V. 3.] Among whom alſo we all had our converſation in times paſt *in the luſts of our fleſh, fulfilling the deſires of the fleſh*, and of the mind, and were by nature the children of wrath, even as others. *Matth.* 15. 19. For *out of the heart proceed evil thoughts*, *Murders*, *Adulteries*, *Fornications*, *Theſts*, *falſe Witneſs*, *Blaphemies*.

V. This

V. This corruption of nature during this life, doth remain in thoſe that are regenerated (*l*): and although it be through Chriſt pardoned (*m*) and mortified, yet both it ſelf, and all the motions thereof are truly and properly ſin (*m*).

(*l*) 1 John 1. 8, 10. v. 8.] *If we ſay that we have no ſin*, we deceive *our ſelves*, and the truth is not *in us*. V. 10.] If *we ſay that we* have not ſinned, *we* make him a lyer, and his word is not *in us*. Rom. 7. 14, 17, 18, 23. v. 14.] For we know that the Law is ſpiritual, but *I am carnal ſold under ſin*. V. 17.] Now then it is no more I that do it, but *ſin that dwelleth in me*. V. 18.] For I know, that in me (that is, *in my fleſh*) *dwelleth no good thing*; for to will is preſent with me, but how *to perform that which is good, I find not*. V. 23.] But I ſee *another Law in my members, warring* againſt the Law of my mind, and *bringing me into captivity to the Law of ſin, which is in my members*. Jam. 3. 2. For in many things *we offend all*? If any man offend not in word, the ſame is a perfect man and able alſo to bridle the whole body. Prov. 20. 9. *Who can ſay, I have made my heart clean, I am pure from my ſin*? Eccleſ. 7. 20. For there is *not a juſt man* upon earth that doth good and *ſinneth not*. (*m*) Rom. 7. 5, 7, 8, 25. v. 5.] For when we were in the fleſh, the motions of ſin which were by the Law, did work in our members, to *bring forth fruit unto death*. V. 7.] What ſhall we ſay then? is the Law ſin? God forbid. Nay, I had not known ſin, but *by the Law*; for I had not known luſt, *except the Law had ſaid*, thou ſhalt not covet. V. 8.] But ſin taking occaſion by the *commandment* wrought in me all manner of concupiſcence, for *without the Law, ſinne was dead*. V. 25.] I thank God through Jeſus Chriſt our Lord; ſo then with the *mind I my ſelf ſerve* the Law of God, but *with the fleſh, the law of ſin*. Gal. 5. 17. For *the fleſh luſteth againſt the Spirit*, and the Spirit againſt the fleſh; and *theſe are contrary* the one to the other, ſo that ye cannot do the things that ye would.

VI. Every ſin, both Original and Actual, being a trangreſſion of the righteous Law of God, and contrary thereunto (*n*), doth, in its own Nature, bring guilt upon the ſinner (*o*), whereby he is bound over to the wrath of God (*p*), and curſe of the Law (*q*), and ſo made ſubject to death (*r*), with all miſeries ſpiritual (*ſ*), temporal (*t*), and eternal (*u*).

(*n*) 1 John 3. 4. Whoſoever committeth ſin, tranſgreſſeth alſo the Law, for *ſin is the tranſgreſſion of the Law*. (*o*) Rom. 2. 15. Which ſhew the work of the Law written in their hearts, *their conſcience alſo bearing witneſs*, and their thoughts the mean while *accuſing*, or elſe *excuſing* one another. Rom. 3. 9, 19. verſe 9.] What then are we better then they? No, in no wiſe, for we have before proved both Jews and Gentiles, that *they are all under ſin*. V. 19.] Now we know that what things ſoever the Law ſaith, it ſaith to them, who are under the Law, that every mouth may be ſtopped, and all the *World may become guilty* before God. (*p*) Epheſ. 2. 3. Among whom alſo we had our converſation in times paſt, in the luſts of our fleſh fulfilling the deſires of the fleſh, and of the mind, and were by *nature the children of wrath*, even as others. (*q*) Gal. 3. 10. For as many as are of the works of the law are *under the curſe*; for it is written, *Curſed is every one that continueth not in all things* which are written in the book of the Law, to do them. (*r*) Roman. 6. 23. For the *wages of ſin is death*, but the gift of God is eternal life through Jeſus Chriſt our Lord. (*ſ*) Epheſ. 4. 18. Having the *underſtanding darkned*, being *alienated from the life of God*, through the ignorance that is in them, becauſe of the blindneſs of their hearts. (*t*) Rom. 8. 20. For the creature was *made ſubject to vanity*, not willingly, but by reaſon of him who hath ſubjected the ſame in hope. Lament. 3. 39. Wherefore doth a living man complain, a man for the *puniſhment of his ſins*? (*u*) Matth. 25. 41. Then ſhall he ſay alſo to them on the left hand, Depart from me, ye curſed, into *everlaſting fire*, prepared for the Devil and his angels, 2 *Theſ.* 1. verſ. 9. Who ſhall be puniſhed with *everlaſting deſtruction*, from the preſence of the Lord, and from the glory of his power.

CHAP. VII.

Of Gods Covenant with Man.

(a) Isai. 40. 13, 14, 15, 16, 17. verse 13.] Who hath directed the Spirit of the Lord? or being his Counsellor, hath taught him? V. 14.] With whom took he counsel? who instructed him and taught him in the paths of judgement, and taught him knowledge, and shewed to him the way of understanding? v. 15.] Behold, the *Nations are as the drop of a bucket*, and are *counted as the small dust of the ballance*: Behold, he taketh up the Isles as a very little thing. v. 16.] *Lebanon is not sufficient to burn*, nor *the beasts* thereof *sufficient for a burnt-offering*. verse 17.] *All Nations before him are as nothing*, and they are counted to him *lesse then nothing, and vanity*. Job 9. 32, 33. v. 32.] For *he is not a man, as I am*, that I should answer him, and we *should come together* in judgement. V. 33.] Neither is there any days-man betwixt us, that might lay his hand *upon us both*. 1 Sam. 2. 25. If one man sin against another, the Judge shal judge him; but if *a man sin against the Lord, who shall intreat for him?* Psalm 113. 5, 6. v. 5.] Who is like unto the Lord our God who *dwelleth on high?* v. 6.] Who *humbleth himself to behold the things that are in heaven*, and in the earth. Psalm 100. 2, 3. v. 2.] Serve the Lord with gladness, come before his presence with singing. V. 3.] Know ye that the Lord *he is God*, it is he *that hath made* us, and *not we* our selves; we *are his people*, and the Sheep of his pasture. Job 22. 2, 3. v. 2.] Can a man be *profitable unto God*, as he that is wise may be profitable unto himself? v. 3.] Is it *any pleasure to the Almighty* that thou art righteous; or is it *gain* to him, that thou makest thy ways perfect? Job 35. 7, 8. v. 7.] If thou be righteous, what giveſt thou him, or *what receiveth he of thine hand?* v. 8.] Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man. *Luke* 17. 10. So likewise ye, when ye shal have *done all these things* which are commanded, you say we are *unprofitable servants*, we have done that which was *our duty to do*. Acts 17. 24, 25. v. 24.] God that made the World and all things therein, seeing that he is Lord of Heaven and Earth, *dwelleth not in Temples made with hands*. Verse 25.] Neither is worshipped with mens hands, as though *he needed any thing*, seeing he giveth to all life and breath, and all things.

THe distance between God and the Creature is so great, that although reasonable Creatures do owe obedience unto him as their Creatour, yet they could never have any fruition of him as their blessedness and reward, but by some voluntary condescension on Gods part, which he hath been pleased to express by way of Covenant (a).

(b) Gal. 3. 12. And the *Law is not of faith*, but the *man that doth them shall live in them*. (c) Rom. 10. 5. For *Moses* describeth the righteousness which is of the Law, that the man which *doth these things, shall live by them*. Rom. 5. 12, to 20. See page fore-going. Chap. 6. Letter *f*. (d) Gen. 2. 17. But of the Tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, *thou shalt surely dye*. Gal. 3. 10. For *as many as are of the works of the Law*, are under the curse, for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law, to do them.

II. The first Covenant made with man, was a Covenant of works (b), wherein Life was promised to *Adam*; and in him to his posterity (c), upon condition of perfect and personal obedience (d).

III. Man by his fall haveing made himself incapable of life by that Covenant, the Lord was pleased to make a second

cond (e), commonly called the Covenant of Grace: Wherein he freely offereth unto ſinners Life and Salvation by Jeſus Chriſt, requiring of them Faith in Him, that they may be ſaved (f), and promiſing to give unto all thoſe that are ordained unto Life, his holy Spirit, to make them willing, and able to believe (g).

(e) Galat. 3. 21. Is the Law then againſt the promiſes of God? God forbid; for if there had been a *Law given*, which could have *given life*, verily *righteouſneſs* ſhould have *been* by *the Law*. Rom. 8. 3. For what the *Law could not do*, in that it was *weak through the flesh*, God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh. Rom. 3. 20, 21. v. 20.] Therefore by the *deeds of the Law*, there *ſhall no fleſh be juſtified* in his ſight, for by the Law is the knowledge of ſin. v. 21.] But now the *righteouſneſs* of God, *without the Law*, is manifeſted, being witneſſed by the Law and the Prophets. *Gen.* 3. 15. And I will put enmity between thee and the woman, and between thy ſeed and her ſeed, it ſhall *bruiſe thy head*, and thou ſhalt bruiſe his heel. Iſai. 42. 6. I the Lord have called thee in righteouſneſs, and will hold thine hand, and will keep thee, and give *thee* for *a Covenant* of the people, for a light of the Gentiles. (f) Mark 16. 15, 16. v. 15.] And he ſaid unto them, go ye into all the world, and preach the *Goſpel* to every creature. v. 16.] He that *believeth* and is baptized, *ſhal be ſaved*: but he that believeth not, ſhal be damned. John 3. 16. For God ſo loved the world, that he gave his only begotten Son, that whoſoever *believeth in* him, ſhould not *perish*, but *have everlaſting life*. Rom. 10. 6. 9. v. 6.] But the *righteouſneſſe which is of faith*, ſpeaketh on this wiſe, Say not in thy heart, who ſhall aſcend into heaven, that is to bring Chriſt down from above. v. 9.] That if thou ſhalt confeſſe with thy mouth the Lord Jeſus, and ſhalt *believe in thine heart*, that God hath raiſed him from the dead, thou ſhalt be *ſaved*. Gal. 3. 11. But that no man is *juſtified by the Law* in the ſight of God, it is evident, for *the juſt ſhall live by faith* (g) Ezek. 36. 26. 27. v. 26.] A *new heart* alſo *will I give* you, and *a new ſpirit will I put* within you, and I will take away the ſtony heart out of your fleſh, and I *will give you an heart of fleſh* v. 27.] And I will *put my ſpirit within you*, and *cauſe you to walk* in my ſtatutes, and ye *ſhal keep my judgments, and do them*. John 6. 44. 45. v. 44.] No man can come unto me, except the *Father* which hath ſent me *draw him*, and I will raiſe him up at the laſt day. verſe 45.] It is written in the Prophets, And they ſhall be all *taught of God*, every man therefore that hath heard and hath learned of the Father, cometh unto me.

IV. This Covenant of Grace is frequently ſet forth in the Scripture by the name of a Teſtament, in reference to the death of Jeſus Chriſt the Teſtator, and to the everlaſting inheritance, with all things belonging to it, therein bequeathed (b).

(b) Heb. 9. 15, 16, 17. v. 15.] For this cauſe he is the Mediator of the *new Teſtament*, that by means of his death for the redemption of the tranſgreſſions that were under the firſt Teſtament, they which are called might receive the *promiſe of eternal inheritance*. V. 16.] For where a Teſtament is, there muſt alſo of neceſſity be the *death of the Teſtator*. Verſe 17.] For a Teſtament is of *force* after *men are dead*, otherwiſe it is of *no ſtrength* at all whileſt *the Teſtator liveth*. Heb. 7. 22. By ſo much was Jeſus made a ſurety of a *better Teſtament*. Luke 22. 20. Likewiſe alſo the cup after Supper, ſaying, This cup is the new *Teſtament in my blood*, which is ſhed for you. 1 Cor. 11. 25. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new *Teſtament in my blood*, this do ye as oft as ye drink it in remembrance of me.

V. This Covenant was differently adminiſtred in the time of the Law, & in the time of the Goſpel (i): Under the Law adminiſtred by Promiſes Prophecies, Sacrifices, Circumciſion, the paſchal Lamb, and other Types and Ordinances delivered to the people of the Jews, all fore-ſignifying Chriſt.

(i) 2 Cor. 3. 6, 7, 8, 9. verſe 6.] Who alſo hath made us *able Miniſters* of the new Teſtament, *not of the letter, but of the Spirit*, for the letter killeth, but the Spirit giveth life. V. 7.] But if the *miniſtration of death* written and engraven in ſtones was *glorious*, ſo that the children of Iſrael could not ſtedfaſtly behold the face of *Moſes*, for the glory of his countenance, which glory was to be done away; V. 8.] How ſhall not the *miniſtration of the ſpirit* be *rather glorious*? V. 9.] For if the miniſtration of condemnation be glory, much more doth the *miniſtration of righteouſneſs exceed in glory*.

(k) See the 8, 9, 10. Chapters of the *Hebrews*.

Christ to come (k), which were for that time, sufficient and efficacious through the operation of the Spirit, to instruct and build up the Elect in Faith, in the promised Messiah (l), by whom they had full remission of sins, and eternal Salvation: and is called the Old Testament (m).

Rom. 4. 11. And he received the sign of *circumcision, a seal of the righteousness of the faith*, which he had yet being uncircumcised, that he might be the Father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also. Colos. 2. 11, 12. verse 11.] In whom also ye are circumcised with the *circumcision* made *without hands*, in *putting off the body of the sins* of the flesh, by the circumcision of Christ. V. 12.] Buried with him in *baptism*, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead. 1 Corinth. 5. 7. Purge out therefore the old leven, that ye may be a new lump, as ye are unlevened. For even *Christ the passover* is sacrificed for us. (l) 1 Corinth 10. 1, 2, 3, 4. V. 1.] Moreover brethren, I would not that ye should be ignorant, how that all our Fathers were *under the cloud*, and all passed through the Sea. V. 2.] And *were all baptized* unto *Moses* in the cloud, and in the Sea. V. 3.] And *did all eat* the same *spiritual meat*. verse 4.] And did all drink the *same spiritual drink*: for they drank of the spiritual rock that followed them, and that *rock was Christ*. Hebr. 11. 13. These all dyed in faith, not having received the promises, but having seen them afar off, and were *perswaded of them*, and *embraced them*, *and confessed* that they were strangers and pilgrims on the earth. John 8. 56. Your father *Abraham* rejoyced to see my day, and he *saw it*, and was glad. (m) Gal. 3. 7, 8, 9, 14, 7. 7.] Know ye therefore, that they *which are of faith*, the same are the *Children of Abraham*. V. 8.] And the Scripture fore-seeing that God would *justifie the heathen through faith*, preached before the *Gospel unto Abraham*, saying, In thee *shal all Nations be blessed*. v. 9.] So then, they which be of faith, are *blessed* with *faithful Abraham*. V. 14.] That the *blessing of Abraham* might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith.

VI. Under the Gospel, when Christ the substance (n), was exhibited, Which are a shadow of things to come, *but the body is of Christ*.

(n) Colos. 2. 17.

the Ordinances in which this Covenant is dispensed, are the preaching of the Word, and the Administration of the Sacraments, of Baptism and the Lords Supper (o), Which, through fewer in number, & administred with more simplicity, & lesse outward glory: yet in them it is held forth in more fulnesse, evidence, and spiritual efficacy (p), to all Nations, both

(o) Mat. 28. 19, 20. V. 19.] Go ye therefore, and *teach all Nations baptizing them* in the Name of the Father, and of the Son, and of the Holy Ghost. v. 20.] *Teaching them* to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. *Amen*. 1 Cor. 11. 23, 24, 25. v. 23.] For I have received of the Lord that which also I have delivered unto you, that the Lord *Jesus Christ*, the same night in which he was betrayed, *took bread*. v. 24.] And when he had given thanks, he break it, and said, *Take, eat, this is my body*, which is broken for you; *this do* in remembrance of me. v. 25.] After the same manner also he took *the cup* when he had supped, saying, This cup is the New Testament in my blood; *this do ye*, as oft as ye drink it, in remembrance of me. (p) Heb. 12. 22, 23, 24, 25, 26, 27. v. 22.] But ye are come unto Mount Sion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of Angels. v. 23.] To the general assembly and Church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. v. 24.] And to Jesus the Mediatour of the new Covenant, and to the blood of sprinkling, that speaketh better things then that of *Abel*. v. 25.] See that ye refuse not him that *speaketh*, for if they escaped not who refused him that *spake on earth*: much more shal not we escape, if we turn away from him that *speaketh from heaven*. v. 26.] Whose voice then shook the earth, but now he hath promised, saying, yet once more I shake not the earth onely, but *also the heaven*. v. 27.] And this word, yet once more signifieth the *removing* of those *things that are shaken, as of* things that are made, that those things which cannot be shaken, may remain. Jer. 31. 33, 34. v. 33.] But this shall be the Covenant that I will make with the house of Israel after those dayes, saith the Lord, I will put *my law in their inward parts*, and *write* it in their *hearts*, & will be their God, and they shal be my people. v. 34.] And they shal teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they *shall all know me*, from the least of them to the greatest of them, saith the Lord: for I will forgive their iniquities, and I will remember their sin no more.

Jews

Jews and Gentiles (*q*); and is called the New Teſtament (*r*). There are not therefore two Covenants of Grace, differing in ſubſtance, but one and the ſame, under various Diſpenſations (*ſ*).

(*q*) Matth. 28. 19. See letter (*o*) immediately foregoing. Eph. 2.15,16,17,18, 19.v.15. Having *abolished* in his fleſh the *enmity* even the law of commandments, contained in ordinances, for to make in himſelf of *twain, one new* man, ſo making peace. v.16.] And that he might reconcile *both* unto God in *one body*, by the croſs, having ſlain the enmity thereby. v.17.] And came and preached peace to you that were *afar off*, and to them that were *nigh*. v.18.] For through him we both *have an acceſs by one ſpirit* unto the Father. v. 19.] Now therefore ye are no more ſtrangers and foreiners, but *fellow citizens with the Saints*, and of the *houſhold of God*. (*r*) Luke 22. 20. Likewiſe alſo the cup after ſupper, ſaying, This cup is the *New Teſtament* in my blood, which is ſhed for you. (*ſ*) Gal. 3. 14, 16. v.14.] That the *bleſſing of Abraham* might come on *the Gentiles* through Jeſus Chriſt, that we might receive the promiſe of the Spirit through faith. V. 16.] Now to *Abraham* and his ſeed were the promiſes made, he ſaith not, And *to ſeeds, as of many*; but *as of one*, and *to thy* ſeed, *which is Chriſt*. Acts 15. 11. But we believe, that through the *grace* of the Lord *Jeſus Chriſt*, we *ſhall be ſaved*, even *as they*. Rom. 3. 21. 22.23. 30. V. 21.] *But now* the *righteouſneſſe* of God *without the Law* is *manifeſted*, being witneſſed by the Law and the Prophets. V. 22.] Even the *righteouſneſs* of God which is by faith of Jeſus Chriſt, *unto all, and upon all* them *that believe*, for there *is no difference*. V. 23.] For all have *ſinned* and come ſhort of the glory of God. V. 30.] Seeing it is *one God* which ſhall *juſtifie* the *circumciſion* by *faith*, and *uncircumſion through faith*, Pſalm 32. 1. Bleſſed is he whoſe *trangreſſion* is *forgiven*, and whoſe *ſin is covered*. Rom. 4. 3,6,16,17,23,24. V. 3.] For what ſaith the Scripture? Abraham *believed* God, and it was *counted unto him for righteouſneſs*. V. 6.] Even as *David* alſo deſcribeth the bleſſedneſs of the man unto whom God *imputeth righteouſneſs without works*. V. 16.] Therefore it is of faith, that it might be by grace, to the end the *promiſe* might be *ſure* to all the ſeed, not to *that only which is of the Law*, but to *that alſo* which is of *the faith of Abraham*, who is the father of us all. V. 17.] As it is written, I have made thee a *father of many Nations*, before him whom he *believed*, even God, who quickneth the dead, and calleth thoſe things which be not, as though they were. V. 23.] Now it was not written for his ſake alone, that it was *imputed* to him. V. 24.] But *for us* alſo, to *whom* it ſhall be *imputed*, if we believe on him that raiſed up Jeſus our Lord from the dead. Hebr. 13. 8. Jeſus Chriſt, *the ſame yeſterday, and to day, and for ever*.

CHAP. VIII.

Of Chriſt the Mediatour.

IT pleaſed God, in his eternal purpoſe, to chooſe and ordain the Lord Jeſus, his onely begotten Son, to be the Mediatour between God and Man (*a*); the Prophet (*b*), prieſt (*c*), and King (*d*), the Head, and Sa-

(*a*) Iſai. 42. 1. hold my ſervant whom I uphold, *mine elect*, in whom my ſoul delighteth, *I have put my ſpirit upon him*, he ſhall bring forth *judgement to the Gentiles*. 1 Pet. 1.19,20. V. 19.] But with the *precious blood of Chriſt*, as of a Lamb without blemiſh, & without ſpot. V. 20.] *Who* verily was *fore-ordained* before the foundation of the world, but was manifeſt in theſe laſt times *for you*. Joh. 3.16. For God ſo loved the world, that he *gave his only begotten Son*, that *whoſoever believeth* in him, ſhould not periſh, but have *everlaſting life*. 1 *Tim.* 2. 5. For there is one *God*, and one *Mediatour* between God and men, the man *Chriſt Jeſus*. (*b*) Acts 3. 22. For *Moſes* truly ſaid unto the fathers, *A Prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me*, him ſhal ye hear in all things, whatſoever he ſhall ſay unto you. (*c*) Hebr. 5. 5,6. v. 5.] So alſo Chriſt *glorified not himſelf, to be made an high Prieſt*, but he that ſaid unto him, Thou art my Son, to day have I begotten thee. v.6.] As he ſaith alſo in another place, *Thou art a Prieſt for ever, after the order of Melchiſedech*. (*d*) Pſal. 2.6. Yet *have I ſet my King* upon my holy hill of Sion. Luke 1. 33. And *he ſhall reign over the houſe of Jacob* for ever, and of his Kingdom there ſhal be no end.

of

(e) Ephes. 5. 23. For the husband is the head of the wife, even so

viour of his Church (e), the Heir of all things (f), and Judge of the world (g): unto whom he did from all eternity give a people, to be his seed (h), and to be by him in time Redeemed, Called, Justified, Sanctified, and Glorified (i).

Christ is the head of the Church, and he is the Saviour of the body. (f) Hebr. 1. 2. Hath in these last dayes spoken unto us by his Son, *whom* he hath *appointed heir of all things*, by whom also he made the worlds. (g), Acts 17. 31. Because he hath appointed a day, in the which he *will judge the world* in righteousnesse, *by the man whom he hath ordained*, whereof he hath given assurance unto all men, in that he hath raised him from the dead (h) John 17. 6. I have manifested thy Name unto the men *which thou gavest me out of the world*, thine they were, and *thou gavest them me*, and they have kept thy word. Psalm 22. 30. *A seed shall serve him*, it shall be accounted to the Lord for a generation. *Isai.* 53. 10. Yet it pleased the Lord to bruise him, he hath put him to grief, when thou shalt make his soul an offering for sin, *he shall see his seed*, he shall prolong his dayes, and the pleasure of the Lord shall prosper in his hands. (i) 1 *Tim.* 2. 6. Who gave himself a *ransom for all*, to be testified *in due time*. Isai. 55. 4, 5. V. 4.] Behold, I have given him for a witness to the people, a Leader and Commander to the people. V. 5.] Behold, *thou shalt call a Nation that thou knowest* not, and Nations that know not thee *shall run unto thee*, because of the Lord thy God, and for the holy one of Israel, for *he hath glorified thee*. 1 Cor. 1. 30. But of him are ye in Christ Jesus, who *of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*

II. The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fulness of time was come, take upon him mans nature (k), with all the Essential properties, and common infirmities thereof, yet, without sin (l): being conceived by the power of the holy Ghost in the womb of the Virgin *Mary*, of her substance (m). So that, two whole, perfect, and distinct Natures, the God-head and the Man-hood, were inseparably joyned together in one Person, without conversion, composition, or confu-

(k) John 1. 1, 14. ver. 1.] In the beginning was the Word, and the Word was with God, and *the Word was God.* v. 14.] And the Word *was made flesh*, and *dwelt among us*, and we beheld his glory, the glory as of the onely begotten of the Father, full of grace and truth. 1 John 5. 20. And we know that the *Son of God is come*, and hath given us an understanding, that we may know him that he is true, and we are in him that is true, even in his Son Jesus Christ, *This is the true God*, and eternal life. Philip. 2. 6. Who being in the *form of God*, thought it no robbery to be *equal with God*. *Galat.* 4. 4. But when the *fullnesse of the time was come*, *God sent forth his Son made of a Woman*, made under the Law. (l) Hebr. 2. 14, 16, 17. verse 14.] Forasmuch then as the Children are partakers of flesh and blood, *he also* himself *took part of the same*, *that through* death he might destroy him that had the power of death, that is, the Devil. Verse 16.] For verily he took not on him the nature of Angels, but he *took on him the seed of Abraham.* Verse 17.] Wherefore *in all things it behoved him to be made like unto his brethren*, that he might be a merciful and faithful high Priest in things pertaining to God, to make reconciliation for the sins of the people. *Hebr.* 4. 15. For we have not an high Priest who *cannot be touched* with the feeling of our infirmities, but *was in all points tempted like as we are, yet without sin.* (m) Luke 1. 27, 31, 35. verse 27.] *To a Virgin*, espoused to a man whose name was *Joseph*, of the house of *David*, and the Virgins name was *Mary*. Verse 31.] And behold, thou shalt *conceive in thy Womb*, and bring forth a son, and shalt call his Name Jesus. Verse 35.] And the Angel answered and said unto her, The *holy Ghost shall* come upon thee, and the *power of the Highest shall overshadow thee*, therefore also that holy Thing which shall be born of thee, shall be called the Son of God. Gal. 4. 4. See letter (b) immediately foregoing.

confuſion (*n*). Which perſon, is very God, and very man, yet one Chriſt, the only Mediator between God and Man (*o*).

(*n*) Luke 31. 35. See the foregoing verſe Col. 2. 9. For in him dwelleth all the fullneſs of the *Godhead bodily*. Rom. 9. 5. Whoſe are the Fathers, and of whom, as concerning *the flesh, Chriſt came*, who is over all, *God bleſſed* for ever, *Amen*. 1 Pet. 3. 18. For Chriſt alſo hath once ſuffered for ſin, the juſt for the unjuſt, that he might bring us to God, being put to death *in the flesh*, but *quickned by the ſpirit*. 1 Tim. 3. 16. And without controverſy, great is the myſtery of godlineſs, *God was manifeſt in the flesh*, juſtified in the ſpirit, ſeen of Angels, preached unto the Gentiles, believed on in the World, received up into glory. (*o*) Rom. 1. 3, 4. v. 3.] Concerning his Son Jeſus Chriſt our Lord, which was *made of the ſeed of David*, according to the fleſh. 4.] Declared *to be the Son of God*, with power according to the Spirit of holineſs, by the reſurrection from the dead. 1 *Tim.* 2. 5. For there is one God, and *one Mediator between God and Man*, the *man Chriſt Jeſus*.

III. The Lord Jeſus, in his humane nature thus united to the Divine, was ſanctified and anointed with the holy Spirit above meaſure (*p*), having in him all the Treaſures of Wiſdom and Knowledge (*q*): in whom it pleaſed the Father that all fulneſs ſhould dwell (*r*); to the end, that being holy, harmleſſe, undefiled, and full of Grace and Truth (*ſ*), he might be thorowly furniſhed to execute the office of a Mediator and Surety (*t*): Which office he took not unto himſelfe, but was thereunto called by his Father (*u*), who put all Power and Judgment into his hand, and gave him commandement to execute the ſame (†).

(*p*) Pſal. 45. 7. Thou loveſt righteouſneſſe, and hated wickedneſs, therefore God thy God hath *anointed* thee with the *oyl of gladneſſe above thy fellows*. John 3. 34. For he whom God hath ſent, ſpeaketh the Words of God, for God *giveth not the ſpirit by meaſure* unto him. (*q*) Col. 2. 3. *In whom are hid all the treaſures of wiſdom and knowledge*. (*r*) Col. 1. 19. For it *pleaſed the Father*, that *in him* ſhould *all fullneſs dwell*. (*ſ*) Hebr. 7. 26. For ſuch an high Prieſt became us, *who was holy, harmleſs, undefiled, ſeparate from ſinners*, and made higher then the Heavens. John 1. 14. And the Word was made fleſh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, *full of grace and truth*. (*t*) Acts 10. 38, How *God anointed Jeſus* of Nazareth, with *the holy Ghoſt*, and with power, *who went about* doing good, healing all that *were oppreſſed of the Devils*, for *God* was with him. Hebr. 12. 24. And to Jeſus the Mediator of the new Covenant, and to the *blood of ſprinkling*, that *ſpeaketh better things* then that of Abel. Heb. 7. 22. By ſo much was Jeſus *made a ſurety* of a better Teſtament. (*u*) Hebr. 5. 4, 5. verſe 4.] And *no man taketh this honour* unto himſelf, but he that was called of God, as was Aaron. V. 5.] So alſo *Chriſt glorified not himſelf, to be made an high Prieſt*, but *he that ſaid* unto him, Thou art my Son, to day have I begotten thee. (†) John 5. 21, 27. V. 22.] For the Father judgeth no man, but hath *committed all judgement unto the Son*. V. 21.] And hath *given him authority to execute judgement alſo*, becauſe he is the Son of man. Matth. 28. 18. And Jeſus came and ſpake unto them, ſaying, All *power is given unto me*, in Heaven, and in Earth. Acts 2. 36. Therefore let all the houſe of Iſrael know aſſuredly, that God hath made the ſame Jeſus whom ye have crucified, *both Lord and Chriſt*.

IV. This Office, the Lord Jeſus did moſt willingly undertake (*x*): which that he might diſcharge, he was made under the

(*x*) Pſalm 40. 7, 8. v. 7.] Then ſaid I, *Lo I come*; in the volume of thy book it is written of me. V. 8.] *I delight to do thy will, O my God*, yea, *thy Law is within my heart*. Hebr. 10. 5, 6, 7, 8, 9, 10. verſ. 5.] Wherefore when he cometh into the World, he ſaith, Sacrifice and offering thou wouldeſt not, but a body haſt thou prepared me. V. 6.] In Burnt-offerings and ſacrifices for ſin, thou haſt had no pleaſure. V. 7.] Then ſaid I, *Lo I come*, in the volume of thy book it is written of me, *to do thy will*, O God. V. 8.] Above, when he ſaid, Sacrifice, & offering, and burnt-offerings, and offering for ſin, thou wouldeſt not, neither hadſt pleaſure therein, which are offered by the Law. v. 9.] Then ſaid he, *Lo I come to do thy will (O God)* he taketh away the firſt, that he may eſtabliſh the ſecond. v. 10.] By *the which will* we are ſanctified through the offering of the body of Jeſus Chriſt once for all. John 10. 18. No man taketh it from me, but *I lay it down of my ſelf*; I have power to lay it down, and I have power to take it up again; this commandment have I received of my Father. Phil. 2. 8. And being found in faſhion as a man, he *humbled himſelf*, and became obedient unto death, even the death of the croſs.

(y) *Galat.*4.4. But when the fullneſs of the time was come, God ſent forth his Son, made of a woman, *made under the Law.* (z) Mat. 3.15. And Jeſus anſwering, ſaid unto him, Suffer it to be ſo now, for thus it *becometh us to fulfill all righteouſneſs*; then he ſuffered him. *Matth.* 5.17. Think not that I am come to deſtroy the Law or the Prophets, I am not come to deſtroy, *but to fulfil.* (a) *Matth.* 26.37, 38. v.37.] And he took with him *Peter*, and the two ſons of *Zebedee*, and began *to be ſorrowfull and very heavy.* v.38.] Then ſaith he unto them, *My ſoul is exceeding ſorrowfull, even unto death*, tarry ye here and watch with me. Luke 22.44. And being *in an agony*, he prayed more earneſtly, and his ſweat was as it were great drops of blood, falling down to the ground. *Matth.*27.46. And about the ninth hour, Jeſus cryed with a loud voyce, ſaying, *Eli, Eli, lamaſabac thani*, that is to ſay, *My God, my God, why haſt thou forſaken me?* (b) *Matth.* 36.27. *Chapters.* (c) *Phil.* 2.8. See the laſt Scripture in (x) immediately foregoing. (d) Acts 2.23, 24, 27. v.23.] Him being delivered by the determinate counſel and fore-knowledge of God, ye have taken, and by wicked hands *have crucified and ſlain.* v.24.] Whom God hath raiſed up, having looſed *the pains of death*, becauſe it was not poſſible that he ſhould *be holden of it.* v.27.] Becauſe thou wilt *not leave my ſoul in hell*, neither wilt thou *ſuffer thine holy one to ſee corruption.* Acts 13.37. But he whom God raiſed again, *ſaw no corruption.* Rom. 6.9. Knowing that Chriſt being *raiſed from the dead*, dieth no more, *death hath no more dominion over him.* (e) 1 Cor.15.3,4. v.3.] For I delivered unto you firſt of all that which I alſo received, how that Chriſt died for our ſins, according to the Scriptures. V.4.] And that he was buried, and *that he roſe again the third day*, according to the Scripture. And that he was ſeen of *Cephas*, then of the twelve. (f) *John* 20.25,27. V.25.] The other Diſciples therefore ſaid unto him, We have ſeen the Lord, but he ſaid unto them, Except I ſhall ſee *in his hands* the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe. v.27.] Then ſaid he to *Thomas*, Reach hither thy finger, and *behold my hands*, and reach hither thy hand, and *thruſt it into my ſide*, and be not faithleſs, but believing. (g) Mark 16.19. So then after the *Lord had ſpoken* unto them, he *was received up into Heaven, and ſate on the right hand of God.* (h) Rom. 8.34. Who is he that condemneth, it is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo *maketh interceſſion for us.* Hebr.9.24. For Chriſt is not entered into the holy places made with hands, which are the figures of the true, but into heaven it ſelf, now to *appear in the preſence of God for us.* Hebr.7.25. Wherefore he is able alſo to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth *to make interceſſion for them.* (i) Rom.14.9,10 v.9.] For to this end Chriſt both dyed, and roſe, and revived, that he *might be Lord both of the dead and the living.* Verſe 10.] But why doeſt thou judge thy brother, or why doeſt thou ſet thy brother at naught? we ſhall *all ſtand before the judgement Seat of Chriſt.* Acts 1.11. Which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into Heaven? the ſame Jeſus which is taken up from you into Heaven, *ſhall ſo come* in like manner as ye have ſeen him go into Heaven. Acts 10.42. And he commanded us to preach unto the people, and to teſtifie that it was he, which was ordained of God, *to be the Judge of the quick and dead.* *Matth.* 13.40, 41, 42. Verſe 40.] As therefore the Tares are gathered and burnt in the fire, *ſo ſhall it be in the end* of this World. Verſe 41.] The *Son of man ſhall ſend forth* his Angels, and they ſhall gather out of his Kingdom all things that offend, and them which do iniquity. Verſe 42.] And *ſhall caſt* them into a furnace of fire, there ſhall be wailing and gnaſhing of teeth. Jude 6. And the Angels which kept not their firſt eſtate, but left their own habitation, *he hath reſerved* in everlaſting chains under darkneſs, *unto the judgement* of the great day. 2 Pet. 2.4. For if God ſpared not the Angels that ſinned, but caſt them down into Hell, and *delivered them* into chains of darkneſs, to *be reſerved unto judgement.*

Law (y), and did perfectly fullfil it (z), endured moſt grievous torments immediately in his Soul (a), and moſt painful ſufferings in his Body (b): was crucified, and died (c): was buried, and remained under the power of death; yet ſaw no corruption (d). On the third day he aroſe from the dead (e), with the ſame Body in which he ſuffered (f), with which alſo he aſcended into Heaven, and there ſitteth at the right hand of his Father (g), making interceſſion (h), and ſhal return to judge Men, and Angels, at the end of the World (i).

V. The Lord Jeſus, by his perfect obedience and ſacrifice of himſelf, which he, through the eternal Spirit, once offered up unto God, hath fully ſatisfied the juſtice of his Father (*k*); and purchaſed, not onely reconciliation, but an everlaſting inheritance in the Kingdom of of Heaven, for all thoſe whom the Father hath given unto him (*l*).

(*k*) Rom. 5. 19. For as by one mans diſobedience many were made ſinners, ſo by *the obedience of one*, ſhall *many be made righteous*. Hebr. 9. 14, 16. v. 14.] How much more ſhall the *blood of Chriſt*, who through the eternal Spirit offered himſelf without ſpot to God, *purge the conſcience* from dead works, to ſerve the living God? Verſe 16.] For where a Teſtament is, there muſt alſo of neceſſity *be the death of the Teſtator*. Hebr. 10. 14. For *by one offering* he hath *perfected for ever them that are ſanctified*. Epheſ. 5. 2. And walk in love, as Chriſt alſo hath loved us, and hath given himſelf *for us, an offering* and a Sacrifice to God, for a ſweet *ſmelling ſavour*. Rom. 3. 25, 26. Verſe 25.] Whom God hath ſet forth to be *a propitiation* through faith *in his blood*, to declare his righteouſneſs for the remiſſion of ſins that are paſt *through the forbearance of God*. Verſe 26.] To declare, I ſay, at this time his righteouſneſs, that he might be juſt, and the juſtifier of him that believeth in Jeſus. (*l*) Dan. 9. 24, 26. v. 24.] Seventy weeks are determined upon thy people, upon thy holy City, to *finiſh the tranſgreſſion*, and to make an *end of ſin*, and to make *reconciliation for iniquity*, and to bring in *everlaſting righteouſneſs*, and to ſeal up the viſion and the prophecy, and to anoint the moſt holy. v. 26. And after threeſcore and two weeks ſhall *Meſſiah* be *cut off*, but *not for himſelf*; and the people of the Prince that ſhal come ſhal deſtroy the City & the Sanctuary, and the end thereof ſhall be with a flood, and unto the end of the war deſolations are determined. Col. 1. 19, 20. v. 19.] For it pleaſed the Father, that in him ſhould all fullneſs dwell. v. 20.] And having *made* peace through the *blood of his croſſe*, by him to *reconcile all things* unto himſelf; by him, I ſay, whether they be things in earth, or things in Heaven. Epheſ. 1. 11, 14. v. 11.] In whom alſo we have *obtained an inheritance*, being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will. verſe 14.] VVhich is the earneſt *of our inheritance*, untill the redemption of the *purchaſed poſſeſſion*, unto the praiſe of his glory. John 17. 2. As thou haſt given him power over all fleſh, that he ſhould *give eternal life*, to as many as *thou haſt given him*. Hebr. 9. 12, 15. v. 12.] Neither by the blood of goats and calves, but by his own blood he entred in once into the holy place, having *obtained eternal redemption for us*. Verſe 15.] And for this cauſe he is the Mediatour of the New Teſtament, that by means of death, for the redemption of the tranſgreſſions that were under the firſt Teſtament, they which are called *might receive the promiſe of eternal inheritance*.

VI. Although the work of Redemption was not actually wrought by Chriſt till after his Incarnation, yet the vertue, efficacy, and benefits thereof were communicated unto the Elect in all ages ſucceſſively from the beginning of the world, in and by thoſe promiſes, types, and ſacrifices, wherein he was revealed, and ſignified to be the ſeed of the Woman, which ſhould bruiſe the Serpents head: and the Lamb ſlain from the beginning of the World: being yeſterday, and to day the ſame, and for ever (*m*).

(*m*) Galat. 4. 4, 5. v. 4.] But when the *fulneſs of the time was come*, God *ſent forth his Son* made of a woman, made under the Law. Verſe 5.] To redeem them that *were under the Law*, that we might receive the adoption of ſons. *Gen.* 3. 15. And I will put enmity between thee and the woman, and between thy ſeed and *her ſeed*, *it ſhall bruiſe thy head*, and thou ſhalt bruiſe its heel. Revel. 13, 8. And all that dwell upon the earth ſhall worſhip him, whoſe names are not written in the book of life, of *the Lamb ſlain from the foundation of the World*. Hebr. 13. 8. *Jeſus Chriſt, the ſame yeſterday, and to day, and for ever.*

VII. Christ, in the work of Meditation, acteth according to both Natures, by each Nature doing that which is proper to it self (*n*): yet by reason of the unity of the Person, that which is proper to one Nature, is sometimes in Scripture attributed to the Person denominated by the other Nature (*o*).

(*n*) Heb. 9. 14. See letter *K.* Scripture the second, 1 *Pet.* 3. 18. For Christ also hath once

suffered for sins, the just for the unjust, that he might bring us to God, being *put to death in the flesh*, but *quickned by the Spirit.* (*o*) Acts 20. 28. Take heed therefore unto your selves, and to all the flock over the which the holy Ghost hath made you overseers, to feed the Church of *God*, *which he hath purchased* with his own blood. John 3. 13. And *no man hath* ascended up to heaven, *but he that came down* from heaven, even *the son of man*, which is in heaven. 1 John 3. 16. Hereby perceive we the love of *God*, *because he laid down his life* for us, and we ought to lay down our lives for the brethren.

VIII. To all those for whom Christ hath purchased Redemption, he doth certainly and effectually apply and communicate the same (*p*), making intercession for them (*q*), and revealing unto them, in, and by the Word, the mysteries of salvation (*r*), effectually perswading them by his Spirit, to believe and obey, and governing their hearts, by his Word and Spirit (*s*), overcoming all their enemies by his Almighty

(*p*) John 6. 37. 39. v. 37. All that the Father giveth me, *shall come to me*, and him that cometh to me, I

will in no wise cast out. v. 39.] And this is the Fathers will which hath sent me, that of all which he hath given me, *I should lose nothing*, but should *raise it up again* at the last day. John 10. 15, 16. v. 15.] As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep. v. 16.] And other sheep I have which are not of this fold, them also I *must* bring, and *they shall hear my voyce*, and there shall *be one fold*, and one shepheard. (*q*) 1 John 2. 1, 2. v. 1.] My little children, these things I write unto you, that ye sin not, and if any man sin, we *have an Advocate with the Father*, *Jesus Christ* the righteous. V. 2.] And he is the propitiation for our sins, and not for ours only, but also for *the sins* of the whole world. Rom. 8. 34. Who is he that condemneth? it is Christ that died, yea rather that is risen again, who is even *at the right hand of God*, who also *maketh intercession for us.* (*r*) John 15. 13, 15. v. 13.] Greater love hath no man then this, that a man lay down his life for his *friends.* v. 15.] Henceforth I call you not servants, for the servant knoweth not what his Lord doth, but I have called you friends, for *all things that I have heard of my Father*, *I have made known unto you.* Ephes. 1. 7, 8, 9. verse 7.] In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. verse 8.] Wherein he hath abounded towards us, in all wisdome and prudence. Verse 9.] Having *made known unto us the mystery of his will*, according to his good pleasure which he had purpose in himself. John 17. 6. *I have manifested thy Name unto the men* which thou gavest me out of the world, thine they were, thou gavest them me, and they have kept thy word. (*s*) John 14. 16. And I will pray the Father, and he shall give you another *Comforter*, *that he may abide with you* for ever. Hebr. 12. 2. Seeking unto *Jesus*, *the Author and finisher of our faith*, who for the joy, that was set before him, endured the Crosse, despising the shame, and is set down at the right hand of the Throne of God. 2 Cor. 4. 13. We having the *same spirit of faith*, according as it is written, I believe, and therefore have I spoken, we also believe, and therefore speak. Rom. 8. 9, 14. verse 9.] But ye are not in the flesh, but *in the spirit*, if so be that the *Spirit of God dwell in you*; now if any man have not the Spirit of Christ, he is none of his. V. 14.] For as many as are led by the *Spirit of God*, *they* are the sons of God. Rom. 15. 18, 19. verse 18.] For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient by word. Verse 19.] Through mighty signs and wonders, by the *power of the Spirit of God*, so that from Jerusalem, and round about to Illyricum, I have fully preached the Gospel of Christ. John 17. 17. *Sanctifie them through thy truth*, thy Word is truth.

power and wiſdom, in ſuch manner, and wayes, as are moſt conſonant to his wonderful and unſearchable diſpenſation (*t*).

(*t*) Pſal. 110.1. The Lord ſaid unto my Lord, ſit thou at my right hand, *till I make thine enemies thy footſtool.* 1 Cor. 15.25,26. v.25.] He muſt reign till he *hath put all enemies under his feet.* V.26.] The *laſt enemy* that ſhall be *deſtroyed*, is death. Mal. 4.3. v.2.] But unto you that fear my Name, ſhall that Sun of righteouſneſs ariſe, *with healing in his wings*, and ye ſhall go forth, and grow as calves of the ſtall. Verſe 3.] And ye *ſhall tread down the wicked*, for they ſhall be aſhes under the ſoles of your feet, in the day that I ſhall do this, ſaith the Lord of Hoſts. Col. 2. 15. And having *ſpoyled principalities and power*, he made a ſhew of them openly, *triumphing over them in it.*

CHAP. IX.

Of Free-will.

GOd hath indued the Will of man with that that natural liberty, that is neither forced, nor by any abſolute neceſſity of nature determined to do good or evil (*a*).

(*a*) *Matth.* 17. 12. But I ſay unto you, that *Elias* is come already, and they knew him not, but have done unto him *whatſoever they liſted*, likewiſe alſo ſhall the Son of man ſuffer of them. James 1. 14. But every man is tempted when he is *drawn away of his own luſt*, and enticed. Deut. 30. 19. I call Heaven and Earth to record this day againſt you, that I have ſet before you life and death, bleſſing and curſing; therefore *chooſe life*, that both thou and thy ſeed may live.

II. Man, in his ſtate of innocency, had freedom, and power, to will, and to do that which was good, and well-pleaſing to God (*b*); but yet mutably, ſo that he might fall from it (*c*).

(*b*) Eccl. 7. 29. Lo this onely have I found, that *God hath made man upright*, but they have ſought out many inventions. Geneſ. 1. 26. And God ſaid, Let us make *man in our image, after our likeneſs*, and let him have dominion over the fiſh of the ſea, and over the fowls of the air, and over the cattel, and over all the earth, and over every creeping thing that creepeth upon the earth. (*c*) *Geneſ.* 2.16,17. verſe 16.] And the Lord God commanded the man, ſaying, Of every Tree in the garden thou mayeſt *freely eat.* V.17.] But of the Tree of the knowledge of good and evil, *thou ſhalt not eat*, for in the *day that thou eateſt* thereof, thou ſhalt ſurely dye. *Geneſ.* 3. 6. And when the woman ſaw that the Tree was good for food, and that it was pleaſant to the eyes, and a Tree to be deſired to make one wiſe, *ſhe took of the fruit thereof, and did eat*, and gave alſo unto her husband with her, and *he did eat.*

III. Man by his fall into a ſtate of ſin, hath wholly loſt all ability of Will to any ſpiritual good accompanying ſalvation (*d*): ſo as a natural man, being altogether averſe from that good (*e*), and dead

(*d*) Rom. 5. 6. For when we were *yet without ſtrength*, in due time Chriſt dyed for the ungodly. Rom. 8. 7. Becauſe the carnal mind is *enmity againſt God*, for it is *not ſubject to the Law* of God, *neither indeed can be.* John 15. 5. I am the vine, ye are the branches, he that abideth in me, and I in him, the ſame bringeth forth much fruit, for *without me ye can do nothing.* (*e*) Rom. 3.10,12. v.10.] As it is written, *there is none righteous* no not one. v.12.] They are *all gone out of the way*, they are together become unprofitable, there is *none that doth good, no not one.*

(f) Ephes. 2. 1, 5. v. 1.] And you hath he quickned, *who were dead in treſpaſſes and ſins.* V. 5.] Even when we *were dead in ſins*, hath quickned us together with Chriſt, by grace ye are ſaved. *Col.* 2. 13. And *you being dead in your ſins*, and the uncircumciſion of your fleſh, hath he quickned together with him, having forgiven you all treſpaſſes. (g) John 6. 44, 65. v. 44.] No man can come to me, *except the Father* which hath ſent me *draw him*, and I will raiſe him up at the laſt day. V. 65.] And he ſaid, I herefore ſaid I unto you, that *no man can come unto me*, except it were given unto him of my Father. Ephes. 2. 2, 3, 4, 5. v. 2.] Wherein in times paſt *we walked, according to the courſe of this World*, according to the Prince of the power of the air, the ſpirit that now worketh in the children of diſobedience. V. 3.] Among whom alſo *we all had our converſation* in times paſt, in the luſt of our fleſh, fulfilling the deſires of the fleſh, and of the mind, and were by nature the children of wrath, as others; V. 4.] But *God who is* rich in mercy, for his great love wherewith he loved us. V. 5.] Even when *we were dead* in ſins, hath *quickned us* together with Chriſt, by grace ye are ſaved. 1 Cor. 2. 14. But *the natural man receiveth not the things of the Spirit of God*, for they are fooliſhneſs unto him, neither can he know them, becauſe they are ſpiritually diſcerned. *Titus* 3. 3, 4, 5. v. 3.] For *we* our ſelves alſo *were ſometimes fooliſh, diſobedient*, deceived, *ſerving divers luſts* and pleaſure, *living in malice* and envy, *hatefull and hating* one another. Verſe 4.] But after that the kindneſſe and love of God our Saviour toward man appeared. Verſe 5.] Not *by works of righteouſneſs which we have done*, but according to his mercy he ſaved us, by *the waſhing of regeneration*, and renewing of the Holy Ghoſt.

IV. When God converts a ſinner, and tranſlates him into the ſtate of grace, he freeth him from his natural bondage under ſin (*h*); and by his grace alone, enables him freely to will, and to do that which is ſpiritually good (*i*); yet ſo, as that by reaſon of his remaining corruption, he doth not, perfectly, nor onely, will that which is good, but doth alſo will that which is evil (*k*).

(*h*) Col. 1. 13. Who hath *delivered us from the power of darkneſſe*, and hath tranſlated us into the Kingdom of his dear Son. John 8. 34, 36. verſe 34.] Jeſus anſwered them, Verily, verily, I ſay unto you, whoſoever committeth ſin, *is the ſervant of ſin.* verſe 36.] If the Son therefore ſhal *make you free*, ye ſhal be *free indeed.* (*i*) Phil. 2. 13. For it is *God that worketh* in you both *to will* and *to do*, of his good pleaſure. Rom. 6. 18, 22. v. 18.] Being then made free from ſin, ye became *the ſervants of righteouſneſſe.* v. 22.] But now being made free from ſin, and become *ſervants of God*, ye have your fruit unto holineſs, and the end, everlaſting life. (*k*) Gal. 5. 17.] For the *fleſh luſteth againſt the ſpirit*, and the *ſpirit againſt the fleſh*, and theſe are contrary the one to the other, ſo that ye *cannot do the thing that ye would.* Rom. 7. 15. 18, 19, 21, 23. v. 15.] For that *which I do, I allow not*, for what I would, *that do I not*, but what I *hate, that do I.* v. 18.] For I know that in me, that is, in *my fleſh dwelleth no good thing*, for to *will is preſent with* me, but how to *perform that which is good, I find not.* v. 19.] For the *good that I would, I do not*, but the evil *which I would not that I do.* v. 21.] I find then a law, that when I *would do good, evil is preſent with me.* v. 23.] But I ſee another law in *my members*, warring *againſt the law of my mind*, and bringing me into *captivity to the law of ſin, which is* in my members.

V. The will of man is made perfectly, & immutably free to do good alone, in the ſtate of Glory onely (*l*).

(*l*) Ephes. 4. 13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, *unto a perfect man*, unto the *meaſure of the ſtature of the fulneſs of Chriſt.* Heb. 12. 23. *To* the general aſſembly and Church of the firſt-born, which are written in heaven, and to God the Judge of all, and to the *ſpirits of juſt men made perfect.* 1 John 3. 2. Beloved now are we the ſons of God, and it doth not yet appear what we ſhall be, but we know, that when he ſhall appear, *we ſhall be like him*, for we ſhall ſee him as he is. Jude 24. Now unto him that is able to keep you from falling, and to preſent *you faultleſs before the preſence of his glory*, with exceeding joy.

CHAP.

CHAP. X.

Of Effectual Calling.

ALl thoſe whom God hath predeſtinated unto life, and thoſe onely, he is pleaſed in his appointed and accepted time, effectually to call (*a*), by his Word and Spirit (*b*), out of that ſtate of ſin and death, in which they are by nature, to Grace and Salvation by Jeſus Chriſt (*c*); enlightning their minds, ſpiritually and ſavingly to underſtand the things of God (*d*); taking away their heart of ſtone, and giving unto them an heart of flesh (*e*); renewing their wills, and by his Almighty power determining them to that which is good (*f*), and effectually

(*a*) Roman. 8. 30. Moreover, whom he did predeſtinate, *them he alſo called*, and whom he called, them he alſo juſtified, and whom he juſtified, them he alſo glorified. Rom. 11. 7. What then, Iſrael hath not obtained that which he ſeeketh for, but *the election hath obtained it*, and the reſt were blinded. Epheſ. 1. 10, 11. v. 10.] That in the diſpenſation of the fullneſs of times *he might gather together in one, all things in Chriſt*, both which are in Heaven, and which are in the earth, even in him. v. 11.] In whom *alſo we have obtained an inheritance*, being predeſtinated according to the purpoſe of him, who worketh all things after the counſel of his own will. (*b*) 2 Theſ. 2. 13, 14. v. 13.] We are bound to give thanks alway to God for you brethren, beloved of the Lord, becauſe God hath from the beginning *choſen you to ſalvation through ſanctification of the ſpirit, and belief of the truth*. V. 14.] Whereunto he *called you by our Goſpel*, to the obtaining of the glory of the Lord Jeſus Chriſt. 2 Cor. 3. 3, 6. v. 3.] Foraſmuch as ye are manifeſtly *declared to be the Epiſtle of Chriſt, miniſtred by us*, written not with Ink, but with the Spirit of the living God: not in tables of ſtone, but in fleſhly tables of the heart. Verſe 6.] Who alſo made us *able Miniſters* of the New Teſtament, *not of the letter, but of the Spirit*, for the letter killeth, but the Spirit giveth life. (*c*) Rom. 8. 2. For the Law of the *Spirit of life* in Chriſt Jeſus, hath made me free from *the Law of ſin and death*. Eph. 2. 1, 3, 4, 5. v. 1.] And you *hath he quickned*, who *were dead* in treſpaſſes and ſins. V. 2.] Wherein in times *paſt ye walked*, according to the courſe of this world, *according to the Prince* of the power of the air, the ſpirit that now worketh in the children of diſobedience. V. 3.] Among whom alſo *we all had our converſation* in times paſt, in *the luſts of our flesh*, fullfilling the deſires of the fleſh, and of the mind, and were by nature *the children of wrath*, even as others. V. 4.] But *God who is rich* in mercy, for his great love wherewith he loved us. Verſe 5.] Even when we were dead in ſins, hath *quickned us together* with Chriſt (by grace ye are ſaved.) 2 Tim. 1. 9, 10. verſe 9.] Who hath *ſaved us*, *and called us* with an holy calling, not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus before the world began. V. 10.] But is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath *abolished death*, and hath *brought life* and immortality to light through the Goſpel. (*d*) Acts 26. 18. *To open their eyes*, and *to turn them from darkneſs to light*, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance amongſt them which are ſanctified by faith that is in me. 1 Cor. 2. 10, 12. v. 10.] But God hath *revealed them unto us by his Spirit*, for the Spirit ſearcheth all things, yea, the deep things of God. Verſ. 12.] Now we have received, not the ſpirit of the world, but *the Spirit which is of God, that we might know the things*, that are freely given to us of God. Epheſ. 1. 17, 18. v. 17.] That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto *you the ſpirit of wiſdom and revelation*, in the knowledge of him. V. 18.] *The eyes of your underſtanding being enlightned*, that ye *may know what* is the hope of his calling, and what the riches of the glory of his inheritance in the Saints. (*e*) Ezek. 36. 26. A new heart alſo will I give you, and a new ſpirit will I put within you, and *I will take away the ſtony heart* out of your fleſh, and *I will give you an heart of flesh*. (*f*) Ezek. 11. 19. And I will give *them one heart*, and I will put a new ſpirit within you, and I will take *away the ſtony heart* out of their flesh, and will give them *an heart of flesh*. Phil. 2. 13. For it is *God that worketh in you, both to will* and to do, of his good pleaſure. Deut. 30. 6. And the Lord thy *God will circumciſe thine heart*, and the hear of thy ſeed, *to love the Lord thy God*, with all thine heart, and with all thy ſoul, that thou mayeſt live. Ezek. 36. 27. And I will *put my ſpirit* within you, and *cauſe you to walk in my ſtatutes*, and ye ſhall keep my judgements, and do them.

drawing

(g) Ephes. 1.19. And what is the *exceeding greatness of his power* to us-ward *who believe* according *to the working of his mighty power.* John 6.44,45. v.44.] No man can come to *me, except the Father* (which hath power) *draw him*, and I will raise him up at the last day. V.45.] It is written in the Prophets, And they shall *be all taught of God*, every man therefore that had heard, and hath *learned of the Father, cometh unto me.* (h) Cant.1.4. Draw me, *we will run after thee.* Psalm 110.3. Thy people *shall be willing* in the day of thy power, in the beauties of holiness, from the womb of the morning, thou hast the dew of thy youth. John 6.37. All that the Father giveth me, shall come to me, and *him that cometh unto me*, I will in no wise cast out. Rom.6.16,17,18. v.16.] Know ye not, to whom ye *yield your selves servants* to obey, his servants ye are to whom ye obey, whether of sin unto death, *or of obedience unto righteousness.* V.17.] But God be thanked that ye were the servants of sin, but ye *have obeyed from the heart* the form of Doctrine which was delivered you. V.18.] Being then made free from sin, *ye became the servants of righteousness.*

being made willing by his grace (*h*).

II. This effectual Call is of Gods free and special grace alone, not from any thing at all foreseen in man (*i*), who is altogether passive therein, untill being quickned and renewed by the holy Spirit (*k*), he is thereby enabled to answer this Call, and to embrace the grace offered, and conveyed in it (*l*).

(i) 2 Tim. 1.9. Who hath saved us, and called us with an holy calling, *not according to our works*, but *according to* his *own purpose* and *grace which was given* us in Christ Iesus before the world began. Tit.3.4,5. v.4.] But after that the kindness and love of God our Saviour toward man appeared. V.5.] *Not by works of righteousness which we have done, but according to his own mercy*, he saved us by the washing of regeneration, and renewing of the holy Ghost. Ephes. 2.4,5,8,9. v.4.] But God who is rich in mercy, *for his great love wherewith he loved us.* V.5.] Even when we were dead in sins, *hath quickned us* together with Christ (*by grace ye are saved.*) V.8.] For by *grace are ye saved* through faith, and *that not of your selves*, it is the gift of God. V.9.] Not *of works, lest any* man should boast. Rom. 9.11. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election *might stand, not of works*, but of him that calleth. (*k*) 1 Cor.2.14. But *the natural man receiveth not the things of the Spirit of God*, for they are foolishness unto him, *neither can he know* them, because they are spiritually discerned. Rom.8.7. Because the carnal mind is enmity against God, for it *is not subject to the Law* of God, neither *indeed can be.* Ephes.2.5. Even when we *were dead in sins*, hath quickned us together with Christ (by grace ye are saved.) (*l*) *John* 6.37. All that the Father giveth me, *shall come to me*, and him that cometh to me, I will in no wise cast out. Ezek.36.27. And I will put my spirit within you, *and cause you to walk in my* statutes, and ye *shall keep* my judgements and do them. *John* 5.25. Verily, verily, I say unto you. The hour is coming, and now is, when *the dead shall hear the voyce* of the Son of God, and they that hear shal live.

(m) Luke 18. 15, 16. verse 15.] And they brought unto him also *Infants*, *that he should touch* them, but when his Disciples saw it, they rebuked them. V.26.] But Iesus called them unto him, and said, Suffer *little Children* to come unto me, and forbid them not, for *of such is the Kingdom of God.* Acts 2.38,39. V.38.] Then *Peter* said unto them, repent *and be baptized every one of* you, in the Name of Iesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost. V.39.] For the promise is to *you, and your children*, and to all that are afar off, even as many as the Lord your God shall call. *John* 3.3,5. V.3.] Iesus answered and said unto him, Verily, verily, I say unto thee, *Except a man be born again, he cannot see the Kingdom of God.* V.5.] Iesus answered, Verily, verily, I say unto thee, *Except a man be born of water, and of the spirit, he cannot enter into* the Kingdom of God. 1 *John* 5,12. *He that hath the Son, hath life*, but he that hath not the Son of God, hath not life. *Rom.*8.9. But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you; now if any man have not the Spirit of Christ, he is none of his.

III. Elect Infants, dying in infancy, are regenerated, and saved by Christ through the Spirit (*m*), who worketh when, and where, and how

how he pleaſeth (n). So alſo are all other elect perſons who are uncapable of being outwardly called by the Miniſtry of the Word (o).

(n) John 3. 8. The wind *bloweth where it liſteth*, and thou heareſt the ſound thereof, but canſt not tell whence it cometh and whither it goeth, *ſo is every one that is born of the ſpirit.* (o) 1 John 5. 12. He *that hath the Son, hath life*, but he that hath not the Son of God, hath not life. Acts 4. 12. Neither *is there ſalvation in any other*, for *there is none other name* under Heaven given among men, whereby we muſt be ſaved.

IV. Others, not elected, although they may be called by the Miniſtry of the Word (p), and may have ſome common operations of the Spirit (q), yet they never truly come unto Chriſt, and therefore cannot be ſaved (r): much leſs can men, not profeſſing the Chriſtian Religion, be ſaved in any other way whatſoever, be they never ſo diligent to frame their lives according to the light of Nature, and the Law of that Religion they do profeſſe (ſ). And, to aſſert and maintain, that they may, is very pernicious, and to be deteſted (t).

(p) *Matth.* 22. 14. For *many are called*, but few are choſen. (q) *Matth.* 7. 22. Many will ſay to me in that day, Lord, Lord, have *we not propheſied in thy Name?* and in thy Name *have caſt out Devils*, and in thy Name *done many wonderfull works?* *Matth.* 13. 20, 21. Verſe 20.] But he that received the ſeed into ſtony places, the ſame is he that heareth the Word, *and even with joy receiveth it.* Verſe 21.] Yet *hath he not root in himſelf*, but dureth for a while, for when tribulation or perſecution ariſeth becauſe of the Word, by and by he is offended. Hebr. 6. 4, 5. V. 4.] For it is impoſſible for thoſe *who were once enlightned*, and *have taſted of the heavenly gift*, and *were partakers of the holy Ghoſt.* Verſe 5.] And *have taſted the good Word of God*, and the *powers of the World to come.* (r) John 6. 64, 65, 66. Verſ. 64.] But *there are ſome of them that believe not*, for Jeſus knew from the beginning, who they were that believed not, and who ſhould betray him. Verſe 65.] And he ſaid, Therefore ſay I unto you, that *no man can come unto me*, except it were given unto him of my Father. V. 66.] From that time *many of his Diſciples went back, and walked no more with him.* John 8. 24. I ſaid therefore unto you, that *you ſhall dye in your ſins*, for *if you believe not that I am he, you ſhall dye in your ſins.* (ſ) Acts 4. 12. *Neither is there ſalvation in any other*, for *there is none other name under Heaven* given amongſt men, *whereby we muſt be ſaved.* John 14. 6. Jeſus ſaith unto him, *I am the way*, the truth, and the life, no man *cometh unto the Father, but by me.* Epheſ. 2. 12. That at that time ye *were without Chriſt, being aliens from the common-wealth* of Iſrael, *and ſtrangers* from the covenants of promiſe, *having no* hope, and *without God* in the World. John 4. 22. Ye worſhip ye know not what, we know what we worſhip, for *ſalvation is of the Jews.* John 17. 3. This *is life eternal*, *that they might know thee*, the *only true God*, and *Jeſus Chriſt* whom thou haſt ſent. (t) 2 John 9. 10, 11. V. 9.] Whoſoever tranſgreſſeth and *abides not in the Doctrine of* Chriſt, *hath not God*; *he* that *abideth* in the Doctrine of Chriſt, he *hath both the Father and the Son.* V. 10.] If there come any unto you and *bring not this* Doctrine, *receive him not into your houſe*, neither bid him God ſpeed. V. 11.] For he that *biddeth him God ſpeed*, is *partaker of his evil deeds.* 1 Corint. 16. 22. If any man *love not the Lord Jeſus Chriſt, let him be Anathema, Maranatha.* Gal. 1. 6, 7, 8. v. 6.] I marvel that you are ſo ſoon *removed* from him that called you into the grace of Chriſt *unto another Goſpel.* v. 7.] *Which is not another*, but there be ſome that trouble you, and would pervert the Goſpel of Chriſt. Verſe 8.] But *though we, or an Angel* from Heaven, *preach any other Goſpel unto you, then that which* we have preached unto you, *let him be accurſed.*

CHAP. XI.

Of Juſtification.

THoſe whom God effectually calleth, he alſo freely juſtifieth (a): not, by infuſing righteouſneſs into them, but by pardoning their

(a) Rom. 9. 30. Moreover, whom he predeſtinated, them he alſo called, and *whom he alſo called, them he alſo juſtified*, and whom he juſtified, them he alſo glorified. Roman. 3. 24. Being *juſtified freely by his grace*, through the redemption that is in Jeſus Chriſt.

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sins, and by accounting and accepting their persons as righteous; not, for any thing wrought in them, or done by them, but for Christs sake alone; nor, by imputing faith it self, the act of believing, or any other Evangelical obedience to them, as their righteousnes; but by imputing the obedience and satisfaction of Christ unto them *b*), they receiving, and resting on him and his righteousnes by faith; which faith, they have, not of themselves, it is the gift of God *c*).

(*b*) Rom. 4.5, 6,7,8. verse 5.] Now to him that worketh not, but believeth on him that *justifieth the ungodly, his faith is counted for righteousnes.* V.6.] Even as *David* also describeth the blessednes of the man, unto whom *God imputeth righteousnes without works.* V.7.] Saying, Blessed are they whose *iniquities are forgiven, and whose sins are covered,* v.8.] Blessed is that man to whom the Lord *will not impute sin.* 2 Cor.5.19,21. v.19.] To wit, that God was in Christ, reconciling the world unto himself, *not imputing their trespasses* unto them, and hath committed unto us the word of reconciliation. v. 21.] For he hath made him to be sin for us, who knew no sin, that we might be *made the righteousnes of God in him.* Rom. 3. 22, 24, 25, 27, 28. v.22.] Even *the righteousnes of* God, which *is by faith* of Jesus Christ unto all, and *upon all them that believe,* for there is no difference. v. 24.] Being *justified freely by* his grace, *through the redemption* that is in Christ Iesus. v.25.] Whom God hath set forth to be *a propitiation through faith in his blood,* to declare *his righteousnes for the remission* of sins that are past, through the forbearance of God. v. 27.] Where is boasting then, by what law of works, but *by the law of faith?* verse. 28.] Therefore we conclude, that a man is justified *by faith, without the deeds of the law.* Tit.3.5,7. verse 5.] Not *by works of righteousnesse,* which we have done, but according *to his mercy* he saved us, by the washing of regeneration, and renewing of the Holy Ghost. v.7.] That being *justified by his grace,* we should be made heirs according to the hope of eternal life. Ephes. 1. 7. In whom we have *redemption through his blood, the* forgivenesse of sins according to the riches of his grace. *Jerem.* 23.6. In his dayes shall *Judah* be saved, and Israel shall dwell safely, and this is the name whereby he shall be called, *The Lord our righteousnes.* 1 Cor.1. 30,31. v. 30.] But of him are *ye in Christ Jesus, who* of God, is *made unto us wisdome,* and *righteousnes,* and *sanctification,* and *redemption.* v. 31.] That according as it is written, He that glorieth, *let him glory in the Lord.* Rom.5.17,18,19. v.17.] For if by one mans offence, death reigned by one, much more they which receive abundance of grace, and of the gift of righteousnes, *shall reign* in life, *by one, Jesus Christ.* v.18.] Therefore as by the offence of one, judgement came upon all men to condemnation, even so *by the righteousnes of one,* the free gift came upon all men *to justification of life.* v 19.] For as by one mans disobedience, many were made sinners: so *by the obedience of one,* shall many *be made righteous.* (*c*) Acts 10. 44. While *Peter* yet spake these words, the *Holy Ghost fell on all them* which heard the word. *Galat.* 2. 16. Knowing that a man is not justified by the works of the law, *but by the faith of Jesus Christ,* even we have believed in Iesus Christ, that we might be *justified by the faith of Jesus Christ,* and not by the works of the law, for by the works of the law shall no flesh be justified. Phil. 3.9. And be found in him, not having our own righteousnes, which is of the law, but that *which is through the faith of Christ,* the righteousnes *which is of God by faith.* Acts 13. 38,39. v. 38.] Be it known unto you therefore, men and brethren, that *through this man is preached* unto you *the forgivenes of sins.* v 39.] And by him *all that believe are justified* from all things, from which ye could not be justified by the Law of *Moses.* Ephes. 2. 7, 8. v.7.] That in the ages to come he might shew the *exceeding riches of his grace,* in his kindnes towards us, *through Christ Jesus.* verse 8.] For by grace are ye saved *through faith,* and that not of your selves, *it is the gift of God.*

II. Faith, thus receiving and resting on Christ, and his righteousnes, is the alone instrument of Justification (*d*; yet is it not alone in

(*d*) *John* 1. 12. But as *many as received* him, to them *gave he power to become the sons of God,* even to them that *believe on his Name.* Rom. 3. 28. Therefore we conclude, that a man is *justified by faith,* without the deeds of the Law. Rom. 5. 1. Therefore being *justified by faith,* we have peace with God, through our Lord Jesus Christ.

the

the perſon juſtified, but is ever accompanied with all other ſaving graces, and is no dead faith, but worketh by love (*e*).

(*e*) *Jam.* 2.17. 22, 26. v. 17.] Even ſo *faith* if it *hath not works, is dead* being *alone.* V. 22.] Seeſt thou how *faith wrought with his works*, and by works was faith made *perfect.* v. 26.] For as the body without the ſpirit is dead, ſo *faith without works is dead alſo.* *Gal.* 5.6. For in Jeſus Chriſt, neither circumciſion availeth any thing, nor uncircumciſion, but *faith which worketh by love.*

III. Chriſt by his obedience, and death, did fully diſcharge the debt of all thoſe that are thus juſtified, and did make a proper, real, and full ſatisfaction to his Fathers Juſtice in their behalf (*f*). Yet, in as much as he was given by the Father, for them (*g*); and, his obedience and ſatisfaction accepted in their ſtead (*h*); and both freely, not for any thing in them; their Juſtification is onely of free grace (*i*); that both the exact juſtice, and rich grace of God, might be glorified in the juſtification of ſinners (*k*).

(*f*) Rom. 5.8, 9, 10, 19. v. 8.] But God commended his love towards us, in that while we were yet ſinners, Chriſt *died for us.* verſe 9.] Much more then being juſtified by his *blood*, *we ſhall be ſaved from wrath through him.* v. 10.] For if when we were enemies we were reconciled to God by the death of his Son: much more, *being reconciled*, we *ſhall be ſaved by his life.* v. 19.] For as by one mans diſobedience, many were made ſinners, even ſo by the *obedience of one, ſhall many be made righteous.* 1 Tim. 2. 5, 6. v. 5.] For there is one God, and *one Mediatour between God and man*, the man *Chriſt Jeſus.* v. 6.] Who *gave himſelf a ranſome for all*, to be teſtified in due time. Hebr. 10. 10, 14. verſe 10.] By the which will we are *ſanctified, through the offering of the body of Jeſus Chriſt*, once for all. v. 14.] For *by one offering he hath perfected for ever them that are ſanctified.* Dan. 9. 24, 26. v. 24.] Seventy weeks are determined upon my people, and upon this holy City, *to finish the tranſgreſſion, and to make an end of ſins*, and to *make reconciliation for iniquity*, and to *bring in everlaſting righteouſneſs*, and to ſeal up the viſion and prophecy, and to anoint the moſt holy. verſe 26.] And after threeſcore and two weeks, ſhall Meſſiah be cut off, *but not for himſelf*, and the people of the Prince that ſhall come, ſhall deſtroy the City and the Sanctuary, and the end thereof ſhall be with a flood, and unto the end of the war, deſolations are determined. Iſai. 53. 4, 5, 6, 10, 11, 12. v. 4.] Surely he hath *born our griefs, and carried our ſorrows*, yet we did eſteem him ſtricken, ſmitten of God, and afflicted. v. 5.] But he was *wounded for our tranſgreſſions*, he was bruiſed *for our iniquities, the chaſtiſement of our peace was upon him*, and *with his ſtripes we are healed.* v. 6.] All we, like Sheep, have gone aſtray, we have turned every one to his own way, and the Lord *hath laid on him the iniquity of us all.* v. 10.] Yet it *pleaſed the Lord to bruiſe him*, *he* hath *put him to grief*: when thou *ſhalt make his ſoul an offering for ſin*, he ſhall ſee his ſeed, he ſhall prolong his dayes, and the pleaſure of the Lord ſhall proſper in his hand. v 11.] He ſhall ſee of the *travel of his ſoul*, and ſhall be ſatisfied, by his knowledge ſhall my righteous ſervant juſtify many, for he *ſhall bear their iniquities.* v. 12.] Therefore will I divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong, becauſe he hath *poured out his ſoul unto death*, and he was numbred with the tranſgreſſors, and he *bare the ſin of many, and made interceſſion for the tranſgreſſors.* (*g*) Rom. 8 32. He that ſpared not his own Son, but *delivered him up for us all*, how ſhall he not with him alſo freely give us all things? (*h*) 2 Cor. 5. 21. For he hath *made him to be ſin for us*, who knew no ſin, that we might be made the righteouſneſs of God in him. *Matth.* 3. 17. And lo, a voice from heaven, ſaying, This is *my beloved Son, in whom I am well pleaſed.* Epheſ. 5. 2. And walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us an offering and a ſacrifice to God, *for a ſweet ſmelling ſavour.* (*i*) Rom. 3 24. Being *juſtified freely by his grace*, through the redemption that is in Chriſt Jeſus. Epheſ. 1. 7. In whom we have redemption by his blood, the forgiveneſs of ſins, *according to the riches of his grace.* (*k*) Rom. 3. 26. To declare, I ſay, at this time, his righteouſneſs, *that he might be juſt*, and *the juſtifier of him that believeth in Jeſus.* Epheſ. 2. 7. That in the ages to come he might *ſhew the exceeding riches of his grace*, in his kindneſs towards us, through Jeſus Chriſt.

(l) Galat. 3.8. And the Scripture *fore-seeing that God would justify the heathen through faith*, preached before the Gospel unto *Abraham*, saying, in thee shal all Nations be blessed. 1 Pet. 1. 2.19,20. v.2.] *Elect, according to the fore-knowledge of God* the Father, through justification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ. verse 19.] But *with the precious blood of Christ*, as of a Lamb without blemish, and without spot. v. 20.] Who verily *was fore-ordained before the foundation of the World*, but was manifest in these last times for you. Rom. 8. 30. Moreover, *whom he did predestinate*, them he also called, and whom he called, *them he also justified*, and whom he justified, them he also glorified. (m) Gal. 4 4. But *when the fullness of the time was come*, God sent forth his Son, made of a woman, made under the law. 1 Tim. 2. 6. Who gave himself a ransom for all, *to be testified in due time*. Roman. 4. 25. Who was delivered for our offences, and *was raised again for our justification*. (n) Col. 1. 21, 22. verse 21.] And them that were sometimes alienated, and enemies in your mind by wicked works, *yet now hath he reconciled*. verse. 22.] In *the body of his flesh*, through death, to present you holy, and unblameable, and unreproveable in his sight. *Gal.* 2. 16. See letter (c) immediately foregoing. *Tit.* 3. 4,5,6,7. v. 4.] But after that the kindness and love of God our Saviour toward man appeared. v. 5.] Not by works of righteousness, which we have done, but *according to his mercy he saved us, by the washing of regeneration*, and *renewing of the* holy Ghost. v. 6.] Which he shed on us abundantly, through Jesus Christ our Saviour. V. 7.] That *being justified by his grace*, we should be made heirs according to the hope of eternal life.

(o) *Matt.* 6. 12. And *forgive us our debts*, as we forgive our debtors. 1 John 1. 7, 9. verse. 7.] But if we walk in the light, as

IV. God did, from all eternity, decree to justify all the Elect (l), & Christ did, in the fullness of time, dye for their sins, and rise again for the 1 justification (m): nevertheless, they are not justified, untill the holy Spirit doth in due time actually apply Christ unto them (n.)

V. God doth continue to forgive the sins of those that are justified (o): and, although they can never fall from the state of Justification (p); yet they may by their sins, fall under Gods fatherly displeasure, and not have the light of his countenance restored unto them, untill they humble themselves, confess their sins, beg pardon, and renew their faith and repentance (q).

he is in the light, we have fellowship one with another, and *the blood of Jesus* Christ his Son, *cleanseth us from all sin*. V. 9.] If we confess our sins, *he is faithful, and just to forgive our sins*, and to cleanse us from all unrighteousness. 1 John 2. 1, 2. v. 1.] My little children, these things I write unto you, that ye sin not, and *if any man sin, we have an Advocate with the Father*, Jesus Christ the righteous. V. 2.] And he is the *propitiation for our sins*, and not for ours onely, but also for the sins of the whole world. (p) Luke 22. 32. But I have prayed for thee, *that thy faith fail not*, and when thou art converted, strengthen thy brethren. 1 John 10. 8. And I give unto them eternal life, and *they shall never* perish, *neither shall any man pluck them out of my hand*. Heb. 10. 14. For by one offering he *hath perfected for ever* them that are sanctified. (q) Psalm 89. 31, 32, 33. v. 31.] If they break my statutes, and keep not my commandments. V. 32.] Then will I visit their transgressions *with the rod, and their iniquity with stripes*. V. 33.] Nevertheless my loving kindness will I *not utterly take from him*, nor suffer my faithfulness to fail. Psalm 51. 7, 8, 9, 10, 11, 12. v. 7.] *Purge me with Hyssop*, and I shall be clean, *wash me, and I shall be whiter* then the snow. V. 8.] Make me to *hear joy and gladness, that the bones which thou hast broken* may rejoyce. v. 9.] *Hide thy face from my sins*, and blot out all my iniquities. V. 10.] Create in me a clean heart, O God, and renew a right spirit within me. v. 11.] Cast me *not away from thy presence*, and take not thy holy spirit from me. v. 12.] Restore *unto me the joy of thy salvation*, and uphold me with thy free spirit. Psal. 32. 5. I *acknowledge my sin unto thee*, and mine iniquity have I not hid, I said, I will confess my transgressions unto the Lord, and thou *forgavest the iniquity of my sin*. *Matth.* 26. 75. And *Peter* remembred the words of Jesus, which said unto him, before the Cock crow thou shalt deny me thrice; and he went out, *and wept bitterly*. 1 Cor. 11. 30, 32. v. 30.] For *this cause* many *are weak and sickly* among you, and many sleep. v. 32.] But when we are judged, *we are chastened* of the Lord, that we should not be condemned with the World. Luke 1. 20, And behold, *thou shalt be dumb*, and *not able to speak*, untill the day that these things shall be performed, *because thou believest not my words*, which shall be fulfilled in their season.

VI. The

VI. The Justification of Believers under the Old Testament, was in all these respects, one and the same with the Justification of Believers under the New Testament (r).

(r) Gal. 3. 9, 13, 14. vers. 9.] So then they which be of faith, are *blessed with faithful Abraham.* v. 13.] Christ hath *redeemed us from the curse of the law*, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree. V. 14.] That the *blessing of Abraham* might *come on the Gentiles*, through Jesus Christ, that we might receive the promise of the Spirit, through faith. Rom. 4. 22, 23, 24. v. 22.] And therefore it was imputed to him for righteousness. v. 23.] Now it was *not written for his sake alone*, that it was imputed to him. v. 24.] But *for us also*, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead. Hebr. 13. 8. *Jesus Christ the same yesterday, and to day, and for ever.*

CHAP. XII.

Of *Adoption.*

ALl those that are justified, God vouchsafeth, in, and for his onely Son Jesus Christ, to make partakers of the grace of Adoption (a): by which they are taken into the number, and enjoy the liberties and priviledges of the children of God (b). Have his Name put upon them (c), receive the spirit of Adoption (d), have access to the Throne of Grace with holiness (e) are inabled to cry, Abba, Father (f), are pitied (g), protected (h), provided for (i), and chastened by him, as by a Father (k), yet never cast off (l), but sealed to the day of redemption (m), and inherit the promises (n), as heirs of everlasting salvation (o).

(a) Ephes. 1. 5. Having predestinated us *unto the adoption of children by Jesus Christ*, to himself, according to the good pleasure of his will, *Gal.* 4. 4, 5. vers. 4.] But when the fulness of time was come, God *sent forth his own Son*, made of a woman, under the Law. v. 5.] To redeem them that were under the Law, *that we might receive the adoption of sons.* (b) Rom. 8. 17. And if children, *then heirs, heirs of God*, and *joynt heirs with Christ*, if so be that we suffer with him, that we may be also *glorified together.* John 1. 12. But as many as received him, to them *gave he power* to *become the sons of God*, even to them that believe on his Name. (c) Jer. 14. 9. Yet thou, O Lord, art in the midst of us, and we are *called by thy Name*, leave us not. 2 Cor 6. 18. And will *be a father unto you*, and *ye shall be my sons and daughters*, saith the Lord Almighty. Rev. 3 12. Him that overcometh, will I make a pillar in the Temple of my God, and he shall go no more out, and I will write upon him *the name of my God*, and the name of the City of my God, which is new Jerusalem which cometh down out of heaven from my God, and I will write upon him *my new name.* (d) Rom. 8. 15. For ye have not received the spirit of bondage again, to fear, but ye *have received the spirit of Adoption*, whereby ye cry, Abba Father. (e) Eph. 3. 12. *In whom* we have *boldness, and access with confidence*, by the faith of him. Rom. 5. 2. *By whom* also we *have access* by faith in his grace, wherein we stand & rejoyce in hope of the glory of God. (f) *Gal.* 4. 6. And because ye are sons, God hath sent forth the *spirit of his Son* into your heart, *crying, Abba, Father.* (g) Ps. 103. 13. Like as a father pitieth his children, *so the Lord pitieth them that fear him.* (h) Prov. 14. 26. In the fear of the Lord is *strong confidence*, & *his children shal have a place of refuge.* (i) Matth. 6. 30. 32. v. 30.] Wherefore if God so cloath the grass of the field, which to day is, and to morrow is cast into the oven, shall he not *much more cloath you, O ye of little faith?* v. 32.] For your *heavenly Father knoweth that ye have need of all these things.* 1 Pet. 5. 7. Casting all your care upon him, for *he careth for you.* (k) Heb. 12. 6. For whom the Lord loveth, he *chastiseth, & scourgeth every son* whom he receiveth. (l) Lam. 3. 3. For the *Lord will not cast off for ever.* (m) Eph. 4. 30. And grieve not the holy Spirit of God, *whereby ye are sealed unto the day of redemption.* (n) Hebr. 6. 12. That ye be not sloathful, but followers of them *who through faith and patience inherit the promise.* (o) 1 Pet. 1. 3, 4. v. 3.] Blessed be the God & Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again *unto a lively hope*, by the resurrection of Jesus Christ from the dead. v. 4. *To an inheritance incorruptible*, and undefiled, and that fadeth not away, reserved in heaven for you. Heb. 1. 14. Are they not all ministring spirits, sent forth to minister for them *who shall be heirs of salvation?*

CHAP. XIII.

Of Sanctification.

THey who are effectually called, and regenerated, having a new heart, and a new ſpirit created in them: are farther ſanctified really and perſonally through the vertue of Chriſts death and reſurrection (*a*), his Word, and Spirit dwelling in them (*b*): the Dominion of the whole body of ſin is deſtroyed (*c*), and the ſeveral luſts thereof are more and more weakned and mortified (*d*): and they, more and more quickned and ſtrengthened in all ſaving graces (*e*), to the practiſe of true holineſs, without which no man ſhall ſee the Lord (*f*).

(*a*) 1 Corin. 6. 11. And ſuch were ſome of you, but ye are washed, *but ye are ſanctified*, but ye are juſtified *in the Name of the Lord Jeſus*, and by the Spirit of our God. Acts 20.32. And now, brethren, I commend you to God, and to the Word of his grace, *which is able to build you up*, and to give you an inheritance among all them which are ſanctified. Phil.3.10. That I may know him, and *the power of his reſurrection*, and the fellowship of his ſufferings, *being made conformable unto his death*. Rom.6 5,6. v.5. For if we have been planted together in the *likeneſs of his death*, we ſhall be alſo *in the likeneſs of his reſurrection*. V.6.] Knowing this, that our *old man is crucified* with him, *that the body of ſin might be deſtroyed*, that henceforth we ſhould not ſerve ſin. (*b*) John 17.17. *Sanctifie them through thy truth*, thy word is truth Epheſ.5.26. That he might *ſanctify*, and cleanſe it with the waſhing of water *by the word*. 2 Theſ. 2. 13. But we are bound to give thanks alway to God for you brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, *through ſanctification of the ſpirit, and belief of the truth*. (*c*) Rom.6.6,14 V.6] Knowing this, that our *old man is crucified* with him, that *the body of ſin might be deſtroyed*, that henceforth we ſhould not ſerve ſin. V. 14.] For ſin *ſhall not have dominion over you*, for you are not under the law, but under grace. (*d*) Gal. 5. 24. And they that are Chriſts, *have crucified the fleſh*, with the affections and luſts. Rom.8.13. For if ye live after the fleſh, ye ſhall dye; but if ye through *the ſpirit, do mortifie the deeds of the body*, ye ſhall live. (*e*) Col. 1. 11. *Strengthned with all might*, according to his glorious power, unto all patience, and long-ſuffering, with joyfulneſs. Epheſ. 3. 16,17,18,19. V.16] That he would grant you, according to the riches of his glory, *to be ſtrengthned with might*, by his ſpirit *in the inner man*. V. 17.] That Chriſt may dwell in your hearts by faith, that ye *being rooted and grounded in love*. Verſe 1. May *be able to comprehend* with all Saints, what is the breadth, and length, and depth, and height. Verſe 19.] And to know the love of Chriſt, which paſſeth knowledge, that ye might *be filled with all the fullneſs of God*. (*f*) 2 Cor.7.1. Having therefore theſe promiſes, dearly beloved, let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, *perfecting holineſs in the fear of God*. Hebr. 12. 14. Follow peace with all men, and holineſs, *without which no man ſhall ſee God*.

II. This Sanctification is throughout, in the whole man (*g*); yet imperfect in this life, there abideth ſtill ſome remnants of corruption in every part (*h*: whence ariſeth a continual, and irreconcileable

(*g*) 1 Theſ. 5. 23. And the very God of peace *ſanctifie you wholly*, and I pray God, *your whole ſpirit, and ſoul, and body, be preſerved blameleſs* unto the coming of our Lord Jeſus Chriſt. (*h*) 1 Iohn 1.10. If we ſay that *we have not ſinned, we make him a liar*, and his Word is not in us. Rom.7.18.23. verſe 18.] For I know that in me, that is, *in my fleſh dwelleth no good thing*: for to will, is preſent with me, but *how to perform that which is good, I find not*. V.23.] But I ſee *another law in my members, warring againſt the law of my mind*, and bringing me into captivity to the law of ſin, which is in my members. Phil.3.12. Not *as though I had already attained, either were already perfect*, but I follow after, if that I may apprehend that, for which alſo I am apprehended of Chriſt Jeſus.

war;

war: the flesh lusting against the Spirit, and the Spirit against the flesh (*i*).

(*i*) Galat. 5. 17. For the *flesh lusteth against the spirit, and the spirit against the flesh*, and these are contrary the one to the other, so that ye cannot do the things that ye would. 1 *Pet.* 2. 11. Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, *which war against the soul.*

III. In which war, although the remaining corruption, for a time, may much prevail (*k*); yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome (*l*): and so, the Saints grow in grace (*m*), perfecting holiness in the fear of God (*n*).

(*k*) Rom. 7. 23. But I see another law in my members, warring against the Law of my mind, *and bringing me into captivity* to the law of sin which is in my members. (*l*) Rom. 6. 14. For sin *shall not have dominion over you*, for ye are not under the law, *but under grace.* 1 John 5. 4. Whatsoever is born of God, *overcometh the World*, and this is the victory that overcometh the world, even our faith. Ephes. 4. 15, 16. verse 15.] But speaking the truth in love, *may grow up into him in all things*, which is the head, even Christ. v. 16.] From whom the whole body fitly joyned together, and compacted by that which every joynt supplieth, according to the effectual working in the measure of every part, *maketh encrease of the body*, unto the edifying of it self in love. (*m*) 2 Pet. 3. 18. *But grow in grace*, and in the knowledge of our Lord and Saviour Jesus Christ; to him be glory, both now, and for ever. *Amen.* 2 Cor. 3. 18. But we all with open face, beholding as in a glasse, the glory of the Lord, *are changed* into the same image, *from glory to glory*, even as by the Spirit of the Lord. (*n*) 2 Cor. 7. 1. Having therefore these promises, dearly beloved, let us cleanse our selves from all filthiness of flesh and spirit, *perfecting holiness in the fear of God.*

CHAP. XIV.

Of saving Faith.

THe grace of Faith, whereby the Elect are enabled to believe to the saving of their souls (*a*), is the work of the Spirit of Christ in their hearts (*b*); and is ordinarily wrought by the Ministry of the Word (*c*): by which also, and by the administration of the Sacraments, and Prayer, it is encreased and strengthned (*d*).

(*a*) Heb. 10. 39. But we are not of them who draw back unto perdition, but of them *who believe*, to the *saving of the soul.* (*b*) 2 Cor. 4. 13. We having the *same spirit of faith*, according as it is written, I believed, and therefore have I spoken, we also believe, and therefore speak. Eph 1. 17, 18, 19. v. 17.] That the God of our Lord Jesus Christ, the Father of glory may give unto you *the spirit of wisdom*, and revelation, in the knowledge of him. v. 18.] The eyes of your understanding being enlightned, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. v. 19.] And what is the exceeding greatness *of his power to us-ward who believe*, according to the working of his mighty power. Eph. 2. 8. For by grace are ye saved, *through faith*, and that not of your selves, it is the *gift of God.* (*c*) Rom. 10. 14, 17. v. 14.] How then shall they call on him, in whom they have not believed, and *how shal they believe in him, of whom they have not heard?* and how shal they hear without a Preacher? v. 17.] So then *faith cometh by hearing*, and hearing by the Word of God. (*d*) 1 Pet. 2. 2. As new born babes, desire the sincere *milk of the word, that ye may grow thereby.* Acts 20. 32. And now brethren, I commend you to God, and to *the word of his grace*, *which is able to build you up*, and to give you an inheritance among all them which are sanctified. Rom. 4. 11. And he received the sign of *circumcision, a seal of the righteousness of faith*, which he had yet being uncircumcised, that he might be the Father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also. Luke 17. 5. And the Apostles said unto the *Lord, encrease our faith.* Rom. 1. 16, 17. v. 16.] For I am not ashamed of the *Gospel of Christ*, for it is *the power of God unto salvation*, to every one that believeth, to the Jew first, and also to the Greek. v. 17.] For therein is the righteousness of God *revealed*, *from faith to faith*, as it is written, The just shall live by faith.

II. By

II. By this Faith, a Christian believeth to be true, whatsoever is revealed in the Word, for the authority of God himself speaking therein (e); and acting differently upon that which each particular passage thereof containeth; yielding obedience to the commands (f), trembling at the threatnings (g), and embracing the promises of God for this life, and that which is to come (h). But the principal acts of saving faith, are, Accepting, Receiving, and Resting upon Christ alone for Justification, Sanctification, and eternal life, by vertue of the Covenant of Grace (i).

(e) John 4. 42. And said unto the Woman, now we believe not, because of thy saying, For *we have heard him our selves, and know that this is indeed the Christ*, the Saviour of the World. 1 *Thes.* 2. 13. For this cause also thank we God without ceasing, because when ye received the Word of God which ye heard of us, *ye received it*, not as the word of Men, but *as it is in truth, the Word of God* which effectually worketh also in you that believe. 1 John 5. 10. He that *believeth on the Son of God hath the witness in himself*, he that believeth not, God hath made him a lyar, because he believeth not the record that God gave of his Son. Acts 24. 14. But this I confess unto thee, that after the way which they call heresie, so worship *I the God of my Fathers, believing all things which are written in the Law and the Prophets.* (f) Roman. 16. 26. But now is made manifest, and by the Scriptures of the Prophets, according to the Commandment of the everlasting God, made known to all Nations, for the *obedience of faith.* (g) Isai. 66. 2. For all those things hath mine hand made, and all those things have been, saith the Lord God, but to this man will I look, Even to him that is poor and of a contrite spirit, *and trembleth at my words.* (h) Hebr. 11. 13. These all dyed in faith, not having received the promises, but having seen them afar off, and were perswaded of them, *and embraced them*, and confessed that they were Strangers and Pilgrims on the Earth. 1 Tim. 4. 8. For bodily exercise profiteth little, but godliness is profitable unto all things, *having the promise of the life that now is, and of that which is to come.* (i) John 1. 12. But as many *as received him*, to them gave he power to become the sons of God, even to them that believe on his Name. Acts 16. 31. And they said, *Believe on the Lord* Jesus Christ, and *thou shalt be saved* and thy house. *Gal.* 2. 20. I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, *and the life which I now live in the flesh, I live by the faith of* the Son of God, who loved me, and gave himself for me. Acts 15. 11. But *we believe* that through the grace of the Lord Jesus Christ, *we shall be saved even as they.*

III. This Faith is different in degrees, weak, or strong (k); may be often and many ways assailed, and weakned, but gets the victory (l); growing up in many to the attainment of a full assurance through

(k) Heb. 5. 13, 14. [v. 13.] For every one that useth Milk *is unskilful in the word of righteousness, for he is a Babe.* V. 14.] But *strong meat belongeth to them* that are *of full age*, those who by reason of use have their senses exercised to discern both good and evil. Rom. 4. 19, 20. v. 19.] And being *not weak in faith*, he considered not his own body now dead when he was about an hundred years old, neither yet the deadness of *Sarahs* womb. Ver. 20. He staggered not at the promise of God through unbelief, but *was strong in faith*, giving glory to God. *Matth.* 6. 30. Wherefore if God so cloath the grass of the field which to day is, and to morrow is cast into the oven, shal he not much more cloath you, *O ye of little faith?* Matth. 8. 10. When Jesus heard it he marvelled, and said to them that followed, Verily, I say unto you, *I have not found so great faith, no not in Israel.* (l) Luke 22. 31, 32. V. 31.] And the Lord said *Simon, Simon*, Behold Satan hath desired to have you, that he may sift you as wheat. V. 32.] But I have prayed for thee *that thy faith fail not*, and when thou art converted strengthen thy brethren. Ephes. 6. 16. Above all, taking *the shield of faith*, wherewith ye shall be *able to quench all the fiery darts* of the wicked. 1 John 5. 4, 5. v. 4.] For whatsoever is born of God *overcometh the World*, and this is the victory *that overcometh the World, even our faith.* V. 5.] Who is he that *overcometh the World*, but he *that believeth* that Jesus is the Son of God?

Christ

Chriſt (*m*), who is both the Author and finisher of our faith (*n*).

(*m*) Heb. 6.11, 12. v.11.] And we deſire that every one of you do ſhew the ſame diligence, to the *full aſſurance of hope* unto the end. V. 12.] That ye be not ſloathful, but followers of them *who through faith* and patience *inherit the promiſes*. Heb.10.22. Let us draw near with a true heart in *full aſſurance of faith*, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water. *Col.* 2.2. That their hearts might be comforted, being knit together in love, and unto all riches of *the full aſſurance of underſtanding* to the *acknowledgement* of the myſtery of God, and of the Father, and *of Chriſt*. (*n*) Heb.12.2. Looking unto *Jeſus the Author and finisher of our faith*, who for the joy that was ſet before him, endured the Croſſe, deſpiſing the ſhame, and is ſet down at the right hand of the Throne of God.

CHAP. XV.

Of Repentance unto life.

REpentance unto life, is an Evangelical grace (*a*), the Doctrine whereof is to be preached by every Miniſter of the Goſpel, as well as that of faith in Chriſt (*b*),

(*a*) Ezech. 12. 10. And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem the ſpirit of grace, and of ſupplications, and they ſhall look upon me whom they have pierced, and they ſhall mourn for him, as one mourneth for his onely ſon, and ſhall be in bitterneſs, as one that is in bitterneſs for his firſt born. *Acts* 11.18. When they heard theſe things they held their peace, and glorified God, ſaying, Then hath God alſo unto us granted repentance unto life. (*b*) Luke 24.47. And that repentance and remiſſion of ſins *ſhould be preached in his name among all Nations*, beginning at Jeruſalem. *Mark* 1.15. And ſaying, The time is fulfilled, and the Kingdom of God is at hand, repent ye and believe the Goſpel. *Acts* 20.21. Teſtifying both to the Jews, and alſo to the Greeks, repentance toward God, and faith toward our Lord Jeſus Chriſt.

II. By it, a ſinner, out of the ſight and ſenſe, not onely of the danger, but alſo of the filthineſs and odiouſneſs of his ſins, as contrary to the holy nature, and righteous law of God; and, upon the apprehenſion of his mercy in Chriſt to ſuch as are penitent, ſo grieves for, and hates his ſins, as to turn from them all unto God (*c*), purpoſing and endeavouring to

(*c*) Ezek. 18. 30, 31. v.30.] Therefore, I will judge you, O houſe of Iſrael every one according to his ways ſaith the Lord God, repent and *turn* your ſelves *from all your tranſgreſſions*, ſo iniquity ſhall not be your ruine. v.31.] *Caſt away* from you all *your tranſgreſſions*, whereby *ye have tranſgreſſed*, and make you a new heart and a new ſpirit, for why will ye dye, O houſe of Iſrael. *Ezek.* 36. 31. Then ſhall ye remember your *own evil wayes*, and *your doings that were not good*, and ſhal *loath* your ſelves in your own ſight, for *your iniquities*, and *for your abominations*. Iſai. 30.22. *Ye ſhall defile alſo the covering of thy graven images* of ſilver, and the ornament of thy molten images of gold; thou ſhalt caſt them away as a *menſtruous cloath*, thou ſhalt ſay unto it, *get thee hence*. Pſalm 51.4. Againſt thee, *thee only have I ſinned, and done this evil in thy ſight*: that thou mighteſt be juſtified when thou ſpeakeſt, and be clear, when thou judgeſt. *Jer.* 31.18,19. v.18.] I have ſurely heard *Ephraim bemoaning himſelf thus*, Thou haſt chaſtiſed me, and I was chaſtiſed, as a bullock unaccuſtomed to the yoak, turn thou me and I ſhall be turned; thou art the Lord my God. v.19.] Surely after that I was turned, I repented; and after that I was inſtructed, *I ſmote upon my thigh*: I *was aſhamed, yea, even confounded*, becauſe I did bear the reproach of my youth. *Joel* 2.12,13. v.12.] Therefore alſo now, ſaith the Lord, *turn ye even to me with all your heart, and with faſting, and with weeping, and with mourning*. v.13.] And *rent your heart and not your garments, and turn unto the Lord your God*: for he is gracious and merciful, ſlow to anger, and of great kindneſs, & repenteth him of the evil. Amos 5.15. *Hate the evil*, and love the good, and eſtabliſh judgement in the gate: it may be that the Lord God of Hoſts will be gracious unto the remnant of *Joſeph*. *Pſa.*119.128. Therefore I eſteem all thy precepts concerning all things to be right; & *I hate every falſe way*. 2 Cor. 7.11. *For behold, this ſelfſame thing* that *ye ſorrowed* after a godly ſort, what *carefulneſs it wrought* in you, yea, what *clearing of your ſelves*, yea, *what indignation*, yea, what fear, yea, *what vehement deſire*, yea, *what zeal*, yea, *what revenge*: in all things ye have approved your ſelves to be clear in this matter.

(d) Pſal. 119. 6, 59, 106. v. 6.] walk with him in all the ways of his Commandments (d).
Then ſhall I not be aſhamed when I *have reſpect unto all thy Commandments.* V. 59. *I thought on my wayes, and turned my feet unto thy teſtimonies.* V. 106.] *I have ſworn, and I will perform it, that I will keep thy righteous judgements.* Luke 1. 6. And they were both righteous before God, *walking in all the commandments* and ordinances of the Lord blameleſs. 2 Kings 23. 25. And like unto him there was no King before him, that *turned to the* Lord with all his heart, and with all his ſoul, and with all his might, *according to all the law of Moſes*, neither after him aroſe there any like him.

III. Although repentance be not to be reſted in as any ſatisfaction for ſin, or any cauſe of the pardon thereof (e), which is the act of Gods free grace in Chriſt (f), yet is it of ſuch neceſſity to all ſinners, that none may expect pardon without it (g).

(e) Ezek. 36. 31, 32. v. 31.] Then ſhall ye remember your own evil ways,
and your doings that were not good, and ſhall loath *your ſelves in your own ſights*, for your iniquities and for your abominations. v. 32.] *Not for your ſakes* do I this, ſaith the Lord God, be it known unto you, be *aſhamed and confounded for your own ways*, O houſe of Iſrael. Ezek. 16. 61, 62, 63. v. 61.] Then thou ſhalt remember *thy ways, & be aſhamed*, when thou ſhalt receive thy ſiſters, thine elder & thine younger, and I will give them unto thee for Daughters, but not by thy Covenant. ver. 62.] And I will eſtabliſh my Covenant with thee, and thou ſhalt know that I am the Lord. v 63.] That thou mayſt remember *and be confounded, and never open thy mouth any more*, becauſe of thy ſhame, when I am pacified toward thee, for all that thou haſt done, ſaith the Lord. (f) Hoſ. 14. 2, 4. verſ. 2.] Take with you words, and turn to the Lord, ſay unto him, Take away all iniquity, and *receive us graciouſly*, ſo will we render the calves of our lips. V. 4.] I will heal their backſliding, *I will love them freely*, for mine anger is turned away from him. Rom. 3. 24. Being *juſtified freely by his grace* through the redemption that is in Jeſus Chriſt. Epheſ. 1. 7. In whom we have redemption through his blood, the forgiveneſs of ſins, *according to the riches of his grace.* (g) Luke 13. 3, 5. v. 3.] I tell you nay, *but except ye repent ye ſhall all likewiſe perish.* V. 5.] I tell you nay, *but except ye repent ye ſhall all likewiſe perish.* Acts 17. 30, 31. verſe 30.] And the times of this ignorance God winked at, but *now commandeth all men every where to repent.* v. 31.] Becauſe he hath appointed a day in the which he will judge the World in righteouſneſs, by that man whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.

(h) Rom. 6. 23. For *the wages of ſin is death*, but the gift of God is eternal life, through Jeſus Chriſt our Lord.

IV. As there is no ſin ſo ſmall, but it deſerves damnation (h); ſo there is no ſin ſo great, that it can bring damnation upon thoſe who truely repent (i),

Rom. 5. 12. Wherefore as by one man *ſin entred into the World, and death by ſin*, and ſo *death paſſed upon all men, for that all have ſinned.* Matth. 12. 36. I ſay unto you, that *every idle word* that men ſhall ſpeak, they ſhall give *account thereof in the day of judgement.* (i) Iſai. 59. 7. Let the *wicked forſake his way*, and the *unrighteous man his thoughts*, and let him return unto the Lord, and *he will have mercy upon him*, and to our God, for *he will abundantly pardon.* Rom. 8. 1. There is therefore *now no condemnation* to them which are *in Chriſt Jeſus*, who walk not after the fleſh, but after the ſpirit. Iſai. 1. 16, 18. verſe 16.] Wash ye, make ye clean, put away the evil of your doings from before mine eyes, ceaſe to do evil. Verſe 18.] Come now let us reaſon together, ſaith the Lord: though *your ſins be as ſcarlet, they ſhall be as white as ſnow*, though *they be red like Crimſon, they ſhall be as wool.*

V. Men ought not to content themſelves with a general repentance, but it is every Mans duty to endeavour to repent of his particular ſins, parti-

particularly (*k*).

(*k*) Pſal. 19. 13. Keep back thy ſervant alſo *from preſumptuous ſins*, let them not have dominion over me, then ſhal I be upright, & I ſhal be *innocent from the great tranſgreſſion*. Luke 19. 8. And *Zachæus* ſtood and ſaid unto the Lord, Behold Lord the half of my goods I give to the poor, and if *I have taken any thing from* any man by falſ accuſation, I reſtore him four fold. 1 Tim. 1, 13, 15, v. 13.] Who was before a *Blaſphemer*, and *Perſecutor*, and *injurious*, but I obtained mercy, becauſe I did *it ignorantly* in *unbelief*. V. 15.] This is a faithfull ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the World to ſave *ſinners*, of *whom I am chief*.

VI. As every man is bound to make private confeſſion of his ſins to God, praying for the pardon thereof (*l*), upon which, and the forſaking of them, he ſhall find mercy (*m*): ſo he that ſcandalizeth his Brother, or the Church of Chriſt, ought to be willing by a private or publick confeſſion, and ſorrow for his ſin, to declare his repentance to thoſe that are offended (*n*), who are thereupon to be reconciled to him, and in love to receive him (*o*).

(*l*) Pſalm 51. 4, 5, 7, 9, 14. v. 4.] *Againſt thee only have I ſinned*, and *done this evil in thy ſight*: that thou mighteſt be juſtified when thou ſpeakeſt, and be clear when thou judgeſt. V. 5.] Behold, I *was ſhapen in iniquity, and in ſinne did my Mother conceive me*, V. 7.] Purge me with Hyſſop, and I ſhall be clean: *waſh me*, and I ſhall be whiter then ſnow. Verſ. 9.] *Hyde thy face from my ſins*, and blot out all mine iniquities. V. 14.] *Deliver me from blood-guiltineſs*, O God, thou God of my ſalvation: and my tongue ſhall ſing aloud of thy righteouſneſs. Pſalm 32. 5, 6. v. 5.] *I acknowledge my ſin unto thee*, and *mine iniquity have I not hid*, I ſaid I will *confeſs my tranſgreſſions unto the Lord*, thou forgaveſt the iniquity of my ſin. Selah. V. 6.] For this ſhall every one *that is godly pray unto thee*, in a time when thou mayeſt be found: ſurely in the floods of great waters, they ſhall not come nigh unto him. (*m*) Prov. 28. 13. He that covereth his ſins ſhall not proſper, but *whoſo confeſſeth and forſaketh them, ſhall have mercy*. 1 John 1. 9. If *we confeſs our ſins*, he *is faithfull and juſt to forgive us our ſins*, and to cleanſe us from all unrighteouſneſſe. (*n*) James 5. 16. *Confeſs your faults one to another*, and pray one for another, that ye may be healed; the effectual fervant prayer of a righteous man availeth much. Luke 17. 3, 4. verſe 3.] Take heed to your ſelves: If *thy brother treſpaſs againſt thee, rebuke him*, and *if he repent, forgive* him. Verſ. 4.] And if he treſpaſs againſt thee ſeven times in a day, and *ſeven times in a day turn again* to thee, ſaying, *I repent*, thou *ſhalt forgive him*. Joſh. 7. 19. And *Joſhua* ſaid unto *Achan*, my ſon, give, I pray thee, glory to the Lord God of Iſrael, and make confeſſion unto him; and *tell me now* what thou haſt done, *hide it not from me*. Pſalm 51. throughout. (*o*) 2 Cor. 2. 8. Wherefore I beſeech you, that you *would confirm your love towards him*.

CHAP. XVI.

Of good Works.

GOod Works are onely ſuch as God hath commanded in his holy Word (*a*), and not ſuch as without the warrant thereof, (*a*) Mich. 6. 8. *He hath ſhewed thee, O man, what is good*, and what doth the Lord require of thee, but to do juſtice, and to love mercy, and to walk humbly with thy God? Roman. 12. 2. And be not conformed to this World, but be ye transformed by the renewing of your mind, that ye may proove, what is *that good, that acceptable and perfect will of God*. Hebr. 13. 21. Make you perfect in every *good work*, to do his will, *working in you that which is well-pleaſing in his ſight*, through Jeſus Chriſt, to whom be glory for ever and ever. Amen.

(b) Matt. 15. 9. are devised by men, out of blind zeal, or upon any pretence of good intention (b).

But in vain do they worship me, teaching for Doctrines the Commandments of men. Isai. 29. 13. Wherefore the Lord said, for as much as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their *fear toward me is taught by the precept of men.* 1 Pet. 1. 18. For as much as you know, that you were not redeemed with corruptible things, as silver and gold, from your vain conversation, *received by tradition from your fathers.* Rom. 10. 2. For I bear them record, that they have *a zeal of God*, but not *according to knowledge*, John 16. 2. They shall put you out of the Synagogues, yea, the time cometh, that whosoever killeth you, will think *he doth Gods service.* 1 Sam. 15. 21, 22, 23. v. 21.] But the people took of the spoil, Sheep, and Oxen, the chief of the things which should have been utterly destroyed, to sacrifice to the Lord thy God in *Gilgal.* V. 22.] And *Samuel* said, Hath the Lord as great delight in burnt offerings and sacrifices, *as in obeying the voice of the Lord?* Behold, *to obey is better then sacrifice*, and *to hearken*, then the *fat of Rams.* V. 23.] For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry: because thou hast *rejected the Word of the Lord*, he also hath rejected thee from being King.

II. These good works, done in obedience to Gods commandments, (c) Jam. 2. 18, 22. v. 18.] Yea, a man may say, thou hast faith, and I have works: *shew me thy faith without thy works*, and I will *shew thee my faith by my works.* Verse 22.] See'st thou how faith wrought with his works, and by *works was faith made perfect.* (d) Psalm 116. 12, 13. verse 12.] What *shall I render unto the* Lord for all his benefits towards me? V. 13.] I will take *the Cup of salvation*, and call upon the Name of the Lord. 1 Pet. 2. 9. But ye are a chosen generation, a royal Priesthood, an holy Nation, a peculiar people, that ye *should shew forth the praises of him*, who hath called you out of darkness into his marvellous light. (e) 1 John 2. 3, 5. v. 3.] And hereby we *do know that we know him*, if we *keep his Commandments.* V. 5.] But who so keepeth his word, in him verily is the love of God perfected, *hereby know we that we are in him.* 1 Pet. 1. 5, 6, 7, 8, 9, 10. v. 5.] And besides this, giving all diligence, adde to your faith, Vertue; and to Vertue, Knowledge. V. 6.] And to Knowledge, temperance; and to Temperance, Patience; and to Patience, Godlinesse. v. 7.] And to Godlinesse, Brotherly-kindnesse; and to Brotherly-kindnesse, Charity. v. 8.] For if these things be in you, and abound, they make you that ye shal neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ. V. 9.] But he that *lacketh these things*, *is blinde*, and cannot see far off, and hath forgotten that he was purged from his old sins. v. 10.] Wherefore the rather, brethren, *give diligence to make your calling and election sure:* for if ye do these things, ye shall never fall. (f) 2. Cor. 9. 2. For I know the forwardnesse of your minde, for which I boast of you to them of *Macedonia*, that *Achaia* was ready a year ago, and *your zeal hath provoked very many.* Matth. 5. 16. Let your light so shine before men, *that they may see your good* works, and glorify your Father which is in heaven. (g) Tit. 2. 5, 9, 10, 11, 12. v. 5.] To be discreet, chast, keepers at home, good, obedient to their own husbands, *that the Word of God be not blasphemed.* v. 9.] Exhort servants to be obedient to their own Masters, and to please them well in all things, not answering again. verse 10. Not purloining, but shewing all good fidelity, that they *may adorn the Doctrine of God our Saviour in all things.* v. 11.] For the grace of God that bringeth salvation, hath appeared to all men. v. 12.] Teaching us, that denying ungodlinesse and worldly lusts, we should live soberly, righteously, and godly in this *present world.* 1 Tim. 6. 1.] Let as many servants as are under the yoke, count their own Masters worthy of all honour, *that the Name of God and his Doctrine be not blasphemed.* (h) 1 Pet. 2. 15. For so is the will of God, that with well doing, *ye may put to silence the ignorance of foolish men.* (i) 1 Pet. 2. 12. Having your conversation honest among the Gentiles, that whereas *they speak against you as evil doers*, they may *by your good works* which they shal behold, *glorifie God* in the day of visitation. Phil 1. 11. Being filled with the fruits of righteousnes, which are by Jesus Christ, *unto the glory and praise of God.* Iohn 15. 8. Herein is *my Father glorified*, that ye bear much fruit, so shall ye be my Disciples.

(c) Jam. 2. 18, 22. v. 18.] Yea, a man may say, thou hast faith, and I have works: *shew me thy faith without thy works*, and I will *shew thee my faith by my works.* Verse 22.] See'st thou how faith wrought with his works, and by *works was faith made perfect.* (d) Psalm 116. 12, 13. verse 12.] What *shall I render unto the* Lord for all his benefits towards me? V. 13.] I will take *the Cup of salvation*, and call upon the Name of the Lord. 1 Pet. 2. 9. But ye are a chosen generation, a royal Priesthood, an holy Nation, a peculiar people, that ye *should shew forth the praises of him*, who hath called you out of darkness into his marvellous light. (e) 1 John 2. 3, 5. v. 3.] And hereby we *do know that we know him*, if we *keep his Commandments.* V. 5.] But who so keepeth his word, in him verily is the love of God perfected, *hereby know we that we are in him.* 1 Pet. 1. 5, 6, 7, 8, 9, 10. v. 5.] And besides this, giving all diligence, adde to your faith, Vertue; and to Vertue, Knowledge. V. 6.] And to Knowledge, temperance; and to Temperance, Patience; and to Patience, Godlinesse. v. 7.] And to Godlinesse, Brotherly-kindnesse; and to Brotherly-kindnesse, Charity. v. 8.] For if these things be in you, and abound, they make you that ye shal neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ. V. 9.] But he that *lacketh these things*, *is blinde*, and cannot see far off, and hath forgotten that he was purged from his old sins. v. 10.] Wherefore the rather, brethren, *give diligence to make your calling and election sure:* for if ye do these things, ye shall never fall. (f) 2. Cor. 9. 2. For I know the forwardnesse of your minde, for which I boast of you to them of *Macedonia*, that *Achaia* was ready a year ago, and *your zeal hath provoked very many.* Matth. 5. 16. Let your light so shine before men, *that they may see your good* works, and glorify your Father which is in heaven. (g) Tit. 2. 5, 9, 10, 11, 12. v. 5.] To be discreet, chast, keepers at home, good, obedient to their own husbands, *that the Word of God be not blasphemed.* v. 9.] Exhort servants to be obedient to their own Masters, and to please them well in all things, not answering again. verse 10. Not purloining, but shewing all good fidelity, that they *may adorn the Doctrine of God our Saviour in all things.* v. 11.] For the grace of God that bringeth salvation, hath appeared to all men. v. 12.] Teaching us, that denying ungodlinesse and worldly lusts, we should live soberly, righteously, and godly in this *present world.* 1 Tim. 6. 1.] Let as many servants as are under the yoke, count their own Masters worthy of all honour, *that the Name of God and his Doctrine be not blasphemed.* (h) 1 Pet. 2. 15. For so is the will of God, that with well doing, *ye may put to silence the ignorance of foolish men.* (i) 1 Pet. 2. 12. Having your conversation honest among the Gentiles, that whereas *they speak against you as evil doers*, they may *by your good works* which they shal behold, *glorifie God* in the day of visitation. Phil 1. 11. Being filled with the fruits of righteousnes, which are by Jesus Christ, *unto the glory and praise of God.* Iohn 15. 8. Herein is *my Father glorified*, that ye bear much fruit, so shall ye be my Disciples.

Believers manifest their thankfulnes (d), strengthen their assurance (e), edifie their Brethren (f), adorn the profession of the Gospel (g), stop the mouths of the adversaries (h), and glorify God (i), whose work-

manship

manship they are, created in Christ Jesus thereunto (k); that, having their fruit unto holiness, they may have the end, eternal life (l).

(k) Eph. 2. 10. For *we are his workmanship, created* in Christ Jesus *unto good works*, which God hath before *ordained* that we *should walk in them.* (l) Rom. 6. 22. But now being made free from sin, and *become servants to* God, ye have your fruit unto holiness, *and the end everlasting life.*

III. Their ability to do good works, is not at all of themselves, but wholly from the Spirit of Christ (m). And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same holy Spirit, to work in them to will and to do, of his good pleasure (n): yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless, upon a special motion of the Spirit; but, they ought to be diligent in stirring up the grace of God that is in them (o).

(m) John 15. 4, 6. v. 4.] Abide in me, and I in you; as the branch cannot bear fruit of itself, *except it abide* in the *vine, no more can ye, except ye abide in me.* Verse 6.] If a *man abide not* in me, *he is cast forth as a branch, and is withered*, and men gather them and cast them into the fire, and they are burned. Ezek. 36. 26, 27. v. 26.] A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. Verse 27.] And *I will put my Spirit within you*, and *cause you to walk in my statutes*, and ye shall keep my judgements, and do them. (n) Phil. 2. 13. For *it is God that worketh in you both to will and to do*, of his own pleasure. Phil. 4. 13. I can *do all things through Christ which strengtheneth me.* 2 Cor. 3. 5. Not *that we are sufficient of ourselves* to *think any thing* as of ourselves: but *our sufficiency is of God.* (o) Phil. 2. 12. Wherefore my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence: *work out your own salvation with fear and trembling.* Heb. 6. 11, 12. v. 11.] And we desire that every one of you do shew *the same diligence* to the full assurance of hope unto the end. Verse 12.] That ye be not *slothful*, but followers of them, who through faith and patience inherit the promise. 2 Pet. 1. 3, 5, 10, 11. v. 3.] According as his divine power hath given unto us all things that pertain unto life & godliness, through the knowledge of him that hath called us to glory and virtue. V. 5.] And besides all this, *giving all diligence*, add to your faith, Virtue; and to Virtue, Knowledge. Verse 10.] Wherefore the rather Brethren, *give diligence to make* your calling and election sure: for if ye do these things ye shall never fall. Verse 11.] For so an entrance shall be ministred to you abundantly, into the everlasting Kingdome of our Lord and Saviour Jesus Christ. Isai. 64. 7. And *there is none that calleth upon thy Name*, that *stirreth up himself to take hold of thee*: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. 2 Tim. 1. 6. Wherefore I put thee in remembrance, *that thou stir up the gift of God*, which is in thee, by the putting on of my hands. Acts 26. 6, 7. v. 6. *And now I stand and am judged for the hope of the promise made of God unto our Fathers.* v. 7.] Unto which promise our twelve tribes *instantly serving God day and night*, hope to come. For which hope's sake, O King, I am accused of the Jews. Jude v. 20. 21. v. 20.] But ye Beloved, *building up your selves on your most holy faith*, praying in the Holy Ghost. v. 21.] *Keep your selves in the love of God*, looking for the mercy of our Lord Jesus Christ unto eternal life.

IV. They, who in their obedience, attain to the greatest height, which is possible in this life, are so far from being able to supererogate, and to do more then God requires, as that they fall short of much which in duty they are bound to do (p).

(p) Luke 17. 10. So likewise ye, when ye shall have done all these things which are commanded you, say, *We are unprofitable servants, we have done that which was our duty to do.* Neh. 13. 22. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the Sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy. Job 9. 2, 3. v. 2.] I know it is so of a truth, but *how should man be just with God?* V. 3.] If he will contend with him, *he cannot answer him one of a thousand.* Gal. 5. 17. For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so *that ye cannot do the things that ye would.*

V. We cannot, by our best works, merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come; and, the infinite distance that is between us and God, whom, by them, we can neither profit, nor satisfie for the debt of our former sins (q), but when we have done all we can, we have done but our duty, and are unprofitable servants (r); and, because, as they are good they proceed from his Spirit (s); and as they are wrought by us, they are defiled, and mixed with so much weakness and imperfection, that they cannot endure the severity of Gods judgement (t).

(q) Rom 3 20.] Therefore *by the deeds of the Law, there shal no flesh be justified* in his sight, for by *the Law* is the *knowledge of sin*. Rom 4.2,4,6. v 2.] For if *Abraham* were justified by works; he hath whereof to glory, but not before God. V.4.] Now to *him that worketh*, is the *reward not reckoned of grace, but of debt*. Verse 6.] Even as *David* also describeth the blessedness of the man, unto whom God *imputeth righteousness without works*. Ephes. 2. 8, 9. V. 8.] For *by grace are ye saved* through faith, and that *not of your selves, it is the gift of God*. Verse 9.] Not *of works*, lest *any man should boast*. Tit. 3. 5, 6, 7. v. 5.] Not *by works of righteousness* which *we have done*, but *according to his mercy*, he saved us by the washing of regeneration, and renewing of the holy Ghost. Verse 6.] Which he shed on us abundantly, through Jesus Christ our Saviour. Verse 7.] That *being justified by his grace*, we should be *made heirs*, according *to the hope of* eternal life. Rom 8.18. For I reckon that the sufferings of this present time, are *not worthy to be compared with the glory that shall be revealed in us*. Psalm 16. 2. O my Soul, thou hast said unto the Lord, thou art my Lord, *my goodness extendeth not to thee*. Job 22.2,3. v.2.] *Can a man be profitable unto God*, as he that is wise may be profitable unto himself? V. 3.] *Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him that thou makest thy ways perfect?* Job 35.7,8. v. 7.] If thou *be righteous, what givest thou him? or what receiveth he of thy hand?* Verse 8.] Thy wickedness may hurt a man as thou art, and thy righteousness may profit the Son of man. (r) Luke 17. 10. See Letter (p) in this Chapter. (s) Gal.5.22.23. v.22.] But *the fruit of the Spirit is* Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, V. 23.] Meekness, Temperance, *against such there is no Law*. (t) Isai.64 6. But we are all as *an unclean thing*, and *all our righteousnesses are as filthy rags*, and we do all fade as a leaf, and our iniquities like the wind have taken us away. Galat. 5. 17. For *the flesh lusteth against the spirit*, and the spirit against the flesh; and these are contrary the one to the other, so that ye *cannot do the things that ye would*. Rom. 7. 15, 18. V. 15.] For *that which I do, I allow not*, for *what I would, that do I not*, but *what I hate, that do I*. V. 18.] I know *that in me* (that is in my flesh) *dwelleth no good thing*, for to will is present with me, but how to perform that which is good, I find not. Psalm 143 2. And *enter not into judgement with thy servant*, for *in thy sight shall no man living be justified*. Psalm 130. 3. If thou *Lord shouldst mark iniquities: O Lord, who shall stand?*

VI. Yet notwithstanding, the Persons of Believers being accepted through Christ, their good works also are accepted in him (u), not as though they were in this life wholly unblameable and unreproveable in the glory of his grace, wherein he hath *made us accepted in the beloved*. 1 Peter 2. 5. Ye also as lively stones, are built up a spiritual house, an holy Priest-hood, to offer up *spiritual sacrifices, acceptable to God by Jesus Christ*. Exod. 28. 38. And it shall be upon *Aarons* fore-head, that *Aaron may bear the iniquity of the holy things*, which the Children of Israel shall hallow in all their holy gifts; and it shall be alwayes upon his fore-head, *that they may be accepted before the Lord*. Genesis 4. 4. And *Abel* he also brought of the firstlings of his flock, And *the Lord had respect unto Abel, and his offering*. Hebrews 11. 4. By *faith Abel offered unto God a more excellent sacrifice* then *Cain*, by which he obtained witnesse, that he was righteous. God testifying of his gifts, and by it he being dead, yet speaketh.

(u) Ephes. 1.6. To the praise of the glory of

Gods

Gods ſight (*w*); but that, he looking upon them in his Son, is pleaſed to accept, and reward that which is ſincere, although accompanied with many weakneſſes and imperfections (*x*).

(*w*) Job 9. 20. *If I juſtifie my ſelf, mine own mouth ſhal condemn me*, if *I ſay I am perfect*, it *ſhall alſo prove me perverſe.* Pſalm 143. 2. And enter not into judgement with thy ſervant, for *in thy ſight ſhall no man living be juſtified.* (*x*) Hebr. 13. 20, 21. Verſe 20.] Now the God of peace that brought again from the dead our Lord Jeſus, that great Shepheard of the Sheep, through the blood of the everlaſting Covenant. Verſe 21.] Make you perfect in every good work to do his will, *working in you that which is well pleaſing in his ſight*, through *Jeſus Chriſt*, to whom be glory for ever and ever, *Amen.* 2 Corinth. 8. 12. For if there be *firſt a willing mind*, it *will be accepted according to that a man hath*, and not according to that he hath not. Hebr. 6. 10. For God is not unrighteous, *to forget your work and labour of love*, which ye have ſhewed towards his Name, in that ye have miniſtred to the Saints, and do miniſter. *Matth.* 25. 21, 23. v. 21.] His Lord ſaid unto him, well done, thou good and faithful ſervant, thou haſt been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord. V. 23.] His Lord ſaid unto him, well done, thou good and faithful ſervant, *thou haſt been faithful over* a few things, I will make thee ruler of many things, enter into the joy of thy Lord.

VII. Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good uſe both to themſelves, and others (*y*): yet, becauſe they proceed not from an heart purified by faith (*z*); nor are done in a right manner, according to the Word (*a*); nor, to a right end, the glory of God (*b*); they are therefore ſinfull, and cannot pleaſe God, or make a man meet to receive

(*y*) 2 Kings 10. 30, 31 ver. 30.] And the Lord ſaid unto Jeſus, *becauſe thou haſt done well in executing that which is right in mine eyes*, and haſt done unto the houſe of *Ahab according to all that was in my heart*, thy Children of the fourth generation ſhall ſit on the throne of Iſrael. Verſe 31.] But *Jehu* took no heed to walk in the Law of the Lord God of Iſrael with all his heart, for he departed not from the ſins of *Jeroboam*, which made Iſrael to ſin. 1 Kings 21. 27, 29. verſe 27.] And it came to paſs, when *Ahab heard* thoſe words, that *he rent his cloaths, and put ſack-cloth upon his fleſh, and faſted*, and lay in Sack-cloth, and went ſoftly. V. 29.] Seeſt thou how *Ahab* humbleth himſelf before me? *becauſe he humbleth himſelf before me, I will not bring the evil in his dayes*; but in his ſons days, will I bring the evil upon his houſe. Phil. 1. 15, 16, 18. ver. 15.] Some indeed *preach Chriſt, even of envy and ſtrife*, and ſome alſo of good will. Verſe 16.] The one Preach Chriſt of contention, not ſincerely, ſuppoſing to add affliction to my bonds. Verſe 18.] What then? notwithſtanding *every way, whether in pretence*, or in truth, *Chriſt is preached, and I therein do rejoyce*, yea, and will rejoyce. (*z*) Gen. 4. 5. But unto *Cain*, and to his offering he had not reſpect, and *Cain* was very wroth, and his countenance fell. Hebr. 11. 4. *By faith, Abel offered unto God a more excellent ſacrifice then Cain, by which he obtained* witneſſe that he was righteous, God teſtifying of his gifts; and by it he being dead, yet ſpeaketh. Hebrews 11. 6. But *without faith, it is impoſſible to pleaſe him*, for he *that cometh to God, muſt believe that he is, and that he is a rewarder of them that diligently ſeek him.* (*a*) 1 Cor. 13. 3. And *though I beſtow all my goods to feed the poor*; and though I give *my body to be burned, and have not charity*, it *profiteth nothing.* Iſai. 1. 12.] When ye come to appear before me, *who hath required this at your hands to tread my courts.* (*b*) *Matth.* 6. 2, 5, 16. verſe 2.] Therefore, when thou doeſt thine Almes, *do not ſound a Trumpet before thee, as the hypocrites do*, in the Synagogues, and in the ſtreets, that *they may have glorie of men.* Verily, I ſay unto you, they have their reward. V. 5.] And when thou prayeſt, thou ſhalt not be as the hypocrites are, *for they love to pray ſtanding in the Synagogues*, and in the Corners of the ſtreets, *that they may be ſeen of men*; verily, I ſay unto you, they have their reward. v. 16.] Moreover, when ye faſt, be not as the *hypocrites, of a ſad countenance*, for they diſfigure their Faces, *that they may appear to men to faſt.* Verily, I ſay unto you, they have their reward.

grace

(c) Hag. 2. 14.] grace from God (c). And yet, their neglect of them is more sinfull, and displeasing unto God (d).

(d) Then answered Haggai & said, So is this people, and so is this Nation before me, saith the Lord, and so is every work of their hands; *and that which they offer there is unclean.* Tit. 1. 15.] Unto the pure, all things are pure, but *unto them that are defiled, and unbelieving,* is *nothing pure*; but *even their mind and conscience is defiled.* Amos 5. 21, 22. v. 21.] I hate, *I despise your feasts-dayes,* and *I will not smell in your solemn Assemblies.* verse 22.] Though *ye offer me burnt-offerings*, and your *meat-offerings*, *I will not accept them*, *neither will I regard the peace-offerings of your fat beasts.* Hos. 1. 4 And the Lord said unto him, call his name *Jezreel*; for yet a little while, *and I will avenge the blood of Jezreel* upon the house of *Jehu*, and will cause to cease the Kingdom of the house of Israel. Rom. 9. 16. So then it *is not of him that willeth*, nor of *him that runneth*, but of *God that sheweth mercy.* Tit. 3. 5.] *Not by works of righteousness which we have done*, but *according to his mercy he saved us* by the washing of regeneration, and renewing of the holy Ghost. (e) Ps. 14. 4.] *Have all the workers of iniquity no knowledge?* who eat up my people, as they eat bread, and call not upon the Lord. Psalm 36. 3.] The words of his mouth are iniquity and deceit, he *hath left off to be wise and do good.* Job 21. 14, 15. v. 14.] Therefore they say unto God, *depart from us*, *we desire not the knowledge of thy ways.* v. 15.] What is the Almighty, *that we should serve him?* and what profit shall we have, if we pray unto him? *Matth.* 25. 41, 42, 43, 45. v. 41.] Then shall he say also unto them on the left hand, depart from me ye cursed, into everlasting fire, prepared for the Devil, and his Angels. Verse 42.] For I *was an hungry, and ye gave me no meat*, I was thirsty, *and ye gave me no drink.* V. 43.] I was a stranger, *and ye took me not in*; naked, and ye *clothed me not*; sick, and in prison, *and ye visited me not.* V. 45. Then shall he answer them, saying, Verily, I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me. *Matth.* 23. 23.] Woe unto you, Scribes and Pharisees, Hypocrites; for ye pay Tithe of Mint, and Anise, and Cummin, *and have omitted the weightier matters* of the Law, *Judgment*, *Mercy*, and *Faith*; *these ought ye to have done*, and not to leave the others undone.

CHAP. XVII.

Of the perseverance of the Saints.

THey, whom God hath accepted in his Beloved, effectually called, and sanctified by his Spirit, can neither totally, nor finally, fall away from the estate of grace: but shall certainly persevere therein to the end, (a) and be eternally saved (a):

(a) Phil. 1. 6. Being confident of this very thing that he which hath *begun a work* in you, *will perfect it untill the day of Jesus Christ.* 2 Pet. 1. 10.] Wherefore the rather brethren, give diligence to make your calling and Election sure, for if ye do these things, *ye shall never fall.* John 10. 28, 29. verse 28.] And I give unto them *eternal life*, and they shall never perish, *neither shall any man pluck them out of my hand.* V. 29.] My Father which gave them, is greater then all, *and no man is able to pluck them out of my Fathers hand.* 1 John 3. 9.] Whosoever is born of God, *doth not commit sin*; *for his seed remaineth in him*, *and he cannot sin*, because he is born of God. 1 Pet. 1. 5, 9. v. Who *are kept by the power of God through Faith unto salvation*, ready to be revealed in the last time. V. 9.] Receiving *the end of your faith*, even the *salvation of your Souls.* (b) 2 Tim. 2. 18, 19. v. 18.] Who concerning the truth have erred, saying, the resurrection is past already; and overthrow the faith of some. V. 19.] Nevertheless, the *foundation of God standeth sure*, *having this Seal*, *the Lord knoweth them that are his*; and let every one that nameth the Name of Christ, depart from iniquity. Jer. 31. 3.] The Lord hath appeared of old unto me, saying, Yea, *I have loved thee with an everlasting love*, therefore *with loving kindness have I drawn thee*

II. This perseverance of the Saints, depends not upon their own free-will, but upon the immutability of the Decree of Election, flowing from the free and unchangeable love of God the Father (1); upon the efficacy

efficacy of the merit, and interceſſion of Jeſus Chriſt (c); the abiding of the Spirit, and of the ſeed of God within them (d); and the nature of the Covenant of Grace (e): from all which ariſeth alſo the certainty, and infallibility thereof (f).

(c) Heb. 10. 10, 14. v. 10.] By the which will we are ſanctified through the offering of the body of Jeſus Chriſt once for all. Verſe 14.] For by *one offering, he hath perfected for ever them that are ſanctified.* Heb. 13. 20, 21. ver. 20.] Now the God of peace that brought again from the dead our Lord Jeſus, that great Shepherd of the Sheep, *through the blood of the everlaſting Covenant.* v. 21.] *Make you perfect in every good work* to do his will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt, to whom be glory for ever and ever, *Amen.* Heb. 9. 12, 13, 14, 15. Verſe 12.] Neither by the blood of Goats and Calves, but *by his own blood he* entred in once into the holie place, having *obtained eternal redemption for us.* Verſe 13.] For if the blood of Bulls, and of Goats, and the aſhes of an Heifer ſprinkling the unclean, ſanctifieth to the purifying of the flesh; verſe 14.] How much *more ſhall the blood of Chriſt*, who through the eternal Spirit, offered himſelf without ſpot unto God, *purge your Conſcience from dead works*, to ſerve the living God? verſe 15.] And for this cauſe *he is the Mediator of the New Teſtament*, that by means of death, for the redemption of the tranſgreſſions that were under the firſt Teſtament, they which *are called, might receive the promiſe of eternal inheritance.* Rom. 8. 33, 34, 35, 36, 37, 38, 39. v. 33.] Who ſhall lay any thing to the charge of Gods Elect? It is God that juſtifieth. verſe 34.] Who is he that condemneth? *It is Chriſt that died, yea rather that is riſen again*, who is even at the right hand of God, *who alſo maketh interceſſion for us.* verſe 35.] Who ſhall ſeparate us from the love of Chriſt? ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs; or peril, or ſword. verſe 36.] (As it is written, for thy ſake we are killed all the day long, we are counted as Sheep for the ſlaughter.) verſe 37.] Nay, in all theſe things we are *more than Conquerours, through him that loved us.* verſe 38.] For I am perſwaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come. verſe 39.] Nor height, nor depth, nor any other creature, ſhal be able to *ſeparate us from the love of God which is in Chriſt Jeſus our Lord.* John 17. 11, 24. verſe 12.] And now I am no more in the world, but theſe are in the world, and I come to thee, holy Father, keep through thine own Name, thoſe whom thou haſt given me, that they may be one, as we are. V. 24.] Father, *I will that they alſo whom thou haſt given me, be with me where I am*, that they may behold my glorie, which thou haſt given me, for thou lovedſt me before the foundation of the world. Luke 22. 32. *But I have prayed for thee, that thy faith fail not*; and when thou art converted, ſtrengthen thy brethren. Hebr. 7. 25. Wherefore he is *able alſo to ſave them to the uttermoſt*, that come unto God by him, *ſeeing he ever liveth to make interceſſion for them.* (d) John 14. 16, 17. v. 16.] And I will pray the Father, and he ſhall give you another *Comforter*, that he may *abide with you for ever.* verſe 17.] Even *the Spirit of truth*, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him, but ye know him, for *he dwelleth with you*, and *ſhall be in you.* 1 John 2. 27. But *the anointing which ye have received of him abideth in you*, and ye need not that any man teach you, but as the ſame anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye ſhall abide in him. 1 John 3. 9. Whoſoever is born of God, doth not commit ſin, *for his ſeed remaineth in him*, he cannot ſin, becauſe he is born of God. (e) Jerem. 32. 39. And I will *make an everlaſting Covenant with them*, that I will not turn away from them to do them good, but *I will put my fear in their hearts, that they ſhall not depart from me.* (f) John 10. 28. And I give unto them eternal life, and they ſhall never perish, *neither ſhall any man pluck them out of my hands.* 2 Thes. 3. 3. But *the Lord is faithfull who ſhall ſtablish you*, and keep you from evil. 1 John 2. 19. They went out from us, but they were not of us, for if *they had been of us, they would no doubt have continued with us*, but they went out, that they might be made manifeſt that they were not all of us.

III. Nevertheleſs, they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preſervation, fall into grievous ſins (g); and

(g) Matth. 26. 70, 72, 74. verſ. 70.] *But he denied before them all, ſaying, I know not what thou ſayeſt.* v. 72.] *And he denied again with an oath, I do not know* the man. verſe 74.] *Then he began to curſe and ſweare, ſaying, I know not the man.* And immediately the Cock crew.

and

(h) Psalm 51. the title and v. 14. the title. To the chief Musician, a Psalm of *David* when *Nathan* the Prophet came unto him, after he had gone in to Bathsheba. verse 14.] *Deliver me from blood guiltinesse*; O God, thou God of my salvation, and my tongue shall sing aloud of thy righteousnesse. (i) Isai.64.5,7,9. vers.5.] Thou meetest him that rejoyceth and worketh righteousnes, those that remember thee in thy waies: behold, *thou art wroth*, for we *have sinned*, in those is continuance, and we shall be saved. verse 7.] And there is none that calleth upon thy Name, that stirreth up himself to take hold of thee, for thou *hast hid thy face from us, and hast consumed us because of our iniquities*. verse 9.] Be *not wroth very sore*, O Lord, neither remember iniquity forever: behold, see we beseech thee, we are all thy people. 2 Sam. 11. 27. And when the morning was past, *David* sent and fetched her to his house, and she became his wife, and bare him a son, but *the thing that David* had done, *displeased the Lord*. (k) Ephes.4.30. And *grieve not the holy Spirit of God*, whereby we are sealed unto the day of redemption. (l) Psalm 51.8,10,12. verse 8.] Make *me to hear joy and gladness*, that the bones which thou hast broken may rejoice. verse 10.] *Create in me a clean heart*, O God, and *renew a right spirit within me*. verse 12.] *Restore unto me the joy of thy salvation*, and uphold me with thy free spirit. Revel.2.4. Nevertheless I have somewhat against thee, *because thou hast left thy first love*. Cant. 5.2,3,4,6. v. 2.] I sleep but my heart waketh, it is the voice of my beloved that knocketh, saying, Open to me my Sister, my love, my dove, my undefiled, for my head is filled with dew, and my locks with the drops of the night. verse 3.] I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them? vers. 4.) My beloved put in his hand by the hole of the door, and my bowels were moved for him. verse 6.] I opened to my beloved, but my beloved *had withdrawn himself and was gone*, my Soul failed when he spake; I sought him, but I could not find him, *I called him, but he gave me no answer*. (m) Isai.63.17. O Lord, why hast thou made us to erre from thy wayes, *and hardned our hearts from thy fear*, return for thy servants sake, the Tribes of thine inheritance. *Mark* 6.52. but they considered not the miracles of the loaves, for their heart was hardened. *Mark* 16. 14. Afterward he appeared unto the eleven, as they sat at meat, and upbraided them *for their unbeliefe and hardnesse of heart*, because they believed not them which had seen him after he was risen. (n) Psalm 37.3,4. verse 3.] When *I kept silence, my bones waxed old, through my roaring all the day long*. verse 4.] For day and night *thy hand was heavy upon me*, my moisture is turned into the drought of Summer. *Psalm* 51, 8. Make me to hear joy and gladness, that *the bones which thou hast broken* may rejoyce. (o) 2 Sam. 12. 14. Howbeit, because by this deed *thou hast given great occasion to the enemies of the Lord to blaspheme*, the child also that is born unto thee shall surely die. *Psalm* 89.31,32. vers.31.] If they break my statutes and keep not my commandments. verse 32.] Then *will I visit their transgression with the rod*, and *their iniquity with stripes*. 1 Cor. 11. 32. But when we are judged, we *are chastened of the Lord*, that we should not be condemned with the World.

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CHAP. XVIII.

Of assurance of Grace and Salvation.

(a) Job 8. 13, 14. V.13.] So are the paths of all that forget God, and the *Hypocrites hope shall perish*. v. 14.] Whose *hope shall be cut off, and whose trust shall be a Spiders web*. Micha 3. 11. The heads thereof judge for reward, and the Priests thereof teach for hire, and the Prophets thereof divine for mony: *yet will they lean upon the Lord and say*, is *not the Lord among us*? none evil can come upon us. Deut. 29. 19. And it came to pass when he heareth the words of this curse, that *he blesseth himself in his heart*, saying, *I shall have peace*, though I walk in the imagination of my heart to add drunkennesse to thirst. John 8.41. Ye do the deeds of your Father, then said they to him, We be not born of fornication, *we have one Father even God*.

ALthough Hypocrites and other unregenerate men may vainly deceive themselves with false hopes, and carnal presumptions of being in the favour of God, and estate of salvation (a); which hope of

their

theirs shall perish (*b*): yet ſuch as truely believe in the Lord Jeſus, and love him in ſincerity, endeavouring to walk in all good conſcience before him, may, in this life, be certainly aſſured that they are in the ſtate of grace (*c*), and may rejoyce in the hope of the glory of God, which hope ſhall never make them aſhamed (*d*).

(*b*) Matth. 7. 22, 23. v. 22.] Many will ſay unto me in that day, Lord, Lord, have not we prophefied in thy Name, and in thy Name have caſt out Devils, and in thy Name done many wonderful works. verſe 23.] And *then will I profeſs unto them, I never knew you, depart from me ye that work iniquity.* (*c*) 1 John 2. 3. And hereby *we do know that we know him*, if we keep his commandments. 1 John 3. 14,18,19,21,24. v.14.] *We know that we have paſſed from death* unto life, becauſe we love the brethren he that loveth not his brother abideth in death. Verſe 18.] My little children, let us not love in word, neither in tongue, but in deed and in truth. Verſe 19.] And *hereby we do know that we are of the truth, and ſhall aſſure our hearts before him.* Verſe 21.] Beloved, if *our heart condemn us not*, then have we confidence towards God. Verſe 24.] And he that keepeth his commandments, dwelleth in him, and he in him, *and hereby we know that he abideth in* us, by the ſpirit that he hath given us. 1 John 5.13. Theſe things have I written unto you that believe on the Name of the Son of God, *that ye may know that ye have eternal life*, and that ye may believe on the Name of the Son of God. (*d*) Rom.5.2,5. verſe 2.] By whom alſo we have acceſs by faith into his grace, wherein we ſtand and rejoyce in hope of the glory of God. v. 5.] And *hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts*, by the holy Ghoſt which was given to us.

II. This certainty is not a bare conjectural and probable perſwaſion, grounded upon a fallible Hope (*e*); but an infallible aſſurance of faith, founded upon the divine truth of the promiſes of ſalvation (*f*), the inward evidence of thoſe graces unto which theſe promiſes are made (*g*), the teſtimony of the Spirit of Adoption, witneſſing with our ſpirits that we are the Children of God (*h*): which Spirit is the earneſt of our inheritance, whereby we are ſealed to the day of redemption (*i*).

(*e*) Hebr.6.11, 19. v.11.] And we deſire that every one of you do ſhew the ſame diligence to the *full aſſurance of hope unto the end.* verſe 19.] Which *hope* we have as *an anchor of the ſoul, both ſure and ſtedfaſt*, and which entreth into that within the vail. (*f*) Hebr.6.17,18. verſ.17.] Wherein God willing more abundantly to ſhew unto the heirs of promiſe the *immutability of his counſel, confirmed it by an oath.* v. 18.] That by *two immutable things* in which it was impoſſible for God to lie, we *might have a ſtrong conſolation*, who have fled for refuge to lay hold upon the hope ſet before us. (*g*) 2 Pet.1.4,5,10,11. v.4.] Whereby are given unto us exceeding *great and precious promiſes*, that by theſe *you might be partakers of the divine nature*, having eſcaped the corruption that is in the world through luſt. V.5.] And beſides this, *giving all diligence, add to your faith, vertue*, and to vertue knowledge. V.10.] Wherefore the rather brethren, give diligence to make *your calling and election ſure*, for if *ye do theſe things ye ſhall never fall.* v.11.] For ſo *an entrance ſhall be miniſtred unto you abundantly*, into the everlaſting Kingdom of our Lord and Savior Jeſus Chriſt, 1 Joh. 2. 3. And *hereby we do know* that we know him, if we *keep his Commandments*. 1 John 3.14. We know that we have paſſed from death unto life, *becauſe we love the brethren*; he that loveth not his brother abideth in death. 2 Corin.1.12. For our rejoycing is this, the *teſtimony of our Conſcience*, that in ſimplicity and godly ſincerity, not with fleſhly wiſdome, but *by the grace of God, we had our converſation in the world*, and more abundantly to you-wards. (*h*) Rom.8.15,16. v. 15.] For ye have not received the ſpirit of bondage again to fear, but ye have *received the ſpirit of Adoption*, whereby we cry, Abba, Father. v.16.] The *ſpirit it ſelf beareth witneſs with our ſpirit*, that we are the children of God. (*i*) Eph.3. 13, 14. Verſe 13.] Wherefore I deſire that *ye faint not at my* tribulations for you, which is your glory. v.14.] For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt. Eph.4.30. And grieve not the *holy ſpirit* of God, whereby ye *are ſealed unto the day of redemption.* 2 Cor.1.21,22. v.21.] Now he which eſtabliſheth us with you in Chriſt, and hath anointed us, is God. V. 22.] Who *hath alſo ſealed us*, and *given us the earneſt of the ſpirit in our hearts.*

III. This infallible assurance doth not so belong to the essence of faith, but that a true Believer may wait long, and conflict with many difficulties, before he be partaker of it (*k*): yea, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto (*l*). And therefore it is the duty of every one, to give all diligence to make his calling and Election sure (*m*); that thereby his heart may be enlarged in peace and joy in the holy Ghost, in love and thankfulness to God, & in strength & chearfulness in the duties of obedience, the proper fruits of this assurance (*n*);

(*k*) 1 Joh. 5. 13. *These things have I written unto you that believe on the Name of the Son of God, that ye may know*, that ye have eternal life, and that ye may believe on the Name of the Son of God. Isai. 50. 10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, *that walketh in darkness*, and *hath no light?* let him trust in the Name of the Lord, and stay upon his God. *Mark* 9. 24. And straight way the Father of the child cryed out, and said with tears, Lord *I believe, help thou my unbelief.* See Psalm 88. throughout, and Psalm 77. to the 12. verse. (*l*) 1 Corint. 2. 12.] Now we have received not the spirit of the world, but the Spirit which is of God, *that we might know the things that are freely given to us of God*, 1 John. 4. 13.] Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. Hebr. 6. 11, 12. Verse 11.] And we desire, that every one of you *do shew the same diligence*, to the full assurance of hope unto the end. Verse 12.] That *you be not slothfull*, but followers of them, who through faith and patience inherit the promises. Ephes. 3. 17, 18. Verse 17.] That *Christ may dwell in your hearts by faith, that we being rooted and grounded in love.* Verse 18.] *May be able to comprehend with* all Saints, what is the breadth, and length, and depth, and the height. Verse 19] And to know the love of Christ, which passeth knowledge, that ye may be filled with all the fullnesse of God. (*m*) 2 Peter 1. 10.] Wherefore the rather brethren, give *diligence to make your calling and Election sure*, for if ye do these things, you shall never fall. (*n*) Rom. 5. 1, 2, 5. Verse 1.] Therefore being *justified by faith*, we *have peace with God* through our Lord Jesus Christ. Verse 2.] By whom also we have access by faith into his grace wherein we stand, *& rejoyce in hope of the glory of God.* v. 5.] And *hope maketh not a shamed*, because the love of God is shed abroad in our hearts, by the holy Ghost, which is given unto us. Rom. 14. 17. For the Kingdome of God is not meat and drink, but *righteousnesse and peace, and joy in the holy Ghost*. Rom. 15. 13.] Now the God of hope *fill you with all joy and peace in believing*, that ye *may abound in hope*, through the power of the holy Ghost. Eph. 1. 3. 4. 3.] Blessed be the God and Father of our Lord Jesus Christ, who *hath blessed us with all spiritual blessing*, in heavenly places in Christ. V. 4.] According as he hath chosen us in him, before the foundation of the world, that *we should be holy*, and without blame before him in love. Psalm 4. 6, 7. verse 6.] There be many that say, who will shew us any good? Lord *lift thou up the light of thy countenance upon us.* V. 7.] Thou *hast put gladness in my heart*, more than in the time, that their Corn, and their Wine increased. Psal. 119. 32. I will run the way of thy Commandments; when *thou shalt enlarge my heart.*

so

ſo far is it, from inclining men to looſneſs (o).

(o) 1 Joh. 2.1, 2. verſ.1] My little Children, theſe things write I unto you, *that ye ſin not* ; And if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous. V. 2.] And he is the propitiation for our ſinnes: and not for ours only, but alſo for the ſinnes of the whole world. Rom. 6. 1. 2. v. 1.] What ſhall we ſay then ? *ſhall we continue in ſinne, that grace may abound ?* V. 2.] *God forbid* ; how *ſhall we that are dead to ſin, live any longer therein.* Tit. 2.11,12,14. verſ. 11.] For *the grace of God* that bringeth ſalvation, hath appeared to all men, verſe 12.] *Teaching us*, that *denying ungodlineſs, and worldly luſts, we ſhould live ſoberly, righteouſly and godly in this preſent world.* Verſe 14.] Who *gave himſelf for us, that he might redeem us from all iniquity*, and *purifie unto himſelf a peculiar people, zealous of good works.* 2 Corint. 7. 1.] *Having* therefore *theſe promiſes* (dearly beloved) *let us cleanſe our ſelves from all filthineſs of the fleſh and Spirit, perfecting holineſs in the fear of God.* Rom. 8.1,12. verſ. 1.] There is therefore now no condemnation to them which are in Chriſt Jeſus, *who walk not after the fleſh*, but after the Spirit. Verſ. 12.] Therefore Brethren, we *are debtors, not to the fleſh*, to live after the fleſh. 1 John 3. 2,3. verſe 2.] Beloved now are we the Sons of God, and it doth not yet appear what we ſhall be; but we know, that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is. verſ. 3.] And every man *that hath this hope in him, purifieth himſelf, even as he is pure.* Pſal. 130.4.] But there is forgiveneſs with thee, *that thou mayeſt be feared.* 1 John 1.6,7. verſe 6.] If we ſay that *we have fellowſhip with him*, and *walk in darkneſs*, we *lye*, and do not the truth. verſe 7.] But if we walk in the light as he is in the light, we have fellowſhip one with one another, and the *blood of Jeſus Chriſt his Son cleanſeth us from all ſin.*

IV. True Believers may have the aſſurance of their ſalvation divers wayes ſhaken, diminiſhed, and intermitted, as, by negligence in preſerving of it, by falling into ſome ſpecial ſin, which woundeth the Conſcience, and grieveth the Spirit; by ſome ſudden, or vehement temptation, by Gods withdrawing the light of his countenance, and ſuffering even ſuch as fear him to walk in darkneſs, and to have no light (p):

(p) Cant. 5. 2, 3,6. verſ. 2.] *I ſleep*, but my heart waketh; it is the voyce of my beloved that knocketh, ſaying, Open to me, my ſiſter, my love, my dove, my undefiled; for my head is filled with dew, and my looks with the drops of the night. verſ. 3.] *I have put off my coat, how ſhall I put it on ? I have waſhed my feet, how ſhall I defile them ?* v. 6.] I opened to my beloved, but *my beloved had withdrawn himſelf*, and was gone; my ſoul failed when he ſpake; *I ſought him, but I could not find him; I called him, but he gave me no anſwer.* Pſal. 51.8,12,14. v. 8.] Make me to hear joy and gladneſs; that *the bones which thou haſt broken may rejoyce.* v. 12.] *Reſtore unto me the joy of thy ſalvation*; and uphold me with thy free Spirit. v. 14.] *Deliver me from blood-guiltineſs*, O God, thou God of my ſalvation; and my tongue ſhall ſing aloud of thy righteouſneſs. Epheſ. 4.30,31. ver. 30.] And *grieve not the holy Spirit of God*, whereby ye are ſealed unto the day of redemption. verſe 31.] Let all *bitterneſs*, and *wrath*, and *anger*, and *clamour*, and *evil ſpeaking* be put away from you, with all *malice.* Pſal. 77.1,2,3,4,5,6,7,8,9, 10. verſe 1.] I cryed unto God with my voice; even unto God with my voice, and he gave ear unto me. ver. 2.] *In the day of my trouble I ſought the Lord; my ſore ran* in the night, and *ceaſed not; my ſoul refuſed to be comforted.* verſe 3.] *I remembred God, and was troubled*; I complained, and *my ſpirit was overwhelmed.* Selah. verſ. 4.] *thou holdeſt mine eyes waking*; I am *ſo troubled that I cannot ſpeak.* v. 5.] I have conſidered the dayes of old, the years of ancient times. v. 6.] I call to remembrance my ſong in the night; I commune with mine own heart, and my ſpirit made diligent ſearch. v. 7.] Will the Lord *caſt off for ever ?* and will he be *favourable no more ?* v. 8.] Is *his mercy clean gone for ever ? doth his promiſe fail for evermore ?* v. 9.] Hath God *forgotten to be gracious* ? hath he in *anger ſhut up his tender mercies ?* Selah. v. 10.] And I ſaid, this is my infirmity; but I will remember the years of the right hand of the moſt high. *Matth.* 26. 69, 70, 71,72. verſ. 69.] Now *Peter* ſate without in the Palace; and *a damſel came unto him, ſaying*, Thou alſo waſt with Jeſus of Galilee. v. 70.] But *he denied before them all*, ſaying, I know not what thou ſayeſt. v. 71.] And when he was gone out into the Porch, *another maid ſaw him, and ſaid unto them*, that were there, *This fellow was alſo with Jeſus of Nazareth.* verſ. 72.] And *again he denied with an oath*, I do not know the man. Pſalm 31. 22.] For *I ſaid in my haſte*, I am caſt out from before thine eyes; never the leſs thou heardeſt the voice of my ſupplications, when I cried unto thee, Iſai. 50. 10. Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that *walketh in darkneſs, and hath no light ?* let him truſt in the Name of the Lord, and ſtay upon his God. Pſalm 88. throughout.

(p) 1 Joh. 3.9. Whosoever is born of God; doth not commit sin; for *his seed remaineth in him*, and he cannot sin, because he is born of God. Luke 22. 32.] But I have prayed for thee, *that thy faith fail not*; and when thou art converted, strengthen thy brethren. Job 13. 15.] Though he slay me, *yet will I trust in him*; but I will maintain mine own ways before him. Psalm 73. 15.] *If I say, I will speak thus*; behold, *I should offend* against the generation of thy children. Psalm 51.8,12.] See Letter immediately before. Isai. 50.10.] See Letter P. immediately foregoing. (r) Micah 7.7,8,9. v.7.] Therefore *I will look unto the Lord; I will wait for the God of my salvation*; my God will hear me. v.8.] Rejoyce not against me, O mine Enemy; when I fall, *I shall arise*; when I sit in darkness, *the Lord shall be a light unto me*. v.9.] I will bear the indignation of the Lord, because I have sinned against him, untill he plead my cause, and execute judgement for me; *he will bring me forth to the light, and I shall behold his righteousness*. Jerem. 32. 40.] And I will *make an everlasting Covenant with* them, that I will not turn away from them, to do them good, but I will put my fear in their hearts, that *they shall not depart from me*. Isai 54 7,8,9,10. v.7.] For *a small moment have I forsaken thee*; but with great mercies will I gather thee. v.8.] In a little wrath *I hid my face from thee, for a moment*; *but with everlasting kindness will I have mercy on thee*, saith the Lord thy Redeemer. vers. 9.] For this is as the waters of *Noah* unto me; for as I have sworn that the waters of *Noah* should no more go over the earth; so have *I sworn that I would not be wroth with thee*, nor rebuke thee. v.10.] For the mountains shall depart, and the hills be removed, *but my kindness shall not depart from thee*, neither *shall the Covenant of my* Peace *be removed*, saith the Lord, that hath mercy on thee. Psal. 22. 1.] My God, my God, why hast thou forsaken me? why *art thou so far from helping me*, and from the words of my roaring? Psalm 88. throughout.

(7) yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which, by the operation of the Spirit, this Assurance may, in due time, be revived (q); and by the which, in the mean time, they are supported from utter despair (r).

CHAP. XIX.

Of the Law of God.

(a) Gen. 1. 26, 27.] And God said, Let us make man in our Image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattel, and over all the earth, and over every creeping thing that creepeth upon the earth. Ver. 27.] So God *created man in his own Image, in the Image of God created* he him; Male and Female created he them, with Genes. 2. 17.] But of *the Tree of knowledge of good and evil thou shalt not eat; in the day that thou eatest thereof, thou shalt surely dye*. Rom. 2.14,15. verse 14.] For when the Gentiles which have not the Law, do *by nature the things contained in the Law*, these having not the Law, *are a Law unto themselves*; Verse 15.] Which *shew the work of the Law written in their hearts*, their consciences also bearing witness, and their thoughts mean while accusing, or else excusing one another. Rom. 10.5.] For *Moses* describeth the *righteousness which is of the Law*, that the *man which doth those things, shall live by them*. Rom. 5.12,19. v.12.] Wherefore, as by one *man sin entred into the world*, and *death by sin*; and *so death passed upon all men*, for that *all have sinned*. v.19.] For as by *one mans disobedience, many were made sinners*: so by the obedience of one, shall many be made righteous. Gal. 3.10,12. v.10.] For as many as are of the works of the law, are under the curse; for it is written, *Cursed is every one that continueth not in all things*, which are written in the book of the Law, to do them. v.12.] The Law is not of Faith; but the man *that doth them, shall live in them*. Eccles. 7.29.] Lo, this only have I found, that God *hath made man upright*, but they have sought out many inventions. Job 28.28.] And unto man he said, Behold, the fear of the Lord, that is wisdom, and *to depart from evil is understanding*.

GOd gave to *Adam* a Law, as a Covenant of Works, by which he bound him, and all his posterity, to personal, entire, exact, and perpetual obedience: promised life upon the fulfilling, and threatned death upon the breach of it: and indued him with power and ability to keep it (a).

II. This

II. This Law, after his fall, continued to be a perfect rule of righteouſneſs, and, as ſuch, was delivered by God upon Mount Sinai, in ten Commandments, and written in two Tables (*b*): the four firſt Commandments containing our duty towards God: and the other ſix, our duty to man (*c*).

(*b*) Jam. 1. 25.] But who ſo looketh into the *perfect law* of liberty, and continueth therein, he being not a forgetfull hearer, but a doer of the work, this man ſhall be bleſſed in his deed. Jam. 2. 8, 10, 11, 12. verſe 8.] If ye fulfill the *royal Law*, according to the Scripture, Thou ſhalt love thy neighbour as thy ſelf, ye do well. verſe 10.] For whoſoever ſhall *keep the whole Law*, and yet *offend in one point*, he is *guilty of all*. Verſe 11.] For *he that ſaid*, Do not commit adultery, *ſaid alſo*, Do not kill; now if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſour of the Law. Verſe 12.] So ſpeak ye, and ſo do, as they that ſhall be judged by the *Law of liberty*. Rom. 13. 8, 9. Verſe 8.] Owe no man any thing, but to love one another; for *he that loveth another*, hath *fulfilled the Law*. Verſe 9.] For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs. Thou ſhalt not covet, and *if there be any other Commandment, it is briefly comprehended in this ſaying*, namely, Thou ſhalt *love thy neighbour as thy ſelf*, Deuter. 5. 32.] *Ye ſhall obſerve to do* therefore, *as the Lord your God hath commanded you*; you ſhall not turn aſide to the right hand, or to the left. Deuter. 10. 4.] And he *wrote on the Tables*, according to the firſt writing, *the ten Commandments*, which the Lord ſpake unto you in the Mount, out of the midſt of the fire, in the day of the aſſembly; and the Lord gave them unto me. Exod. 34. 1.] And the Lord ſaid unto Moſes, hew the two Tables of ſtone, like unto the firſt: And I will *write upon theſe Tables, the words that were in the firſt Table*, which thou brakeſt. (*c*) *Matth.* 22. 37, 38, 39, 40. Verſe 37.] Jeſus ſaid unto him, Thou ſhalt *love the Lord thy God, with all thy heart, and with all thy ſoul, and with all thy mind*. Verſe 38.] *This is the firſt and great Commandment*. Verſe 39.] And *the ſecond is* like unto it, *Thou ſhalt love thy neighbour as thy ſelf*. verſe 40.] *On theſe two Commandments, hang all the Law and the Prophets.*

III. Beſide this Law, commonly called Moral, God was pleaſed to give to the people of Iſrael, as a Church under age, Ceremonial Laws, containing ſeveral typical Ordinances, partly of Worſhip, prefiguring Chriſt, his graces, actions, ſufferings, and benefits (*d*), and partly, holding forth divers inſtructions of moral duties (*e*).

(*d*) Hebrew 9. Chapt. 10. 1.] For *the Law* having *a ſhadow of good things to come*, and not the very Image of the things, can never with thoſe ſacrifices, which they offered year by year continually, make the comers thereunto perfect. Galat. 4. 1, 2, 3. Verſe 1.] Now I ſay, that *the heir as long as he is a Child, differeth nothing from a ſervant*, though he be Lord of all. Verſe 2.] But is under tutors and governours, untill the time appointed of the Father. Verſe 3.] Even *ſo we, when we were Children, were* in bondage *under the elements of the World*. Coloſ. 2. 17.] Which are *a ſhadow of things to come*, but *the Body is of Chriſt*. (*e*) 1 Corinth. 5. 7.] *Purge out* therefore *the old leaven*, that ye may be *a new lump*, as ye are unleavened; for even *Chriſt our Paſſover is ſacrificed* for us. 2 Corin. 6. 17.] Wherefore come out from among them, and *be ye ſeparate*, ſaith the Lord, and *touch not the unclean thing*, and I will receive you. Jude verſe 23.] And others ſave with fear, pulling them out of the fire, *hating* even *the garments ſpotted by the fleſh.*

All

(f) Col. 2,14. 16,17. v. 14.] *Blotting out the hand-writing of Ordinances*, that was against us, which was contrary to us, and *took it out of the way, nailing it to his Cross.* Verse 16.] *Let no man* therefore *judge you in meat*, or in *drink*, or in respect of an *holy day*, or of the *new Moon*, or of *Sabbath dayes.* V. 17.] Which are a *shadow of things to come*; but *the body is of Christ.* Dan. 9. 27, &c.] He shall confirm the Covenant with many for one week; and in the midst of the week, *he shall cause the sacrifice and the oblation to cease*; and for the overspreading of abominations, he shall make it desolate, even untill the consummation, and that determined shall be poured upon the desolate. Ephes. 2. 15,16. v.15.] Having *abolished in his flesh* the enmity, even *the law of Commandments, contained in Ordinances*, for to make of himself twain, one new man, so making peace. V.16.] And *that he might reconcile both unto God in one body* by the Cross, *having slain the enmity* thereby.

IV. To them also, as a Body Politick, he gave sundry judicial Lavvs, vvhich expired together vvith the state of that people, not obliging any other novv, further then the general equity thereof may require (g).

(g) Exod. 21. Chapter. Exod. 22. 1. to the 29. verse. See both in the Bible. Gen. 49. 10.] *The Scepter shall not depart from Judah*, nor a *Law-giver* from between his feet, untill Shiloh come; and unto him shall the gathering of the people be. With 1 Pet. 2. 13,14. verse 13.] *Submit your selves to every ordinance of man for the Lords sake*, whether it be to the King as supreme. V. 14.] Or unto Governours, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. Matth 5. 17,38,39. verse 17.] Think not that I am come to *destroy the Law*, or the Prophets, I am not come to destroy, *but to fulfill.* V. 38.] Ye have heard that *it hath been said*, An eye for an eye, and a tooth for a tooth. V. 39.] *But I say unto you*, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. 1 Corint. 9. 8, 9, 10. v. 8.] Say I these things as a man, or *saith not the Law the same* also. Vers. 9.] For *it is written in the Law* of Moses, Thou shalt not muzzle the mouth of the Ox, that treadeth out the Corn; doth God take care for Oxen? Verse 10.] Or, *saith he it altogether for our sake? for our sakes*, no doubt, *this is written*, that he that ploweth, should plow in hope; and that he that thresheth in hope, should be partaker of his hope.

V. The moral Law doth for ever bind all, as well justified persons as others, to the obedience thereof (h); and that, not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it (i). Neither doth Christ in the Gospel, any way dissolve, but much strengthen this obligation (k).

(h) Rom. 13, 8, 9, 10. v. 8. and 9.] See above in Letter B. 10. Love worketh no ill to his neighbour, therefore *love is the fulfilling of the Law.* Eph. 6. 2.] Honour thy Father and Mother (which is the first *commandment with promise*) 1 John 2. 3,4,7,8. v 3.] And hereby we do know, that we know him, if we *keep his Commandments.* V. 4.] He that saith, I know him, and *keepeth not his Commandments* is a lyer, and the truth is not in him. V. 7.] Brethren, I write *no new Commandment* unto you, *but an old Commandment* which ye had *from the beginning.* The *old Commandment is the Word*, which ye *have heard from the beginning.* V. 8.] Again, a new Commandment, I write unto you, which thing *is true in him and you*, because the darkness is past, and the true light now shineth. (i) Jam. 2. 10, 11.] See in Letter B. (k) Matth. 5. 17, 18, 19. See 17. in Letter G. V. 18.] For verily, I say unto you, till *heaven and earth pass one jot, or one tittle, shall in no wise pass from the Law, till all be fulfilled.* Vers. 19.] Whosoever therefore shall *break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven*; but whosoever shall do, and teach them, the same shall be called great in the Kingdom of heaven. Jam. 2. 8. See in Letter B. before. Rom. 3. 31.] Do we then *make void the Law* through Faith? *God forbid*, yea, *we establish the Law.*

VI. Although

VI. Although true Believers be not under the Law, as a Covenant of works, to be thereby juſtified, or condemned (*l*); yet is it of great uſe to them, as well as to others; in that, as a rule of life informing them of the will of God, and their duty, it directs, & binds them to walk accordinly (*m*); diſcovering alſo the ſinful pollutions of their nature, hearts and lives (*n*): ſo as, examining themſelves thereby, they may come to further conviction of, humiliation for, and hatred againſt ſin (*o*): together with a clearer ſight of the need they have of Chriſt, and the perfection of his obedience (*p*). It is likewiſe of uſe to the Regenerate, to reſtrain their corruptions, in that it forbids ſin (*q*): and the threatnings of it ſerve to ſhew, what, even their ſins, deſerve: and, what afflictions, in this life, they may expect for them, although freed from the curſe there-

(*l*) Roman. 6. 14.] For ſin ſhall not have dominion over you: for *you are not under the Law*, but under grace. Gal. 2. 16.] Knowing that *a man is not juſtified by the works of the Law*, but by the faith of Jeſus Chriſt; even

we have believed in Jeſus Chriſt, that we might be juſtified by the Faith of Chriſt, and not by the works of the Law; for *by the works of the Law ſhall no fleſh be juſtified.* Gal. 3. 13.] *Chriſt hath redeemed us from the curſe of the Law*, being made a curſe for us; for it is written, curſed is every one that hangeth on a tree. Galat. 4. 4, 5. verſe 4.] But when the fullneſs of the time was come, God ſent forth his Son made of a woman, *made under the Law.* Verſe 5.] To *redeem them that were under the Law*, that we might receive the adoption of Sons. Acts 13. 39.] And by him, all that believe are juſtified from all things, *from which ye could not be juſtified by the Law of Moſes.* Rom. 8. 1.] There is therefore now *no condemnation to them which are in Chriſt Jeſus*, who walk not after the fleſh, but after the Spirit.

(*m*) Rom. 7. 12, 22, 25. Verſe 12.] Wherefore *the Law is Holy*, and the *Commandments Holy, and juſt and good.* Verſe 22.] For *I delight in the Law of God, after the inward man.* Verſe 25.] I thank God through Jeſus Chriſt our Lord; ſo then *with the mind, I my ſelf ſerve the Law of God*, but with the fleſh, the Law of ſin. Pſalm 119. 4, 5, 6. Verſe 4.] Thou haſt commanded us *to keep thy precepts diligently.* Verſe 5.] O that my wayes were directed *to keep thy Statutes.* Verſe 6.] Then ſhall I not be aſhamed, when I have *reſpect unto all thy Commandments.* 1 Corinth. 7. 19.] Circumciſion is nothing, and uncircumciſion is nothing, *but the keeping of the Commandments of God.* Galat. 5. 14, 16, 18, 19, 20, 21, 22, 23.] See in the Bible.

(*n*) Rom. 7. 7.] What ſhall we ſay then? is the Law ſin? God forbid; Nay, *I had not known ſin, but by the law*; for I had not known luſt, except the Law had ſaid, Thou ſhalt not covet. Rom. 3. 20.] Therefore by the deeds of the Law, there ſhall no fleſh be juſtified in his ſight, for *by the Law, is the knowledge of ſin.*

(*o*) Jam. 1. 23, 24, 25. Verſe 23.] For if any man be a hearer of the Word, and not a doer, he is like unto a man, beholding his natural face in a glaſs. Verſe 24.] For he beholdeth himſelf, and goeth his way, and ſtreight-way forgetteth what manner of man he was. Verſe 25.] But who ſo *looketh into the perfect law of liberty, and continueth therein*, he being not a forgetful hearer, but a doer of the work, this man ſhall be bleſſed in his deed. Rom. 7. 9, 14, 24. Verſe 9.] For *I was alive without the law* once, but *when the Commandment came, ſin revived and I dyed.* Verſe 14.] For we know that the law is ſpiritual, *but I am carnal, ſold under ſin.* verſe 24.] Oh wretched man that I am, *who ſhall deliver me from the body of the death.*

(*p*) Galat. 3. 24.] Wherefore the *Law was our School-maſter, to bring us unto Chriſt*, that we might be juſtified by Faith. Rom. 7. 24, 25. Verſe 24.] See before immediately in Letter O. 25. in Letter M. Rom. 8. 3, 4. v. 3.] For what the *Law could not do in that it was weak* through the fleſh, *God ſending his own Son* in the likeneſs of ſinful fleſh, and for ſin, condemned ſin in the fleſh. V. 4.] That the *righteouſneſs of the Law might be fulfilled in us*, who walk not after the fleſh, but after the Spirit;

(*q*) Jam. 2. 11.] For he that ſaid, *Do not commit adultery*, ſaid alſo, *Do not kill*; now if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſour of the Law. Pſalm 119. 101, 104, 128. v. 101.] I have refrained my feet from every evil way, *that I may keep thy word.* V. 104.] *Through thy precepts, I get underſtanding*; therefore *I hate every falſe way.* Verſe 128.] Therefore *I eſteem all thy precepts, concerning all things to be right*; and *I hate every falſe way.*

(r) Ezra 9.13, 14. v.13.] And after *all* that *is come upon us, for our evill deeds*, and *for our great treſpaſs, ſeeing* that thou our God, haſt *punished us leſſe then our iniquities deſerve*, and haſt given us ſuch deliverance as this. Verſe 14.] Should we again *break thy Commandments*, and joyn in affinity with the people of theſe abominations? *wouldeſt thou not be angry with us*, till *thou hadſt conſumed us, ſo that there ſhould be no remnant nor eſcaping?* Pſalm 89. 30,31,32,33,34. Verſe 30.] If his children *forſake my Law*, and *walk not in my judgements*, verſe 31.] If they *break my Statutes*, and *keep not my Commandments*. verſ. 32.] Then will I *viſit their tranſgreſſion with the rod*, and *their iniquity with ſtripes*. v.33.] Nevertheleſs *my loving kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail*. verſe 34.] *My Covenant will I not break, nor alter* the thing *that is gone out of my lips*. (ſ) Lev.26. to the 14. verſe. See in the Bible, with 2 Cor.6.16.] And what agreement hath the Temple of God with idols? for ye are the Temple of the living God, as God hath ſaid, *I will dwell in them*, and *walk in them*; and *I will be their God*, and *they ſhall be my people*. Epheſ. 6.2,3. v.2.] Honour thy Father and thy Mother, (which is the firſt *Commandment with promiſe*.) v. 3.] That it may be *well with thee*, and thou mayſt *live long on the earth*. Pſalm 37. 11.] But the *meek ſhall inherit the earth*; and ſhall *delight themſelves in the abundance of peace*, with Matth.5.5.] Bleſſed are *the meek*, for *they ſhall inherit the earth*. Pſalm 19. 11.] Moreover by them is thy ſervant warned, and *in keeping of them, there is great reward*. (t) Gal. 2. 16.] Knowing that a man is *not juſtified by the works of the Law*, but by the Faith of Jeſus Chriſt: even we have believed in Jeſus Chriſt, that we might be juſtified by the Faith of Chriſt, and *not by the works of the Law*; for by *the works of the Law, ſhall no fleſh be juſtified*. Luke 17. 10. So likewiſe ye, when ye ſhall have *done all thoſe things* which are *commanded you*, ſay, *we are unprofitable ſervants*, we have not done that which was *our duty to do*. (u) Rom.6.12,14. verſe 12.] Let not ſin reign therefore in your mortal body, that ye ſhould obey it in the luſts thereof. verſe 14.] For *ſin ſhall not have dominion over you*, for ye *are not under the Law, but under grace*. 1 Pet. 3.8,9,10,11,12. verſe 8.] Finally, be ye all of one mind, having compaſſion one of another, love as brethren, be pitiful, be courteous. verſe 9.] Not rendring evil for evil, or railing for railing; but contrary-wiſe bleſſing, knowing that ye are thereunto called, that ye ſhould inherit a bleſſing. verſe 10.] For he that will love life, and ſee good dayes; *let him refrain his tongue from evil, and his lips that they ſpeak no guile*. verſe 11.] Let him *eſchew evil and do good*; Let him ſeek peace and enſue it. verſe 12.] For the eyes of the Lord are over the righteous; and his ears are open unto their prayers, *but the face of the Lord is againſt them that do evil*, with Pſalm 34.12,13,14,15,16. verſe 12.] What man is he that deſireth life, and loveth many dayes, that he may ſee good? verſe 13.] *Keep thy tongue from evill, and thy lips from ſpeaking guile*. verſe 14.] *Depart from evil and do good*, ſeek peace and purſue it. verſe 15.] The eyes of the Lord are upon the righteous; and his ears open unto their cry. v. 16.] *The face of the Lord is againſt them that do evil*, to cut off the remembrance of them from the earth. Hebr. 12. 28,29. v.28.] Wherefore we receiving a Kingdom which cannot be moved; let *us have grace, whereby we may ſerve God acceptably with reverence and godly fear*. v.29.] For *our God is a conſuming fire*.

(w) Gal.3.21.] *the Law then againſt the promiſes of God*, God *forbid*: For

VII. Neither are the fore-mentioned Uſes of the Law contrary to the grace of the Goſpel, but do ſweetly comply with it (w), the Spirit of Chriſt ſubduing, and enabling the will of man, to do that, freely and if there had been a Law given, which could have given life, verily, righteouſneſs ſhould have been by the Law.

chear-

chearfully, which the will of God, revealed in the Law, requireth to be done (x).

(x) Ezek. 36. 27.] And I will put *my Spirit within you, and cause you to walk in my Statutes*: and ye shall keep my judgements, and do them. Hebr. 8.10.] For this is the Covenant that I will make with the house of Israel, after those dayes, saith the Lord, *I will put my Laws in their minds, and write them in their hearts*: and I will be to them a God, and they shall be to me a people. with Jerem. 31.33.] But this shall be the Covenant that I will make with the house of Israel, after those dayes, saith the Lord, *I will put my Law in their inward parts, and write it in their hearts*: and I will be their God, and they shall be my people.

CHAP. XX.

Of Christian Liberty, and Liberty of Conscience.

THe Liberty which Christ hath purchased for Believers under the Gospel, consists in their freedom from the guilt of sin, the condemning Wrath of God, the curse of the Moral Law (a), and in their being delivered from this present evil World, bondage to Satan, and dominion of sin (b); from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation (c); as also in their free access to God (d), and their yeelding obedience unto him, not out of slavish fear, but a child-like love & willing mind (e). All which were common also to Believers under the Law (f). But under the New Testament the

(a) Tit. 2.14.] Who gave himself for us, that he might *redeem us from all iniquity*, and purifie unto himself a peculiar people, zealous of good works. 1 *Thes.* 1. 10.] And to wait for his Son from heaven, whom he raised from the dead, even Jesus which *delivered us from wrath to come*. Gal. 3.13.] Christ hath *redeemed us from the curse of the law*, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. (b) Galat. 1.4.] Who gave himself for our sins, that he might *deliver us from this present evil world*, according to the will of God, and our Father. Col. 1. 13.] Who hath *delivered us from the power of darkness*: and hath translated us into the Kingdom of his dear Son. Acts 26.18.] To open their eyes, and to *turn them from darkness to light*, and *from the power of Satan* unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me. Rom. 6.14.] For *sin shal not have dominion over you*, for ye are not under the Law, but under grace. (c) Rom. 8.28.] We know that *all things work together for good to them that love God*, to them who are the called according to his purpose. Psalm 119. 71.] It is *good for me, that I have been afflicted*: that I might learn thy Statutes. 1 Cor. 15. 54, 55, 56, 57. v. 54.] So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, *Death is swallowed up in victory*. verse 55.] *O death, where is thy sting? O grave, where is thy victory?* verse 56.] The sting of death is sin, and the strength of sin is the Law. verse 57.] But thanks be to God, which *giveth us the victory* through our Lord Jesus Christ. Roman. 8.1.] There is therefore now *no condemnation* to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. (d) Rom. 5. 1, 2. verse 1.] Therefore being justified by faith, we have *peace with God*, through our Lord Jesus Christ. verse 2.] By whom also we have *access by faith into this grace* wherein we stand, and rejoyce in hope of the glory of God. (e) Rom. 8. 14, 15. verse 14.] For as many as are *led by the Spirit of God*, they *are the Sons of God*. verse 15.] For ye have not received the *Spirit of bondage again to fear*, but ye have received the *Spirit of adoption, whereby we cry Abba Father*. 1 John 4.18.] *There is no fear in love*, but *perfect love casteth out fear*: because fear hath torment: he that feareth is not made perfect in love. (f) Gal. 3. 9, 14. v. 9.] So then *they which be of faith*, are *blessed with faithful Abraham*. verse 14.] *That the blessing of Abraham* might come *on the Gentiles* through Jesus Christ: that we might receive the promise of the Spirit through faith.

(g) Gal.4.1,2, 3,6,7. verse 1.] liberty of Christians is further enlarged in their freedom from the yoak of the Ceremonial Law, to which the Jewish Church was subjected (g); Now I say, that *the heir as long as he is a child*, *differeth* nothing *from a servant*, though he be Lord of all. verse 2.] But *is under tutors and governours*, untill the time appointed of the Father. verse 3.] Even so we, *when we were children*, *were in bondage under the Elements of the world*. verse 6.] And because ye are sons, *God hath sent forth the Spirit of his Son into your hearts*, crying Abba Father. verse 7.] Wherefore thou art *no more a servant, but a Son*, and if a Son, then an heir of God through Christ. Gal.5.1.] *Stand fast* therefore *in the liberty*, *wherewith Christ hath made us free*, and be not intangled again with the *yoke of bondage*. Act. 15. 10. 11. v. 10.] Now therefore, why tempt ye God, *to put a yoke upon the neck of the Disciples*, which neither our Fathers, nor we were able to bear. verse 11.] But we believe, that through the grace of the Lord Jesus Christ. *we shal be saved even as they*. (h) Heb. 4 14.16. v. 14.] Seeing then that *we have a great High Priest*, that is *passed into the heavens*, Jesus the Son of God, let us hold fast our profession. v. 16.] Let us therefore *come boldly unto the throne of grace*, that we may obtain mercy, and finde grace to help in time of need. Heb. 10. 19.20,21,22. verse 19.] Having therefore brethren, *boldnes to enter into the holiest*; by the blood of Jesus. verse 20.] By *a new and living way*, which he hath *consecrated* for us *through the vail*, *that is to say*, *his flesh*. verse 21.] And having an High Priest over the house of God. V. 22.] Let us draw near with a true heart *in full assurance of faith*, having our hearts sprinkled from an evil conscience, and our bodyes washed with pure water. (i) John 7. 38. 39. v. 38.] He that believeth on me, as the Scripture hath said, *out of his belly shall flow rivers of living water*. Ver. 39.] But *this spake he of the Spirit*, which they that believe on him *should receive*: for *the holy Ghost was not yet given*, because that Jesus was not yet glorified) 2 Cor. 3. 13. 17. 18. v. 13.] And not as *Moses*, which *put a veil over his face*, that the children of Israel *could not stedfastly look to the end of that which is abolished*. V. 17.] Now *the Lord is that Spirit*, and *where the Spirit of the Lord is there is liberty*. V. 18.] But we all *with open face*, *beholding* as in a glass, the *glory of the Lord*, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

(k) Jam.4.12.] There is *one Lawgiver*, who is able to save, and to destroy; who art thou that judgest another? Rom.14. 4.] Who art thou that judgest another mans servant? *to his own Master he standeth or falleth*, yea, he shall be holden up: for God is able to make him stand. (l) Acts 4.19.] But *Peter* and *John* answered and said unto them, whether it be right in the sight of God, to hearken *unto you*, *more then unto God*, judge ye. Acts 5.29.] Then *Peter* and the other Apostles answered and said, *we ought to obey God, rather then men*. 1 Cor. 7. 23.] Ye are bought with a price, *be not ye the servants of men*. Matth. 23.8,9,10. v.8.] But be not ye called Rabbi, for *one is your Master*, even Christ; and *all ye are brethren*. v.9.] And call no man your Father upon the earth, for *one is your Father*, which is in heaven. verse 10.] Neither be ye called Masters, *for one is your Master*, even Christ. 2 Cor.1.24.] Not for that we have *dominion over your faith*; but are helpers of your joy, for by faith ye stand. Matth.15.9.] But in vain they do worship me, *teaching for doctrines the Commandments of men*. (m) Col.2.20,22,23. v.20.] Wherefore if ye be dead with Christ, from the rudiments of the world, *why*, *as though living* in the world, *are ye subject to ordinances*? v.22.] Which all are to *perish* with the using, *after the Commandments and doctrines of men*. v.23.] Which things have indeed *a shew of wisdom in will-worship and humility*, *and neglecting of the body*, not in any honour to the satisfying of the flesh. *Gal.* 1. 10.] For do I now perswade men, or God? or do I seek to please men? for *if I yet pleased men*, *I should not be the servant of Christ*. *Gal.*2.4,5. v.4.] And that because of *false brethren* unawares brought in, who came in privily to *spy out our liberty*, which we have in Christ Jesus, *that they might bring us into bondage*. v.5.] To whom we gave place by subjection, *no not for an hour*, that the truth of *the Gospel might continue* with you. *Gal.* 5. 1.] *Stand fast* therefore *in the liberty wherewith Christ hath made us free*, and be *not intangled again with the yoke of bondage*.

II. God alone is Lord of the Conscience (k), and hath left it free from the Doctrines and Commandments of men, which are in any thing contrary to his Word; or beside it, if matters of Faith, or Worship (l). So that, to believe such Doctrines, or to obey such Commands out of Conscience, is to betray true Liberty of Conscience (m): and the requi-

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ring of an implicite Faith; and an absolute and blind obedience, is, to destroy Liberty of Conscience, and Reason also (*n*).

(*n*) Rom. 10. 17.] So then *faith cometh by hearing*, and *hearing by the Word of God.* Rom. 14. 23.] He *that doubteth is damned if he eat*, because he eateth not of faith; for *whatsoever is not of faith is sinne.* Isa. 8. 20.] *To the law*, and *to the testimony*, if they speak not according to this word, it is because there is no light in them. Acts 17. 11.] These were more noble then those in Thessalonica, in that they received the word with all readiness of mind, and *searched the Scriptures daily, whether those things were so.* John 4. 22.] *Ye worship ye know not what*, we know what we worship; for salvation is of the Jews. Hos. 5. 11.] Ephraim is oppressed, and broken in judgement; because he *willingly walked after the Commandment.* Revel. 13. 12, 16, 17. vers. 12.] And he exerciseth all the power of the first beast before him, and *causeth the earth*, and *them which dwell therein, to worship the first beast*, whose deadly wound was healed. v. 16.] *He causeth all* both small and great, rich and poor, free and bond, *to receive a mark* in their right hand, or in their fore-head. verse 17.] And that *no man might buy*, or *sell, save he that had the mark*, or the name of the beast, or the number of his name. Jer. 8. 9.] The wise men are ashamed, they are dismayed and taken; Lo, *they have rejected the Word of the Lord, and what wisdom is in them?*

III. They, who upon pretence of Christian Liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian Liberty, which is, that being delivered out of the hands of our Enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the dayes of our life (*o*).

(*o*) *Gal.* 5. 13.] For brethren, ye have been called unto liberty, only *use not liberty for an occasion to the flesh*, but by love, serve one another. 1 Pet. 2. 16.] As free, and *not using your liberty for a cloak of maliciousness*, but as the servants of God. 2 Pet. 2. 19.] While they promise them liberty, they themselves are the *servants of corruption*; for *of whom a man is overcome, of the same* he is brought *in bondage.* John 8. 34.] Jesus answered them, Verily, verily, I say unto you, whosoever *committeth sin*, is *the servant of sin.* Luke 1 74, 75. v. 74.] That he would grant unto us, that we *being delivered out of the hands of our enemies, might serve him without fear.* v. 75.] In holiness and righteousness before him all the dayes of our life.

IV. And because the Power which God hath ordained, and the Liberty which Christ hath purchased, are not intended by God, to destroy, but mutually to uphold and preserve one another; They, who upon pretence of Christian Liberty, shall oppose any lawfull power, or the lawfull exercise of it, whether it be Civil or Ecclesiastical, resist the Ordinance of God (*p*). And, for their publishing of such Opinions, or maintaining of such practices, as are contrary to the light of Nature, or to the known Principles of Christianity; whether concerning Faith, Worship, or conversation, or to the power of godliness: or, such eroneous Opinions or practises, as either in their own nature, or in the manner of

(*p*) Matth. 12. 25.] And Jesus know their thoughts, and said unto them, *Every Kingdom divided against it self, is brought to desolation*; and *every City or house divided against it self, shall not stand.* 1 Pet. 2. 13, 14, 16. verse 13.] *Submit your self to every Ordinance of man for the Lords sake*, whether it be to the King as supreme; verse 14.] Or unto *Governours, as* unto *them that are sent by him*, for the punishment of evil doers, and for the praise of them that do well. verse 16.] As free, and not using your liberty for a cloak of maliciousness, but *as the servants of God.* Roman. 13. 1. to the 8. verse. See in the Bible. Hebr. 13. 17.] *Obey them that have the rule over you*, and *submit your selves*, for they watch for your souls, *as they that must give account*, that they may do it with joy, and not with grief; for that is unprofitable for you.

publishing or maintaining them, are destructive to the external Peace and Order which Christ hath established in the Church, they may lawfully be called to account, and proceeded against by the Censures of the Church (*q*), and by the power of the Civil Magistrate (*r*).

(*q*) Roman. 1. 22.] Who *knowing the judgment of God (that they which commit such things are worthy of death)* not only do the same, but have pleasure in them that do them. with 1 Cor. 5. 1, 5, 11, 13. v. 1.] It is reported commonly that there is *fornication among you*, and *such fornication, as is not so much as named amongst the Gentiles*, that one should have his fathers wife. v. 5.] To *deliver such a one unto Satan*, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. v. 11.] But now I have written unto you not to keep company, if any that is called a *brother*, be a *fornicator*, or *covetous*, or an *idolator*, or a *railer*, or a *drunkard*, or an *extortioner*, *with such a one, no not eat.* verse 13.] But them that are without God, judgeth: Therefore *put away from among your selves*, *that wicked person.* 2 John vers. 10. 11. verse 10.] If there come any unto you, and *bring not this Doctrine*, *receive him not* into your house, *neither bid him God speed.* v. 11.] For he that bideth him God speed, is *partaker of his evil deeds.* 2 Thes. 3. 14.] And if any man *obey not our word by this Epistle, note that man*, and have no company with him, that he may be ashamed. And 1 Tim. 6. 3, 4. 5. v. 3.] If any man *teach otherwise*, and *consent not to wholesome words*, even *the words of our Lord Jesus Christ*, and to the *Doctrine which is according to godliness.* v. 4.] He is proud, knowing nothing, but doting about questions, and strifes of words, whereof cometh envy, strife, railings, evil surmisings. V. 5.] Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness, *from such withdraw thy self.* Tit. 1. 10, 11, 13. vers. 10.] For there are many unruly and vain talkers, and deceivers; especially they of the circumcision. v. 11.] *Whose mouths must be stopped*, who subvert whole houses, teaching things which they ought not, for filthy lucres sake. verse 13.] This witness is true; wherefore *rebuke them sharply*, that they may be sound in the faith. *Tit.* 3. 10.] A man that is an Heretick, *after the first and second admonition, reject.* with Mat. 18. 15, 16, 17. vers. 15.] Moreover, if thy brother should trespass against thee, *go and tell him his fault between thee and him alone*, if he shall hear thee, thou hast gained thy brother. vers. 16.] But if he will not hear thee, *then take with thee, one or two more*, that in the mouth of two or three witnesses, every word may be established. verse 17.] And if he shall neglect to hear them, *tell it unto the Church*; but if he neglect to hear the Church, *let him be unto thee as an heathen man, and a Publicane.* 1 *Tim.* 1. 19, 20. v. 19.] Holding faith, and a good conscience, which some having put away, concerning faith have made shipwrack. v. 20.] Of whom is Hymeneus, and Alexander, whom I have *delivered unto Satan*, that they may learn not to blaspheme. Rev. 2. 2, 14, 15, 20. v. 2.] I know thy works, and thy labour, and thy patience, and how thou *canst not bear them which are evil*, and thou *hast tryed them*, which say they are Apostles, and are not, and *hast found them lyers.* v. 14.] But I have a few things against thee, because thou hast there them that *hold the doctrine of Balaam*, who taught *Balac* to cast a stumbling block before the children of Israel, to eat things sacrificed unto Idols, and to commit fornication. v. 15.] So hast thou also them *that hold the Doctrine of the Nicolaitans*, which thing I hate. v. 20.] Notwithstanding, I have a few things against thee, because *thou sufferest* that woman *Jezebel*, which calleth her self a Propheteſs, *to teach, and seduce* my servants to commit fornication, and to eat things sacrificed unto Idols. Rev. 3. 9.] Behold I will make them of *the Synagogue of Satan*, which say they are Jews, and are not, but do lye: Behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

(*r*) Deut. 13. 6. to the 12. See in the Bible. Rom. 13. 3, 4. v. 3.] For *Rulers are not a terror to good works, but to the evil*, wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. verse 4.] For he is the Minister of God to thee for good; but *if thou do that which is evil, be afraid*; for he *beareth not the sword in vain*; for *he is the Minister of God, a revenger to execute wrath upon him that doth evil.* with 2 John v. 10. 11. See in the Letter Q. Ezra. 7. 23, 25, 26, 27, 28. verse 23.] Whatsoever is commanded by the God of heaven, let it be diligently done, for the house of the God of heaven: for *why should there be wrath against the realm of the King and his sons?* verse 25.] And thou *Ezra*, after the wisdom of thy God, that is in thine hand, *set Magistrates, and Judges, which may judge all the people* that are beyond the River, all such as know the Laws of thy God, and teach ye them that know them not. verse 26.] And *whosoever will not do the Law of thy God*, and the *Law of the King, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation*

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of goods, or to imprisonment. verse 27.] Blessed be the Lord God of our Fathers, which hath put such a thing as this in the Kings heart, to beautify the house of the Lord, which is in Jerusalem. Verse 28.] And hath extended mercy unto me, before the King and his Counsellors, & before all the Kings mighty Princes: and I was strengthned, as the hand of the Lord my God was upon me, and I gathered together out of Israel chief men to go up with me. Revel. 17.12,16,17. ver. 12.] And the ten horns which thou sawest, are ten Kings, which have received no Kingdom as yet, but receive power as Kings one hour with the beast. V. 16.] And the *ten horns*, which thou sawest upon the beasts, these *shall hate the whore*, and *shall make her desolate, and naked, and shall eat her flesh, and shall burn her with fire.* v. 17.] For God hath put in their hearts to fulfill his will, and to agree, and to give their Kingdom unto the beast, untill the words of God shall be fulfilled. Nehem. 13. 15,17,21, 22,25,30. verse 15.] In those dayes saw I in Judah, some treading wine-presses on the Sabbath, and bringing in sheaves, and lading Asses, as also wine, grapes, and figs, and all manner of burdens, *which they brought into Jerusalem on the Sabbath day*; and *I testified against them* in the day wherein they sold victuals. Verse 17. *Then I contended with the Nobles of Judah*, and said unto them, what evil thing is this that ye do, and *prophane the Sabbath day?* Verse 21.] *Then I testified against them*, and said unto them, why lodge ye about the wall? if ye do so again, *I will lay hands on you*: from that time forth, came they no more on the Sabbath. V. 22.] And *I commanded the Levites* that they should cleanse themselves, and that they *should come and keep the gates, to sanctifie the Sabbath day. Remember me, O my God*, concerning *this also*, and spare me according to the greatness of thy mercy. Verse 25.] And *I contended* with them, and *cursed them*, and *smote certain of them, and pluckt off their hair*, and *made them swear by God*, saying, *Ye shall not* give your daughters unto their sons, nor take their daughters unto your sons, or for your selves. Verse 30.] *Thus cleansed I them from all strangers*, and appointed the wards of the Priests, and the Levites, every one in his business. 2 Kings 23 5,6,9,20,21. v. 5.] And *he put down the Idolatrous Priests*, whom the Kings of Judah had ordained to burn incense in the high places in the Cities of Judah, and in the places round about Jerusalem; *them also that burnt incense unto Baal*; to *the Sun*, and to *the Moon*, and to *the Planets*, and to *all the host of heaven.* Verse 6.] And he *brought out the grove from the house of the Lord*, without Jerusalem, unto the brook Kidron, and *burnt it* at the brook Kidron, and *stampt it small to powder*, & *cast the powder thereof upon the graves of the children of the people.* verse 9.] Nevertheless, *the Priests of the high places, came not up to the Altar of the Lord in Jerusalem*, but they did eat of the unleavened bread among their brethren. Verse 20.] And *he slew all the Priests of the high places* that were there, upon the Altars, and burnt mens bones upon them, and returned to Jerusalem. verse 21.] And the King commanded all the people, saying, Keep the Passover unto the Lord your God, as it is written in this Book of the Covenant. 2 Chron. 34. 33.] And Iosiah *took away all the abominations out of all the Countries*, that pertained to the children of Israel, and *made all* that were present in Israel *to serve*, *even to serve the Lord their God*; and all his dayes they departed not from following the Lord the God of their Fathers. 2 Chron. 15.12,13,16. v. 12.] And they entered into a Covenant to seek the Lord God of their fathers, with all their heart, and with all their soul. v. 13.] *That whosoever would not seek the Lord God of Israel, should be put to death*, whether small or great, whether man or woman. V. 16.] And also concerning Maachah the Mother of Asa the Kingdom, *he removed her from being Queen, because she had made an Idol* in a grove; and Asa *cut down her Idol*, and *stamped it*, and *burnt it* at the brook Kidron. Dan. 3. 29.] Therefore I make a decree, that every people, Nation, and language which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, *shall be cut in pieces*, and *their houses be made a dunghill*, because there is no other God that can deliver after this sort. 1 *Tim.* 2. 2.] *For Kings*, and *for all that are in authority*, that *we may lead a quiet and peaceable life*, in *all* godliness and honesty. Isai. 49. 23.] And *Kings shall be thy nursing Fathers*, and their *Queens thy nursing Mothers*, they shall *bow down to thee*, with their face towards the earth, and *lick up the dust of thy feet*; and thou shalt know, that I am the Lord; for they shall not be ashamed that wait for me. Zach. 13. 2, 3, v. 2.] And it shall come to pass in that day, saith the Lord of Hosts, That I will cut off the names of the Idols out of the land, and they shall no more be remembred; and also I will cause the Prophets, and the unclean spirit to pass out of the land. V. 3.] And it shall come to pass, that when any shall yet prophesie, then *his Father and his Mother* that begat him, *shall say unto him thou shalt not live*: for thou speakest lyes in the Name of the Lord; and *his Father and his Mother* that begat him, *shall thrust him thorow*, when he prophesieth.

CHAP.

CHAP. XXI.

Of Religious Worship, and the Sabbath Day.

THE light of Nature sheweth that there is a God, who hath Lordship and Soveraignity over all, is good, and doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might (*a*). But the acceptable way of worshipping the true God, is instituted by Himself, and so limited to his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representations, or any other way not prescribed in the holy Scripture (*b*).

(*a*) Roman. 1. 20.] For the *invisible things of him, from the Creation of the World*, are *clearly seen*, being understood by the things that are made, even *his eternal power and Godhead*, so that they are without excuse. Acts 17. 24.] *God that made the World, and all things therein*, seeing that *he is Lord of Heaven and Earth*, dwelleth not in Temples made with hands. Psalm 119. 68.] *Thou art good, and dost good*, teach me thy Statutes. Jer. 10. 7.] *Who would not fear thee*, O King of Nations? for to thee it doth appertain; forasmuch as among all the wise men of the Nations, and in all their Kingdoms, there is *none like unto thee*. Psalm 31. 23. O *love the Lord* all ye his Saints, for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Psalm 18. 3.] I will *call upon the Lord*, who is *worthy to be praised*; so shall I be saved from mine enemies. Rom. 10. 12.] For there is no difference between the Jew, and the Greek; For the same Lord over all, is rich unto all that *call upon him*. Psalm 62. 8.] *Trust in him at all times* ye people, pour out your heart before him, God is a refuge for us. Jos. 24. 14.] Now therefore, *fear the Lord*, and *serve him* in sincerity, and in truth; and put away the gods which your Fathers served on the other side of the flood, and in Egypt and serve ye the Lord. Mark 12. 33.] And to *love him with all the heart*, and *with all the understanding*, and *with all the soul*, and *with all the strength*, and to love his neighbour as himself, is more then all whole burnt-offerings, and sacrifices. (*b*) Deut. 12. 32.] What thing soever I *command you, observe to do it*; Thou shalt *not add* thereto, *nor diminish* from it. Matth. 15. 9.] But *in vain they do worship me, teaching for Doctrines the Commandments of men*. Acts 17. 25.] *Neither* is *worshipped with mens hands*, as though he needed any thing, seeing he giveth to all life, and breath, and all things. Matth. 4. 9, 10. verse 9.] And saith unto him, all these things will I give thee, if thou wilt fall down and worship me. verse 10.] Then saith Jesus unto him, *get thee hence Satan*, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Deut. 15. to the 20. See in the Bible. Exod. 20, 4. 5, 6. verse 4.] Thou shalt *not make* unto thee *any graven image*, or *any likeness of any thing* that is *in heaven above*, or that is *in the earth beneath*, or that is in *the water under the earth*. v. 5.] Thou shalt *not bow down* thy self to them, nor serve them; for I the Lord thy God, am a zealous God, visiting the iniquity of the Fathers upon the children, unto the third and fourth generation, of them that hate me. v. 6.] And shewing mercy unto thousands, of them that love me, and *keep my Commandments*. Col. 2. 23.] Which things have indeed a *shew of wisdom in will-worship* and humility, and neglecting of the body, not in any honour to the satisfying of the flesh.

II. Religious Worship is to be given to God, the Father, Son, and Holy Ghost: and to him alone (*c*), not to Angels, Saints, or any other

(*c*) Matt. 4. 10. See before in letter (*b*) with John 6. 23.] That all men should *honour the Son*, even *as they honour the Father*; he that honoureth not the Son, honoureth not the Father which hath sent him. 2 Cor. 13. 14.] The grace of our *Lord Jesus Christ*, and the *love of God*, and the *Communion of the holy Ghost*, be with you all. *Amen.*

other creature (*d*): and ſince the Fall, not without a Mediatour; nor in the mediation of any other, but of Chriſt alone (*e*).

(*d*) Col. 2. 18.] Let no man beguile you of your reward, in a voluntary humility, and *worſhipping of Angels*, intruding into thoſe things which he hath not ſeen, vainly puffed up by his fleſhly mind. Revel. 19. 10.] And I fell at his feet to worſhip him, and he ſaid unto me, See thou *do it not, I am thy fellow ſervant*, and *of thy brethren*, that have the teſtimony of Jeſus, worſhip God; for the teſtimony of Jeſus is the ſpirit of prophecy. Rom. 1. 25.] Who changed the truth of God into a lye, and *worſhipped*, and ſerved *the creature* more then the Creator, who is bleſſed for ever. *Amen.* (*e*) John 14. 6.] Jeſus ſaith unto him, *I am the way*, and the truth, and the life, *no man cometh to the Father, but by me.* 1 Tim. 2. 5.] For there is one God, and *one Mediator* between God and men, the *man Chriſt Jeſus.* Epheſ. 2. 18.] For *through him*, we both *have an acceſs by one ſpirit unto the Father.* Col. 3. 17.] And whatſoever ye do in word, or deed, do all *in the Name of the Lord Jeſus; giving thanks to God, and the Father by him.*

III. Prayer, with Thankſgiving, being one ſpecial part of Religious worſhip (*f*), is by God required of all men (*g*); and that it may be accepted, it is to be made in the Name of the Son (*h*), by the help of his Spirit (*i*), according to his Will (*k*), with underſtanding, reverence, humility, faith, love, and perſeverance (*l*): and if vocal, in a known tongue (*m*).

(*f*) Phil. 4. 6.] Be careful for nothing: but in every thing *by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God.* (*g*) Pſalm 65. 2.] O thou that heareſt prayer, *unto thee ſhall all fleſh come.* (*h*) John 14. 13, 14. v. 13.] And whatſoever ye ſhall *aſk in my Name*, That will I do, that the Father may be glorified in the Son. Verſe 14.] If ye ſhall ask any thing *in my Name*, I will do it. 1 Pet. 2. 5.] Ye alſo as lively ſtones, are built up a ſpiritual houſe, an holy Prieſt-hood, to offer up *ſpiritual ſacrifice, acceptable to God by Jeſus Chriſt.* (*i*) Rom. 8. 26.] Likewiſe the Spirit alſo helpeth our infirmities, for we know not what we ſhould pray for as we ought: but *the Spirit it ſelf, maketh intercеſſion for us* with groanings, which cannot be uttered. (*k*) 1 John 5. 14. And this is the confidence that we have in him, that if we aſk any thing *according to his will*, he heareth us. (*l*) Pſalm 47. 7.] For God is the King of all the Earth, ſing ye praiſes *with underſtanding.* Eccleſ. 5. 1, 2. verſe 1.] *Keep thy foot when thou goeſt to the houſe of God*, and be more ready to hear; then to give the ſacrifice of fools; for they conſider not that they do evil. Verſe 2.] *Be not rash with thy mouth*, and *let not thine heart be haſty* to utter any thing before God: for God is in heaven, and thou upon earth; therefore let thy words be few. Hebrews 12. 28.] Wherefore we receiving a kingdom, which cannot be moved, let us have grace, whereby we may *ſerve God* acceptably with *reverence and godly fear.* Geneſ. 18. 27.] And *Abraham* anſwered and ſaid, behold now, *I have taken upon me, to ſpeak unto the Lord, which am but duſt and aſhes.* James 5. 16.] Confeſs your faults one to another, and pray one for another, that ye may be healed; the effectual *fervant prayer* of a righteous man *availeth much.* Iames 1. 6, 7. verſe 6.] But let him *aſk in faith nothing wavering*; for he that wavereth, is like a wave of the Sea, driven with the wind and toſſed. verſe 7.] For let *not* that man *think*, that *he ſhall receive* any thing of the Lord. *Matth.* 11. 24.] Therefore I ſay unto you, What things ſoever ye deſire, when ye pray, *believe that ye receive them*, and ye ſhall have them. *Matth.* 6. 12. 14, 15. verſe 12.] And forgive us our debts, *as we forgive our debtours.* verſe 14.] For *if ye forgive* men their treſpaſſes, *your heavenly Father will alſo forgive* you. verſe 15.] But *if ye forgive not* men their treſpaſſes, *neither will your Father forgive your* treſpaſſes. Col. 4. 2.] *Continue in prayer*, and *watch in the ſame* with thankſgiving. Epheſ. 6. 18.] *Praying always*, with all prayer and ſupplication in the ſpirit, and watching thereunto *with all perſeverance*, and ſupplication for all Saints. (*m*) 1 Cor. 14. 14.] For *if I pray in an unknown tongue*, my ſpirit prayeth, but *mine underſtanding is unfruitfull.*

(n) 1 Ioh. 5. 14. See letter k.

IV. Prayer is to be made for things lawful (n), and for all ſorts of men living, or that ſhall live hereafter (o): but, not for the dead (p), nor for thoſe of whom it may be knovvn, that they have ſinned the ſin unto death (q).

(o) 1 Tim. 2. 1, 2. verſe 1.] I Exhort therefore, that firſt of all ſupplications, prayers, and interceſſions, and giving of thanks, *be made for all men.* Verſe 2.] For *Kings*, and for all that are in authority, that we may lead a quiet, and peaceable life, in all godlineſſe and honeſty. Iohn 17. 20.] *Neither pray I for theſe alone, but for them alſo, which ſhall believe* on me through their word. 2 Sam. 7. 29.] Therefore now, let it pleaſe thee to *bleſs the houſe of thy ſervant, that it may continue for ever* before thee; for thou, O Lord God, haſt ſpoken it; and with thy bleſſing let *the houſe of thy ſervant be bleſſed for ever.* Ruth 4. 12.] And let *thy houſe be like the houſe of Pharez* (whom Tamar bare unto Iudah) of the ſeed which the Lord ſhall give thee of this young woman.

(p) 2 Sam. 12. 21, 22, 23. verſe 21.] Then ſaid his ſervants unto him, what thing is this that thou haſt done? thou didſt *faſt and weep for the child, while it was alive*, but when *the child was dead, thou didſt ariſe and eat bread.* Verſe 22.] And he ſaid, while the child was yet alive, I faſted and wept; for I ſaid, Who can tell, whether God will be gracious to me, that the child may live? Verſe 23.] *But now he is dead, wherefore ſhould I faſt?* can I bring him back again? I ſhall go to him, but he ſhall not return to me. Luke 16. 25, 26.] But *Abraham* ſaid, ſon remember that thou *in thy life-time, receiveſt* thy good things, and likewiſe *Lazarus* evil things, *but now* he is comforted, and thou art tormented. Verſe 26.] And beſides all this, between us and you, there is a great gulf fixed, ſo that they which would paſs from hence to you cannot, *neither can they paſs to us, that would come from thence.* Revel. 14. 13.] And I heard a voyce from Heaven, ſaying unto me, write; *Bleſſed* are the dead, which *dye in the Lord* from henceforth; yea, ſaith the Spirit, that they may reſt from their labours, *and their works do follow them.*

(q) 1 John 5. 16.] If any man ſee his brother ſin, a ſin which is not unto death, he ſhall ask, and he ſhall give him life, for them that ſin not unto death; *there is a ſin unto death, I do not ſay, that he ſhall pray for it.*

(r) Act. 15. 21.] For *Moſes* of old time hath in every City, them that preach him, *being read in the Synagogues* every Sabbath day. Revel. 1. 3. Bleſſed is *he that readeth*, and they that hear the words of this propheſy, and keep thoſe things that are written therein, for the time is at hand.

V. The reading of the Scriptures vvith godly fear (r), the ſound Preaching (ſ), and conſcionable hearing of the vvord, in obedience unto God, vvith underſtanding, faith, & reverence (t); ſinging of Pſalms vvith grace in the heart (u); as alſo, the due adminiſtration, and vvorthy receiving of the Sacraments inſtituted by Chriſt; are all, parts of the ordinary

(ſ) 2 Tim. 4. 2.] *Preach the Word, be inſtant* in ſeaſon, out of ſeaſon, *reprove, rebuke, exhort* with all long ſuffering and Doctrine.

(t) *James* 1. 22.] But be ye *doers of the Word, and not hearers only*, deceiving your own ſelves. Acts 10. 33.] Immediately therefore, I ſent to thee, and thou haſt well done, that thou art come; now, therefore *we are all here preſent* before God, *to hear all things, that are commanded* thee of God. *Matth.* 13. 19.] When any one heareth *the word of the Kingdom*, and *underſtandeth it not*, then cometh the wicked one, and catcheth away that which was ſown in his heart, this is he, which received ſeed in the way ſide. Hebr. 4. 2.] For unto us was the Goſpel preached, as well as unto them: but the Word preached, did not profit them, *not being mixed with faith* in them that heard it. Iſai 66. 2.] For all thoſe things hath mine hand made, and all thoſe things have been ſaith the Lord; but to this man will I look, even to him that is poor, and of a contrite ſpirit, and *trembleth at my Word.*

(u) Col. 3. 16.] Let the Word of Chriſt dwell in you richly in all wiſdom, teaching, and admoniſhing one another *in Pſalms and Hymns, and ſpiritual Songs, ſinging with grace in your hearts to the* Lord. Eph. 5. 19.] Speaking to your ſelves in Pſalms, and Hymns, and ſpiritual Songs, ſinging, and *making melody in your hearts* to the Lord. James 5. 13.] Is any among you afflicted? Let him pray, Is any merry? *Let him ſing Pſalms.*

dinary Religious vvorship of God (w): Beſides Religious Oaths (x), Vovvs (y), Solemn Faſtings (z), and thankſgiving, upon ſeveral occaſions (a), vvhich are, in their ſeveral times and ſeaſons, to be uſed, in an holy and religious manner (b).

(w) *Matth.* 28. 19.] Go ye therefore, and teach all Nations, *baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.* 1 Cor. 11. 23. to verſe 29. See in the Bible. Acts 2. 42.] And they continued ſtedfaſtly in the Apoſtles Doctrine and fellowſhip, and *in breaking of bread, and in prayers.* (x) Deut. 6. 13.] Thou ſhalt fear the Lord thy God, and ſerve him, and *ſhalt ſwear by his name.* Nehem. 10. 29.] They cleave to their Brethren, their Nobles, and entered into a curſe, *and into an oath to walk in Gods Law*, which was given by *Moſes* the ſervant of God; and to obſerve, and do all the Commandments of the Lord our God, and his Judgements, and his Statutes. (y) Iſai. 19. 21.] And the Lord ſhall be known to Egypt, and the Egyptians ſhall know the Lord in that day, and ſhall do ſacrifice and oblation; Yea, *They ſhall vow a vow unto the Lord, and perform it.* Eccleſ. 5. 4, 5. verſe 4.] When *thou voweſt a vow unto God*, defer it not to pay it, for he hath no pleaſure in fools, pay *that which thou haſt vowed.* Verſe 5.] Better it is that thou *ſhouldeſt not vow*, then that thou *ſhouldeſt vow and not pay.* (z) Joel 2. 12.] Therefore alſo now ſaith the Lord, Turn ye even to me with all your heart, and *with faſting, and with weeping, and with mourning.* Eſther 4. 16. Go, gather together all the Jews that are preſent in Shushan, and *faſt ye for me, and neither eat, nor drink three dayes*, night or day: I alſo, and my *Maidens will faſt likewiſe*, and ſo will I go in unto the King, which is not according to the Law; and if I perish, I perish. *Matth.* 9. 15.] Jeſus ſaid unto them. Can the Children of the Bride-chamber mourn as long as the Bridegroom is with them: but the days will come, when the Bridegroom ſhall be taken from them, and *then ſhall they faſt.* 1 Cor. 7. 5.] Defraud you not one the other, except it be with conſent for a time, that ye may *give your ſelves to faſting and prayer*, and come together again, that Satan tempt you not for your incontinency. (a) Pſalm 107. throughout, ſee in the Bible. Eſther 9. 22.] As the dayes wherein the Jews reſted from their Enemies, and the moneth which was turned unto them, from ſorrow to joy, and from mourning into a good day, that they ſhould make *them dayes of feaſting and joy*, and of ſending portions one to another, and gifts to the poor. (b) Hebr. 12. 28.] Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we *may ſerve God acceptably, with reverence and with godly fear.*

VI. Neither Prayer, nor any other part of Religious worship, is now under the Goſpel, either tyed unto, or made more acceptable by any place in which it is performed, or towards which it is directed (c): but God is to be worshipped every where (d), in Spirit and Truth (e):

(c) Joh. 4. 21.] Jeſus ſaith unto her, Woman, believe me, the hour cometh, when ye ſhall *neither in this Mountain, nor yet at Jeruſalem worship the Father.* (d) Mal. 1. 11.] For from the riſing of the Sun, even unto the going down of the ſame, my name ſhall be great among the Gentiles, *and in every place*, incenſe ſhall be offered unto my name, and a pure offering: for my name ſhall be great among the Heathens, ſaith the Lord of Hoſts. 1 *Tim.* 2. 8.] I will therefore, *that men pray every where*, lifting up holy hands, without wrath and doubting. (e) John 4. 23, 24.] But the hour cometh, and now is, where the true worſhippers, *ſhall worship the Father in ſpirit, and in truth*, for the Father ſeeketh ſuch to worship him. Verſe 24.] God is a *Spirit.* and they that worship him, *muſt worship him in ſpirit, and in truth.*

(f) Jer. 10. 25.] Pour out thy fury upon the heathen, that know thee not, *and upon the Families, that call not on thy name,* for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate. Deut. 6. 6, 7. verse 6.] And these words which I commanded thee this day, shall be in thine heart. Verse 7.] And *thou shalt teach them diligently unto thy Children,* and shalt talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou lyest down, and when thou risest up. Job 1. 5.] And it was so, when the dayes of their feasting were gone about, *that Job sent and sanctified them,* and rose up early in the morning, and offered burnt-offerings, according to the number of them all: for Job said, it may be, *that my sons have sinned,* and cursed God in their hearts, *thus did Job continually.* 2 Sam. 6. 18, 20. Verse 18.] And assoon as David had made an end of offering burnt-offerings, and peace-offerings, he blessed the people in the name of the Lord of Hosts. Verse 20.] *Then David returned to bless his household;* and *Michal* the daughter of *Saul* came out to meet *David*, and said, How glorious was the King of Israel to day, who uncovered himself to day, in the eyes of the hand-maids of his servants, as one of the vain fellows shamelesly uncovereth himself? 1 Pet. 3. 7.] *Likewise ye husbands, dwell with them* according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindred. Acts 10. 2.] A devout man, one *that feared God with all his house,* which gave much Alms to the people, and prayed to God alway. (g) *Matth.* 6. 11.] *Give us this day, our daily bread.* (h) *Matth.* 6. 6.] But thou, when thou prayest, *enter into thy closet, and when thou hast shut thy door,* pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. Ephes. 6. 18.] *Praying always, with all prayer* and supplication in the Spirit, and watching thereunto, with all perseverance and supplication for all Saints. (i) Isai. 56. 6, 7. Verse 6.] Also the Sons of the stranger, *that joyn themselves to the Lord to serve him,* and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath, from polluting it, and taketh hold of my Covenant; Verse 7.] *Even them will I bring to my Holy Mountain, and make them joyfull in my house of prayer:* their burnt-offerings, and their sacrifices shall be accepted upon mine Altar: *for mine house shall be called, an house of prayer for all people.* Hebr. 10. 25.] *Not forsaking the assembling of your selves together,* as the manner of some is: but exhorting one another, and so much the more, as you see the day approaching. Prov. 1. 20, 21, 24. Verse 20.] *Wisdom cryeth without, she uttereth her voice in the streets.* Verse 21.] *She cryeth in the chief place of concourse,* in the opening of the gates in the City, she uttereth her words, saying. Verse 24.] Because I have called, and ye refused, I have stretched out my hand, and no man regarded. Proverb. 8. 34.] Blessed is the man that heareth me, *watching daily at my Gates, waiting at the posts of my doors.* Acts 13. 42.] And when the Jews were gone out of the Synagogue, the Gentiles besought, *that these words might be preached to them the next Sabbath.* Luke 4. 16.] And he came to Nazareth, where he had been brought up, and as his custome was, he *went into the Synagogue on the Sabbath day, and stood up for to read.* Acts 2. 42.] *And they continued stedfastly in* the Apostles Doctrine and fellowship, and in breaking of bread, and in prayers.

(k) Exod. 20. 8, 10, 11. v. 8.] *Remember the Sabbath-day to keep it holy.* v. 10.] *But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work,* Thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor thy stranger which is within thy gates. ver. 11.] For in six dayes the Lord made heaven and earth, the sea, and all that in them is, *and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it.* Isai. 56. 2, 4, 6, 7. v. 2.] Blessed is the man that doth this, and the Son of man that layeth hold on it, *that keepeth the Sabbath from polluting it,* and keepeth his hand from doing any evil. Verse 4.] For thus saith the Lord unto the Eunuchs *that keep my Sabbaths,* and chuse the things that please me, and take hold of my Covenant. Vers. 6. and 7. See in Letter I. fore-going.

VII. As it is of the Law of Nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his Word, by a positive, Moral, and perpetual Commandment, binding all men, in all Ages, he hath particularly appointed one day in seven, for a Sabbath, to be kept holy unto him (k): which from the beginning of the world to

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the resurrection of Christ, was the last day of the week; and from the resurrection of Christ, was changed into the first day of the week (*l*), which, in Scripture, is called the Lords day (*m*), and is to be continued to the end of the World, as the Christian Sabbath (*n*).

(*l*) Gen. 2.2,3. Verse 2.] And on the seventh day, God ended his work which he had made, and *he rested on the seventh day*, from all his work which he had made. Verse 3.] *And God blessed the seventh day, and sanctified it:* because that in it he had rested from all his work, which God created and made. 1 Cor. 16.1,2. Verse 1.] Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye. Verse 2.] *upon the first day of the week*, Let every one of you, lay by him in store, as God hath prospered him, that there be no gathering when I come. Acts 20. 7.] *And upon the first day of the week*, when the Disciples came together to break bread, *Paul* preached to them ready to depart on the morrow, and continued his speech untill midnight. (*m*) Revel. 1. 10.] I was in the Spirit *on the Lords day*, and heard behind me a great voice, as of a Trumpet. (*n*) Exod. 20.8,10. See Letter K. with *Matth.* 5.17,18. V. 17.] Think not that *I am come to destroy the Law*, or the Prophets, I am *not come to destroy but to fulfill*. Verse 18.] For verily, I say unto you, Till Heaven and Earth pass, *one jot, or one title, shall in no wise pass from the Law, till all be fulfilled*.

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs before hand, do not only observe an holy Rest, all the Day, from their own works, words, and thoughts, about their worldly employments, and recreations (*o*), but also are taken up the whole time, in the

(*o*) Exod. 20.8.] See before. Ex. 16. 23, 25, 26, 29, 30. V. 23.] And he said unto them, This is that which the Lord hath said, To morrow is the rest of the holy Sabbath unto the Lord: *bake that which you will bake to day, and seeth that ye will seeth*, and that which remaineth over, lay up for you to be kept untill the morning. Verse 25.] And Moses said, *Eat that to day, for to day is a Sabbath unto the Lord, to day ye shall not find it in the field*. V. 26.] Six dayes ye shall gather it, but on the seventh, which is the Sabbath, in it there shall be none. V. 29.] See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day, the bread of two dayes: abide ye every man in his place: let *no man go out of his place on the seventh day*. Vers. 30.] So the people *rested on the seventh day*. Exod. 31.13,16,17. V. 15.] Six dayes may work be done, but in the seventh day, is the Sabbath of rest holy to the Lord: *whosoever doth any work in the Sabbath day, he shall surely be put to death*. Verse 16.] Wherefore the Children of Israel *shall keep the Sabbath, to observe the Sabbath* throughout their generations, for a perpetual Covenant. V. 17.] It is a sign between me and the children of Israel for ever: for in six dayes the Lord made Heaven and Earth, *and on the seventh day he rested*, and was refreshed. Isai. 58. 13.] *If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day*, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honour him, *not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words*. Nehem. 13.15,16,17,18,19,21,22. Verse 15.] In those days saw I in Judah, some treading Vine-presses on the Sabbath, and bringing in sheaves, and lading Asses, as also Wine grapes, and Figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day: *and I testified against them in the day wherein they sold Victuals*. V. 16.] There dwelt men of *Tyre* also therein, which brought fish, and all manner of ware, and sold on the Sabbath, unto the children of Judah in Jerusalem. Vers. 17.] *Then I contended with the Nobles of Judah, and said unto them, What evil thing is this that ye do, and prophane the Sabbath?* V. 18.] Did not your Fathers thus, and did not our God bring all this evil upon us, and upon this City? *yet ye bring more wrath upon Israel, by profaning the Sabbath*. V. 19.] And it came to pass, That when the gates of Jerusalem began to be dark before the Sabbath, *I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath; and some of my servants set* I at the gates, *that there should no burthen be brought in on the Sabbath day*. V. 21.] Then I testified against them, and said unto them, Why lodge ye about the wall? *if ye do so again, I will lay hands on you, from that time forth, they came no more on the Sabbath*. Verse 22.] *And I commanded the Levites, that they should cleanse themselves, and that they should come and keep the gates, to sanctifie the Sabbath day*. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.

publick and private Exercises of his Worship, and in the Duties of ne-
(p) Isai. 58. 13. See in letter O. Matth. 12. 1. to the 13. See in the Bible.
cessity, and mercy (p).

CHAP. XXII.

Of lawfull Oaths and vows.

(a) Deuter. 10. 20.) Thou shalt fear the Lord thy God: him shalt thou serve, and to him shalt thou cleave, *and swear by his name.* (b) Exod. 20. 7.] *Thou shalt not take the name of the Lord thy God in vain*: for the Lord will not hold him guiltless that taketh his name in vain. *Levit.* 19. 12.] *And thou shalt not swear by my name falsly, neither shalt thou prophane the name of thy God*: I am the Lord. 2 Cor. 1. 23.] Moreover, *I call God for a record upon my soul*, that to spare you, I came not as yet unto Corinth. 2 Chron. 6. 22, 23. Vers. 22.] If a man sin against his Neighbour, *and an oath be laid upon him to make him swear, and the oath come before thine Altar in this house*: Vers. 23.] Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head, and by justifying the righteous, by giving him according to his righteousness.

A Lawful Oath is a part of Religious Worship *a*, wherein, upon just occasion, the person swearing solemnly, calleth God to witness what he asserteth, or promiseth; and to judge him according to the truth of falshood of what he sweareth *b*.

(c) Deut. 6. 13.] Thou shalt fear the Lord thy God, and serve him, *and shalt swear by his name.* (d) Exod. 20. 7.] See letther B. Jerem. 5. 7.] How shall I pardon thee for this? Thy children have forsaken me, *and sworn by them that are no Gods*; when I fed them to the full, they then committed Adultery, and assembled themselves by troops in the Harlots houses. *Matt.* 5. 34, 37. V. 34.] But I say unto you, *Swear not at all, neither by heaven*, for it is Gods Throne. V. 37.] But let your communication be yea, yea, nay, nay: for *whatsoever is more then this* cometh of evil. Jam. 5. 12.] Above all things, my brethren, *swear not, neither by Heaven, neither by Earth, neither by any other oath*, but let your yea be yea: and your nay, nay: lest ye fall into condemnation. (e) Heb. 6. 16.] For men verily swear by the greater, *and an Oath for confirmation, is to them an end of all strife.* 2 Cor. 1. 23. Se letter B. [Isai. 65. 16.] That he who bleseth himself in the Earth, shal bles himself in the God of truth: and *he that sweareth in the Earth, shall swear by the God of truth*: because the former troubles are forgotten, and because they are hid from mine eyes. (f) 1 Kings 8. 31.] If any man trespass against his neighbour, and *an oath be laid upon him, to cause him to swear*, and the oath come before thine Altar in this house. Neh. 13. 25.] And I contended with them, and cursed them, and smote certain of them, and pluckt off their hair, *and made them swear by God*, saying, Ye shall not give your Daughters unto their Sons, nor take their Daughters unto your Sons, or for your selves. *Ezra* 10. 5.] Then arose Ezra, *and made the chief Priests, the Levites, and all Israel to swear*, that they should do according to this word: and they sware.

II. The Name of God only, is that by which men ought to swear, and therein it is to be used with all holy fear and reverence *c*. Therefore to swear vainly, or rashly, by that glorious and dreadful Name; or, to swear at all, by any other thing, is sinfull, and to be abhorred (*d*). Yet, as in matters of weight and moment, an Oath is warranted by the Word of God, under the New Testament, as well as under the old (*e*); so, a lawful Oath, being imposed by lawful Authority, in such matters ought to be taken (*f*).

III. Who-

III. Whosoever taketh an Oath, ought duly to consider the weighti-nes offso solemn an Act; and therein to avouch nothing, but what he is fully perswaded is the truth (g). Neither may any man bind himself by Oath to any thing, but what is good and just, and what he believeth so to be, and what he is able and resolved to perform (h). Yet it is a sin, to refuse an Oath touching any thing that is good and just, being imposed by lawful authority (i).

(g) Exod. 20. 7. See letter B. Jerem. 4. 2.] *And thou shalt swear, The Lord liveth in truth, in judgement, and in righteousness, and* the Nations shall bless themselves in him, and in him shall they glory. (h) Gen. 24. 2, 3, 5, 6, 8, 9. V. 2.] And *Abraham* said unto his eldest servant of his house, that ruled over all that he had: Put I pray thee thy hand under my thigh. V. 3.] And I will make thee swear by the Lord the God of heaven, and the God of the Earth, that thou shalt not take a Wife unto my Son, of the Daughters of the Canaanites, amongst whom I dwell. V. 5.] And the servant said unto him, Peradventure the woman will not be willing to follow me into this land, must I needs bring thy Son again unto the Land from whence thou camest? Vers. 6.] And *Abraham* said unto him, Beware thou, that thou bring not my Son thither again. Vers. 8.] And if the woman will not be willing to follow thee, then thou shalt be free from this my Oath, only bring not my Son thither again. Verse 9.] *And the servant put his hand under the thigh of Abraham his Master, and sware to him concerning that matter.* (i) Numb. 5. 19, 21. V. 19.] And the Priest *shall charge her by an oath*, and say unto the woman, If no man hath lyen with thee, and if thou hast not gone aside to uncleanness with another instead of thine Husband, be thou free from this bitter water that causeth the curse. Ver. 21.] Then the *Priest shall charge the woman with an oath of cursing*; and the Priest shall say unto the woman, The Lord make thee a curse, and an oath among the people, when the Lord doth make thy thigh to rot, and thy belly to swell. *Nehem.* 5. 12.] Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest: then I called the Priests, *and took an Oath of them*, that they should do according to this promise. *Exod.* 22, 7, 8, 9, 10, 11. V. 7.] If a man shall deliver unto his neighbour money, or stuff to keep, and it be stollen out of the mans house; if the thief be found, let him pay double. V. 8.] If the thief be not found, then the Master of the house shall be brought unto the Judges, to see whether he have put his hand unto his neighbours goods. Vers. 9.] For all manner of trespass, whether it be for Ox, for Ass, for Sheep, for Raiment, or for any manner of lost things, which another challengeth to be his, the cause of both parties shall come before the Judges, and whom the Judges shall condemn, he shall pay double unto his neighbour. V. 10.] If a man deliver unto his neighbour an Ass, or an Ox, or a Sheep, or any beast to keep, and it dye, or be hurt, or driven away, no man seeing it. V. 11.] *Then shall the oath of the Lord be between them both*, that he hath not put his hand unto his neighbours goods, and the owner of it shall accept thereof, and he shall not make it good.

IV. An Oath is to be taken in the plain and common sense of the words, without equivocation, or mental reservation (k). It cannot oblige to sin: but, in any thing not sinful, being taken, it binds to performance, although to a mans own hurt (l). Nor is it to be

(k) Jerem. 4. 2. See letter G. Psalm 24. 4.] He that hath clean hands, &c. a pure heart, who hath not lift up his soul unto vanity, *nor sworn deceitfully*. (l) 1 Sam. 25. 22, 32, 33, 34. V. 22.] So and more also do God unto the enemies of *David*, if I leave of all that pertain to him by the morning light, any that pisseth against the wall. V. 32.] And *David* said unto *Abigail*, Blessed be the Lord God of Israel, which sent thee this day to meet me. V. 33.] And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging my self with mine own hand. Ver. 34.] For in very deed, as the Lord God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light, any that pisseth against the wall. *Psalm* 15. 4.] In whose eyes, a vile person is contemned; but he honoureth them that fear the *Lord, he that sweareth to his own hurt, and changeth not*,

violated,

(m) Ezek. 17. 16, 18, 19.] violated, although made to hereticks, or infidels (m). verse 16.] As I live, saith the Lord God, Surely in the place where the King dwelleth, that made him King, *whose oath he despised, and whose Covenant he brake*, even with him, in the midst of Babylon he shall die. Verse 18.] *Seeing he despised the oath by breaking the Covenant (when lo he had given his hand)* and hath done all these things, he shall not escape. V. 19.] Therefore thus saith the Lord God. As I live, *surely mine oath that he hath despised, and my Covenant that he hath broken, even it will I recompence upon his own head.* Jos. 9. 18. 19. V. 18.] And the Children of Israel smote them not, because the Princes of the Congregation had sworn unto them, by the Lord God of Israel: and all the Congregation murmured against the Princes V. 19.] But all the Princes said unto all the Congregation, *We have sworn unto them by the Lord God of Israel: Now therefore, we may not touch them.* 2 Sam. 21. 1.] Then there was a famine in the days of David, three years, year after year, and David enquired of the Lord, And the Lord answered, *It is for Saul, and his bloody house, because he slew the Gibeonites.*

V. A Vow is of the like nature with a promissory Oath, and ought to be made with the like religious care, and to be performed with the like faithfulness (n).

(n) Isai. 19. 21.] And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation, yea, They *shall vow a vow unto the Lord*, and perform it. Eccles. 5. 4, 5, 6. Ver. 4.] When *thou vowest a vow unto God*, defer it not to pay it: for he hath no pleasure in fools, pay that which *thou hast vowed.* V. 5.] Better it is, That thou shouldest *not vow, then that thou shouldest vow*, and not pay. V. 6.] Suffer not thy mouth to cause thy flesh to sin, neither say thou before the Angel, it was an error: wherefore should God be angry at thy voice, and destroy the work of thy hands? Psalm 61. 8.] So will I sing praise unto thy name for ever: that I may daily *perform my vows.* Psalm 66. 13, 14. Vers. 13.] I will go into thine house with burnt-offerings: I will *pay thee my vows*, Vers. 14.] Which my lips have uttered, and my mouth hath spoken when I was in trouble.

(o) Psal. 76. 11.] *Vow, and pay unto the Lord your God*, Let all that be round about him, bring presents unto him that ought to be feared. Jerem. 44. 25, 26. Verse 25.] Thus saith the Lord of Hosts, the God of Israel, saying, Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows, that *we have vowed, to burn incense to the Queen of Heaven*, and to pour out drink-offerings unto her: ye will surely accomplish your vows, and surely perform your vows. Verse 26.] Therefore, hear ye the Word of the Lord all Judah, that dwell in the Land of Egypt. Behold, I have sworn by my great name, saith the Lord, That my name shall no more be named in the mouth of any man of Judah, in all the land of Egypt, saying the *Lord God* liveth.

VI. It is not to be made to any Creature but to God alone (o): and, that it may be accepted, it is to be made voluntarily, out of faith, and conscience of duty, in way of Thankfulness for mercy received, or for the obtaining of what we want; whereby we more strictly bind ourselves to necessary duties; or, to other things, so far, and so long, as they

may

may fitly conduce thereunto (p).

(p) Deuter. 23. 21,12,23. verse 21.] When *thou shalt vow a vow unto thy Lord God*, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee, and it would be a sin in thee. verse 22.] But if thou shalt forbear to vow, it shall be no sin in thee. verse 23.] That which is gone out of thy lips, thou shalt keep and perform, even a free-will offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth. Psalm 50.14.] *Offer unto God thanksgiving, and pay thy vows unto the most High.* Genes.28.20,21,22. verse 20.] *And Jacob vowed a vow*, saying, *If God will be with me*, and will keep me in this way that I go; and will give me bread to eat, and raiment to put on, verse 21.] So that I come again to my Fathers house in peace: then shall the Lord be my God. verse 22.] And this stone, which I have set for a Pillar, shall be Gods house: and of all that thou shalt give me, *I will surely give a tenth unto thee.* 1 Sam.1.11.] *And she vowed a vow*, and said, O Lord of Hosts, If thou wilt indeed look on the affliction of thine hand-maid, and remember me and not forget thine hand-maid, but wilt give unto thine hand-maid a man-child, *then will I give him unto the Lord, all the dayes of his life*; and there shall no Rasor come upon his head. Psalm 66.13,14.] See letter N. Psalm 132. 2,3,4,5. v.2.] How he sware unto the Lord, and *vowed unto the mighty God of Jacob.* verse 3.] *Surely I will not come into the Tabernacles of my house, nor go up into my bed.* verse 4.] *I will not give sleep unto my eyes, nor slumber to mine eye-lids*; verse 5.] *Vntill I find out a place for the Lord, an habitation for the mighty God of Jacob.*

VII. No man may vow to do any thing forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise or ability from God (q). In which respect Popish Monastical Vows of perpetual single life, professed Poverty, and regular Obedience, are so far from being degrees of higher perfection, that they are superstitious and sinfull snares, in which no Christian may intangle himself (r).

(q) Acts 23.12, 14. verse 12.] And when it was day, certain of the Jews banded together, and *bound themselves under a curse*, saying, *That they would neither eat, nor drink, till they had killed Paul.* verse 14.] And they came to the chief Priests and Elders, and said, *We have bound our selves under a great curse, that we will eat nothing, untill we have slain Paul.* Mark 6. 26.] And the King was exceeding sorry, *yet for his Oaths sake, and for their sakes which sat with him, he would not reject her.* Numb. 30. 5,8,12,13. verse 5.] But if her Father disallow her in the day that he heareth, not any of her vows, or of her bonds, wherewith she hath bound her soul shall stand; and the Lord shall forgive her, because her Father disallowed her. verse 8.] But if her husband disallow on the day that he heard it, then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect, and the Lord shall forgive her. verse 12.] *But if her Husband hath utterly made them void on the day he heard them, then whatsoever proceeded out of her lips concerning her Vows, or concerning the bond of her soul, shall not stand, her Husband hath made them void*, and the Lord shall forgive her. verse 13.] Every vow, and every binding oath to afflict the soul, her Husband may establish it, or her Husband may make it void. (r) *Matth.19 11,12.* verse 11.] But he said unto them, *All men cannot receive this saying*, save to whom it is given. verse 12.] For there are some Eunuchs, which were so born from their Mothers womb: and there are some Eunuchs, which were made Eunuchs of men: and there be Eunuchs, which have made themselves Eunuchs for the Kingdom of Heaven sake: *he that is able to receive it, let him receive it.* 1 Cor.7.2,9. verse 2. Nevertheless to avoid fornication, *let every man have his own wife, and let every woman have her own husband.* verse 9.] But if *they cannot contain, let them marry*, for it is better to marry then to burn. Ephes.4.28. *Let him that stole, steal no more: but rather let him labour, working with his hands* the thing which is good, that he may have to give to him that needeth. 1 Pet. 4. 2.] That he no longer should live the rest of his time in the flesh, *to the lusts of men, but to the will of God.* 1 Cor.7.23.] Ye are bought with a price, *be not ye the servants of men.*

CHAP. XXIII.

Of the Civil Magistrate.

GOd the supreme Lord and King of all the World, hath ordained Civil Magistrates to be under him over the people, for his own Glory and publick good; and to this end hath armed them with the power of the Sword for the defence and incouragement of them that are good, and for the punishment of evil doers (*a*).

(*a*) Rom. 13.1, 2,3,4. Vers. 1.] *Let every soul be subject unto the higher powers: for there is no power but of God, the powers that be, are ordained of God.* verse 2.] Whosoever therefore *resisteth the power, resisteth the ordinance of God*, and they that resist, shall receive to themselves damnation. vers. 3.] *For Rulers are not a terror to good works, but to the evil*, wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. Verse 4.] For he is *the Minister of God to thee for good: but if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the Minister of God, a revenger to execute wrath upon him that doth evil.* 1 Pet. 2.13.14. verse 13.] Submit your self to every ordinance of man, for the Lords sake, whether it be to the King as supreme; verse 14.] Or unto Governours, as unto them that are sent by him, *for the punishment of evil doers, and for the praise of them that do well.*

II. It is lawfull for Christians to accept and execute the office of a Magistrate when called thereunto (*b*): in the managing whereof, as they ought especially to maintain Piety, Justice, and Peace, according to the wholsome Laws of each Common-wealth (*c*): so, for that end, they may lawfully now under the New Testament, wage War upon just and necessary occasion (*d*).

(*b*) Prov. 8.15, 16. v. 15.] *By me Kings reign, and Princes decree Justice.* V. 16.] *By me Princes rule, and Nobles, even all the Judges of the earth.* Rom. 13.1,2,4. See in letter A. (c) Psalm 2. 10, 11, 12. verse 10.] *Be wise now therefore, O ye Kings, be instructed ye Judges of the earth.* verse 11.] *Serve the Lord with fear*, and rejoyce with trembling. verse 12.] *Kiss the Son*, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. 1 Tim. 2. 2.] For Kings, and for all that are in authority, *that we may lead a quiet and peaceable life, in all godlinesse and honesty.* Psalm 82.3,4. Vers. 3.] *Defend the poor and Fatherless: Do justice to the afflicted and needy.* verse 4.] *Deliver the poor and needy, Rid them out of the hand of the wicked.* 2 Sam. 23. 3.] The God of Israel said, the Rock of Israel spake to me: He *that ruleth over men, must be just, ruling in the fear of God.* 1 Pet. 2.13.] See in letter A. (*d*) *Luke* 3.14.] *And the Souldiers likewise demanded of him*, saying, And what shall we do? and *he said unto them, Do violence to no man*, neither accuse any falsly, and be content with your wages. Rom. 13. 4. See letter A. *Matth.* 8.9,10. verse 9.] For I am a man under authority, *having Souldiers under me*; and I say to this man, Go, and he goeth; and to another come, and he cometh; and to my Servant, do this, and he doeth it. verse 10.] When Jesus heard it, he marvelled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no not in Israel. Acts 10.1,2. verse 1.] There was a certain man in Cesarea, named *Cornelius, a Centurion of the band*, called the Italian band. v. 2.] *A devout man, and one that feared God with all his house*: which gave much Almes to the people, and prayed to God alway. Rev. 17,14,16. vers. 14.] *These shall make war with the Lamb*, and the Lamb shall overcome them: for he is *Lord of Lords*, and *King of Kings*; and they that are with him, are called, and chosen, and faithfull. verse 16.] And the ten horns which thou sawest upon the beast, these *shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.*

III. The

III. The Civil Magiſtrate may not aſſume to himſelf the Adminiſtration of the Word and Sacraments, or the power of the Keys of the Kingdom of Heaven (*e*): yet he hath authority, and it is his duty to take order, that unity and peace be preſerved in the Church, that the Truth of God be kept pure and intire, that all blaſphemies and hereſies be ſuppreſſed, all corruptions and abuſes in Worſhip and Diſcipline prevented or reformed: and all ordinances of God duely ſetled, adminiſtred, and obſerved (*f*). For the better effecting whereof he hath power to call Synods, to be preſent at them, and to provide that whatſoever is tranſacted in them be according to the mind of God (*g*).

(*e*) 2 Chron. 26. 18.] And they withſtood Uzziah the King, and ſaid unto him, *It pertaineth not unto thee Uzziah, to burn incenſe unto the Lord*, but to the Prieſts, the ſons of Aaron, that are conſecrated to burn incenſe, *go out of the Sanctuary, for thou haſt treſpaſſed:* neither ſhall it be for thine honour from the Lord God. *Matth.* 13.17.] And if he ſhall neglect to hear them, *tell it unto the Church*: but if he *neglect to hear the Church*, let him be unto thee, as an heathen man, and a publican. *Matth.* 16. 19.] And I will *give unto thee, the Keyes of the Kingdom of heaven*; and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven, and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven. 1 Cor. 12. 28, 29. verſe 28.] And God hath *ſet ſome in the Church, firſt Apoſtles, ſecondarily Prophets*, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diverſities of tongues. verſe 29.] Are all *Apoſtles?* are all *Prophets?* are all *Teachers?* are all *workers of miracles?* Epheſ. 4. 11, 12. verſe 11.] And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors, and Teachers. verſe 12.] For the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the Body of Chriſt. 1 Cor. 4. 1, 2. verſe 1.] Let a man ſo *account of us, as of the Miniſters of Chriſt, and Stewards of the myſteries of God.* verſe 2.] Moreover it is requiſite in Stewards, that a man be found faithful. Rom. 10. 15.] *And how ſhall they preach except they be ſent?* As it is written, How beautiful are the feet of them that preach the Goſpel of peace, and bring glad tidings of good things! Hebr. 5. 4.] And no *man taketh this honour unto himſelf, but he that is called of God, as was* Aaron. (*f*) Iſai. 49. 23.] And *Kings ſhall be thy nurſing Fathers, and their Queens thy nurſing Mothers:* they ſhall bow down to thee, with their face towards the earth, and lick up the duſt of thy feet, and thou ſhalt know, that I am the Lord: for they ſhall not be aſhamed that wait for me. Pſalm 122. 9.] Becauſe of the houſe of the Lord our God, I will ſeek thy good. Ezra. 7. 23, 25, 26, 27, 28. v. 23.] Whatſoever is commanded by the God of Heaven, let it be diligently done, for the Houſe of the God of Heaven: for why ſhould there be wrath againſt the realm of the King and his ſons? verſe 25.] And thou Ezra, after the wiſdom of thy God, that is in thine hand, *ſet Magiſtrates and Judges, which may judge all the people*, that are beyond the River, *all ſuch as know the Laws of thy God*, and teach ye them, that know them not. verſe 26.] And *whoſoever ſhall not do the Law of thy God*, and the Law of the King, *let judgement be executed ſpeedily upon him, whether it be unto death, or to baniſhment, or to confiſcation of goods, or to impriſonment.* verſe 27.] Bleſſed be the Lord God of our Fathers, which hath put ſuch a thing *as this in the Kings heart, to beautifie the Houſe of the Lord*, which is in Jeruſalem. v. 28.] And hath extended mercy unto me, before the King, and his Counſellours, and before all the Kings mighty Princes: and I was ſtrenghtened as the hand of the Lord my God was upon me, and I gathered together out of Iſrael chief men to go up with me. *Levit.* 24 16.] And he *that blaſpheməth the Name of the Lord, he ſhall ſurely be put to death*, and all the Congregation ſhall certainly ſtone him, as well the ſtranger, as he that is born in the land, when he blaſphemeth the name of the Lord, ſhall be put to death. *Deut.* 13. 5, 6, 12. verſe 5.] And that Prophet, or that *dreamer of dreams, ſhall be put to death*, becauſe he hath ſpoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the houſe of bondage, to thruſt thee out of the way, which the Lord thy God commanded thee to walk in, ſo ſhalt thou put the evil away from the midſt of thee. verſe 6.] If thy Brother, the Son of thy Mother, or thy Son, or thy Daughter, or the Wife of thy boſome, or thy Friend, which is as thine own ſoul, entice thee ſecretly, ſaying, let us go and ſerve other gods, which thou haſt

not known, thou nor thy Fathers, Verſe 12.] If thou ſhalt hear ſay in one of thy Cities, which the Lord thy God hath given thee, to dwell there, ſaying. 2 Kings 18. 4.] *He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen Serpent that* Moſes had made: for unto thoſe dayes the children of Iſrael did burn inſenſe unto it, and he called it Nehuſtan. 1 Chron. 13. 1. to the 9. See in the Bible 2 Kings 23. 1. to the 26. See in the Bible 2 Chron. 34. 33.] *And Joſiah took away all the abominations*, out of all the Countries that pertained to the Children of Iſrael, and *made all that were preſent in Iſrael to ſerve, even to ſerve the Lord their God*, and all his dayes they departed not from following the Lord the God of their Fathers. 2 Chron. 15. 12, 13. Verſe 12.] And they entered into a Covenant, to ſeek the Lord God of their Fathers, with all their heart, and with all their ſoul. Verſe 13.] That whoſoever would not ſeek the Lord God of Iſrael, *ſhould be put to death*, whether ſmall or great, whether man or woman. (*g*) 2 Chron. 19. 8, 9, 10, 11. Verſe 8.] Moreover in *Jeruſalem did Jehoſaphat ſit of the Levites, and of the Prieſts, and of the chief of the Fathers of Iſrael, for the judgement of the Lord*, and for controverſies when they returned to Jeruſalem. Verſe 9.] And he charged them, ſaying, Thus ſhall ye do in the fear of the Lord, faithfully, and with a perfect heart. Verſe 10.] And what cauſe ſoever ſhall come to you of your brethren that dwell in their Cities, between blood and blood, between Law and Commandment, Statutes, and Judgements, yea, ſhall even warn them, that they treſpaſs not againſt the Lord, and ſo wrath come upon you, and upon your Brethren: this do, and ye ſhall not treſpaſs. Verſe 11.] And behold, Amariah the chief Prieſt is over you in all matters of the Lord; and Zebadiah the Son of Ishmael, the ruler of the houſe of Judah, for all the Kings matters, alſo the Levites ſhall be Officers before you, deal couragiouſly, and the Lord ſhall be with the good. 2 Chron. 29. and 30. Chapters. See in the Bible. Matth. 2. 4, 5. Verſe 4.] *And when he had gathered all the chief Prieſts, and Scribes of the people together, he demanded of them*, where Chriſt ſhould be born? Verſe 5.] And they ſaid unto him in Bethlehem of Judea, for thus it is written by the Prophets.

IV. It is the duty of people to pray for Magiſtrates (*h*), to honour their perſons (*i*), to pay them tribute and other dues (*k*), to obey their lawfull Commands, and to be ſubject to their Authority for conſcience ſake (*l*). Infidelity or difference in Religion doth not make void the Magiſtrates juſt and legal Authority, nor free the people from their due obedience to him (*m*): from which Eccleſiaſtical perſons are

(*h*) 1 Tim. 2. 1, 2. Verſe 1.] I exhort therefore, that firſt of all *ſupplications, prayers, interceſſions, & giving of thanks be made for all men*. Verſe 2.] For Kings, *and for all that are in authority*, that we may lead a quiet and peaceable life in all godlineſſe and honeſty. (*i*) 1 Pet. 2. 17.] Honour all men, love the brother-hood, fear God, *honour the King*. (*k*) Rom. 13. 6, 7. Verſe 6.] For this *cauſe pay you Tribute alſo, for they are Gods Miniſters*, attending continually upon this very thing. V. 7.] *Render therefore to all* their dues, *tribute to whom tribute is due, Cuſtome to whom Cuſtome, fear to whom fear, honour to whom honour*. (*l*) Rom. 13. 5.] Wherefore ye muſt needs be ſubject, not only for wrath, *but alſo for conſcience ſake*. Tit. 3. 1.] Put *them in mind to be ſubject to principalities and powers, to obey Magiſtrats*, to be ready to do every good work. (*m*) 1 Pet. 2. 13, 14, 16. Verſe 13.] *Submit your ſelf to every Ordinance of Man, for the Lords ſake*, whether it be to the King as ſupreme; Verſe 14.] Or, unto Governours as unto them that are ſent by him, for the punishment of evil doers, and for the praiſe of them that do well. Verſe 16.] As free, *and not uſing your liberty for a cloak of maliciouſneſs*, but as the ſervants of God.

not

not exempted (*n*); much leſs hath the Pope any power or juriſdiction over them, in their Dominions, or over any of their people; and leaſt of all to deprive them of their Dominions, or lives, if he ſhall judge them to be Hereticks, or upon any other pretence whatſoever (*o*).

(*n*) Rom. 13. 1.] *Let every ſoul be ſubject unto the higher powers*: for there is no power but of God, the powers that be, are ordained of God. 1 Kings 2. 35.] And the King put Benaiah the ſon Jehoida in his room over the Hoſt, *and Zadock the Prieſt did the King put in the room of Abiathar.* Acts 25 9,10,11. Verſe 9.] But Feſtus willing to do the Jews a pleaſure, anſwered Paul and ſaid, Wilt thou go up to Jeruſalem, and there be judged of theſe things before me? Verſe 10.] Then ſaid Paul, I ſtand at Ceſars Judgement ſeat, where I ought to be judged, to the Jews have I done no wrong, as thou very well knoweſt. Verſe 11.] *For if I be an offender, or have committed any thing worthy of death, I refuſe not to dye*: but if there be none of theſe things, whereof theſe accuſe me, no man may deliver me unto them, *I appeal unto Ceſar.* 2 Pet. 2. 1,10,11. Verſe 1.] But there were falſe Prophets alſo among the people, even as there ſhall be falſe Teachers among you, who privily ſhall bring in damnable Hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction. Verſe 10.] But chiefly them that walk after the fleſh in the luſt of uncleanneſs, *and deſpiſe government*, preſumptuous are they, ſelf willed: *they are not afraid to ſpeak evil of dignities.* Verſe 11.] Whereas Angels, which are greater in power and might, *bring not railing accuſation againſt them before the Lord.* Jude verſ. 8,9,10,11. Verſe 8.] Likewiſe alſo theſe filthy dreamers defile the fleſh, *deſpiſe dominion, and ſpeak evil of dignities.* Verſe 9.] Yet Michael the Arch-angel, when contending with the Devil, he diſputed about the body of Moſes, *durſt not bring againſt him a railing accuſation*, but ſaid, The Lord rebuke thee. Verſe 10.] But theſe ſpeak evil of thoſe things which they know not: but what they know naturally, as brute beaſts, in thoſe things they corrupt themſelves. Verſe 11.] Wo unto them, for they have gone in the way of Cain, and ran greedily after the errour of Balaam for reward, and perished in the gain-ſaying of Core. (*o*) 2 Theſ. 2. 4.] *Who oppoſeth, and exalteth himſelf above all that is called God*, or what is worſhipped, ſo that he as God, ſitteth in the Temple of God, ſhewing himſelf, that he is God. Revel. 13. 15,16,17. Verſe 15.] And he had power to give life unto the Image of the Beaſt, that the Image of the Beaſt ſhould both ſpeak, & cauſe, that as many as *would not worſhip the Image of the Beaſt, ſhould be killed.* Verſe 16.] *And he cauſeth all, both ſmall and great, rich and poor, free and bond, to receive a mark in the right hand, or in their fore-heads.* V. 17.] *That no man might buy or ſell, ſave he that had the mark, or the name of the Beaſt, or the number of his name.*

CHAP. XXIV.

Of *Marriage and Divorce.*

MArriage is between one Man and one Woman: neither is it lawful for any man to have more then one Wife, nor for any Woman to have more then one Husband at the ſame time (*a*).

(*a*) Gen. 2. 24.] Therefore ſhal a man leave his Father and his Mother, and ſhall cleave unto his Wife, *and they ſhall be one fleſh.* Matt. 19. 5,6. Verſe 5.] And ſaid, For this cauſe ſhall a man leave Father and Mother, and ſhall cleave to his Wife, *and they twain ſhall be one fleſh.* Verſe 6.] *Wherefore they are no more twain, but one fleſh*, What therefore God hath joyned together, let no man put aſſunder. Prov. 2. 17.] Which forſaketh *the guide of her youth*, and forgetteth the Covenant of her God.

II. Marriage was ordained for the mutual help of Husband and

(b) Gen. 1. 18.] And the Lord God said, It is not good that the man should be alone; *I will make him a help meet for him.* Wife (b), for the increaſe of Mankind with a legitimate iſſue, and of the Church with an holy ſeed (c), and for preventing of uncleanneſs (d).

III. It is lawfull for all ſorts of people to marry who are able with judgement to give their conſent (e). Yet is it the duty of Chriſtians to marry onely in the Lord (f): And therefore ſuch as profeſs the true reformed Religion ſhould not marry with Infidels, Papiſts, or other Idolaters: Neither ſhould ſuch as are godly be unequally yoaked, by marrying with ſuch as are notoriouſly wicked in their life, or maintain damnable hereſies (g).

(c) Mal. 2. 15.] And did not he make one? that had the reſidue of the Spirit: and wherefore one? *that he might ſeek a godly ſeed:* therefore take heed to your Spirit, and let none deal treacherouſly againſt the wife of his youth. (d) 1 Cor. 7. 2, 9. Verſ. 2.] *Nevertheleſs, to avoid fornication, Let every man have his own wife, and let every woman have her own husband.* Verſe 9.] *But if they cannot contain, let them marry:* for it is better to marry then to burn.

(e) Heb. 13. 4.] *Marriage is honourable in all,* and the bed undefiled, but whoremongers and adulterers God wil judge. 1 Tim. 4. 3.]

Forbidding to marry, and commanding to abſtain from meats, which God hath created to be received with thankſgiving, of them which believe and know the truth. 1 Cor. 7. 36, 37, 38. Verſe 36.] But if any man think, that he behaveth himſelf uncomely towards his Virgin, if ſhe paſs the flower of her age, and need ſo require, let him do what he will, he ſinneth not: *let them marry.* Verſe 37.] Nevertheleſs, he that ſtandeth ſtedfaſt in his heart, having no neceſſity, but hath power over his own will, and hath ſo decreed in his own heart that he will keep his Virgin, doth well. Verſe 38.] *So then, he that giveth her in marriage doth well;* but he that giveth her not in marriage, doth better. Gen. 24. 57, 58. v. 57.] And they ſaid, We will call the damſel, and enquire at her mouth. v. 58.] And they called Rebekah, and ſaid unto her, Wilt thou go with this *man? and she ſaid, I will go.* (f) 1 Cor. 7. 39.] The Wife is bound by the Law, as long as her Husband liveth, but if her husband be dead, ſhe is at liberty to be married to whom ſhe will, *only in the Lord.* (g) Geneſ. 34. 14.] And they ſaid unto them, *We cannot do this thing, to give our Siſter to one that is uncircumciſed: for that were* a reproach unto us. Exo. 34. 16.] And thou *take of their daughters unto thy ſons,* and their daughters go a whoring after their gods, and make thy ſons go a whoring after their gods. Deut. 7. 3, 4. v. 3.] *neither ſhalt thou make marriages with them: thy daughter thou ſhalt not give unto his ſon, nor his daughter ſhalt thou take unto thy ſon.* verſe 4.] *For they will turn away thy ſon from following me, that they may ſerve other Gods,* ſo will the anger of the Lord be kindled againſt you, and deſtroy thee ſuddenly. 1 Kings 11. 4.] For it came to paſs when *Solomon* was old; that *his wives turned away his heart after other Gods:* and his heart was not perfect with the Lord his God, as was the heart of *David* his Father. Nehem. 13. 25, 26, 27. verſe 25.] And I contended with them, and curſed them, and ſmote certain of them, and plucked off their hair, and made them ſwear by God, ſaying, *Ye ſhall not give your daughters unto their ſons, nor take their daughters unto your ſons, or for your ſelves.* verſe 26.] *Did not Solomon, King of Iſrael ſin by theſe things?* Yet among many Nations, there was no King like him, who was beloved of his God, and God made him King over all Iſrael, *nevertheleſs even him, did out-landiſh women cauſe to ſin.* verſe 27.] Shall we then hearken unto you, to do all *this great evil, to tranſgreſs againſt our God, in marrying ſtrange wives.* Mal. 2. 11, 12. verſe 11.] Judah hath dealt treacherouſly, and an abomination is committed in Iſrael, and in Jeruſalem: for Judah hath prophaned the holineſs of the Lord which he loved, *and hath married the daughter of a ſtrange god.* verſe 12.] *The Lord will cut off the man that doth this,* the Maſter and the Scholar, out of the Tabernacle of Jacob, and him that offereth an offering unto the Lord of Hoſts. 2 Cor. 6. 14.] *Be ye not unequally yoaked together* with unbelievers: for what fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs?

IV. Marriage ought not to be within the degrees of Conſanguinity or Affinity forbidden in the word (*h*) : Nor can ſuch inceſtuous marriages ever be made lawful by any Law of man, or conſent of parties, ſo as thoſe perſons may live together as man and wife (*i*). The man may not marry one of his wives kindred neerer in blood then he way of his own : nor the woman of her husbands kindred, neerer in blood than of her own (*k*).

(*l*) Levit. 18. Chap. See in the Bible. 1 Cor. 5. 1.] It is reported commonly, that there is fornication among you, and ſuch fornification as is not ſo much as named amongſt the Gentiles, *that one should have his Fathers Wife.* Amos 2.7.] That pant after the duſt of the Earth on the head of the poor, and turn aſide the way of the meek : and *a man, and his Father will go in unto the ſame maid*, to prophane my holy name. (*i*) Marc. 6. 18.] For John had ſaid unto Herod, *It is not lawful for* thee to *have thy Brothers Wife.* Levit. 18. 24, 25, 26, 27, 28. v. 24.] *Defile not your ſelves in any of theſe things* : for in all theſe the nations are defiled, which I caſt out before you. verſe 25.] And the land is defiled : therefore I do viſit the iniquity thereof upon it, and the land it ſelf vomiteth out her inhabitants. verſe 26.] Ye ſhall therefore keep my Statutes, and my judgements, and ſhall not commit any of theſe abominations, neither any of your own Nation, nor any ſtranger that ſojourneth among you. verſe 27.] (For all theſe abominations, have the men of the land done, which were before you, and the land is defiled.) v. 28.] That the land ſpue not you out alſo, when ye defile it, as it ſpewed out the Nations that were before you. (*k*) *Lev.* 20. 19, 20, 21. v. 19.] And *thou ſhalt not uncover the nakedneſs of thy mothers ſiſter, nor of thy fathers ſiſter* : for he uncovereth his neer kin : they ſhall bear their iniquity. verſe 20.] And if a man *ſhall lye with his unkles wife*, he hath uncovered his Unkles nakedneſs : they ſhall bear their ſin : they ſhall dye childleſs. verſe 21.] And if a *man ſhall take his Brothers Wife, it is an unclean thing* : he hath uncovered his Brothers nakedneſs, they ſhall be childleſs.

V. Adultery or Fornication committed after a contract, being detected before marriage, giveth juſt occaſion to the innocent party to diſſolve that Contract (*l*). In the caſe of Adultery after marriage, it is lawfull for the innocent party to ſue out a Divorce (*m*) : and after the Divorce to marry another, as if the offending party were dead (*n*).

(*l*) Matth. 1. 18, 19, 20. verſe 18.] Now the birth of Jeſus Chriſt was on this wiſe: when as his Mother Mary was eſpouſed to Joſeph, *before they came together, ſhe was found with child of the Holy Ghoſt.* verſe 19.] *Then Joſeph her husband* being a juſt man, and not willing to make her a publick example, *was minded to put her away privily.* verſe 20.] But while he thought on theſe things; Behold, the Angel of the Lord appeared to him in a dream, ſaying, Joſeph, thou ſon of David, fear not to take unto thee Mary thy wife : for that which is conceived in her is of the Holy Ghoſt. (*m*) Matth. 5. 31, 32. verſe 31.] It hath been ſaid, Whoſoever ſhall put away his wife : let him give her a writing of divorcement. v. 32.] But I ſay unto you, That *whoſoever ſhall put away his wife, ſaving for the cauſe of fornication*, cauſeth her to commit Adultery : and whoſoever ſhall marry her that is divorced, committeth Adultery. (*n*) *Matth.* 19. 9.] And I ſay unto you, Whoſoever *ſhall put away his wife, except it be for fornication*, and ſhall marry another, committeth Adultery : and whoſoever marrieth her which is put away, doth commit Adultery. Rom. 7. 2, 3. verſe 2.] For the woman which hath an husband, is bound by the Law to her husband, ſo long as he liveth : but *if the husband be dead, ſhe is looſed from the Law of the husband.* verſe 3.] So then, If while her husband liveth, ſhe be married to another man, ſhe ſhall be an adultereſs : but if *her husband be dead, ſhe is free from that Law*, ſo that ſhe is no adultereſs, though ſhe be married to another man.

VI. Although

VI. Although the corruptions of man be such as is apt to study arguments unduely to put asunder those whom God hath joyned together in marriage; yet nothing but Adultery, or such willful desertion as can no way be remedied by the Church, or Civil Magistrate, is cause sufficient of dissolving the bond of Marriage (*o*): Wherein a publick and orderly course of proceeding is to be observed; and the persons concerned in it not left to their own wills and discretion in their own case (*p*).

(*o*) Matth. 19. 8, 9. Vers. 8.] He saith unto them, Moses, because of the hardnesse of your hearts, suffered you to put away your wives: *but from the beginning it was not so.* Verse 9.] See before in Letter N. 1 Cor. 7. 15.] But if *the unbelieving depart, let him depart; a Brother or a Sister is not under bondage in such cases;* but God hath called us to peace. *Matth.* 19 6.] Wherefore they are no more twain, but one flesh: what therefore *God hath joyned together, let no man put asunder.* (*p*) Deut. 24. 1, 2, 3, 4. Verse 1.] When a man hath taken a wife, and married her; and it come to pass, that she find no favour in his eyes, because he hath found some uncleanness in her, *then let him write her a Bill of divorcement,* and give it in her hand, and send her out of his house. Verse 2.] And when she is departed out of his house, she may go, and be another mans wife. Verse 3.] And if the latter husband hate her, and write her a Bill of divorcement, and giveth it in her hand, and sendeth her out of his house: or if the latter husband dye, which took her to be his wife. Verse 4.] Her former husband which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord, and thou shalt not cause the Land to sin, which the Lord thy God giveth thee for an inheritance.

CHAP. XXV.

Of the Church.

THe Catholick or Universal Church which is invisible, consists of the whole number of the Elect, that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the Spouse, the Body, the fulness of him that filleth all in all (*a*).

(*a*) Eph. 1. 10, 22, 23. V. 10.] That in the dispensation of the fulness of times, he might *gather together in one all things in Christ*, both which are in Heaven, and which are on the Earth, even in him. Verse 22.] And hath put all things under his feet, and gave *him to be the head over all things to the Church* Verse 23. *Which is his body*, the fulness of him that filleth all in all. Ephes. 5. 23, 27, 32. verse 23.] For the husband is the head of the wife, even as *Christ is the head of the Church*, and he is the Saviour of the body. vers. 27.] That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy, and without blemish. verse 32.] This is a great mystery: but I speak concerning Christ and the Church. Col. 1. 18. *And he is the head of the body*, the Church: who is the beginning, the first-born from the dead, that in all things, he might have the preheminence.

II. The visible Church, which is also Catholick or Universal under the Gospel (not confined to one Nation, as before under the Law) consists of all those, throwout the world, that profess the true Religion

ligion (*b*); together with their Children (*c*), and is the Kingdom of the Lord Jesus Christ (*d*), the House and Family of God (*e*), out of which there is no ordinary possibility of salvation (*f*).

(*b*) 1 Corin. 1. 2.] Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, *with all that in every place* call upon the name of Jesus Christ our Lord, both theirs and ours. 1 Cor. 12. 12, 13. vers. 12.] For as the body is one, and hath many members, and *all the members of that one, being many, are one body, so also is Christ.* verse 13.] For by one Spirit, *are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free,* and have been all made to drink *into one Spirit.* Psalm 2. 8.] Ask of me, and I shall give thee *the heathen for thine inheritance, and the uttermost parts of the Earth for thy possession.* Revel. 7. 9.] After this I beheld, and lo, a great multitude, which no man could number, *of all Nations, and kindreds and people, and tongues, stood before the Throne, and before the Lamb,* clothed with white robes, and palms in their hands. Rom. 15. 9, 10, 11, 12. verse 9.] *And that the Gentiles might glorifie God for his mercy,* as it is written; For this cause, I will *confess to thee among the Gentiles,* and sing unto thy name. Verse 10.] And again he saith, *Rejoyce ye Gentiles, with his people.* v. 11.] And again. Praise the *Lord all ye Gentiles, and laud him all ye people.* v. 12.] And again, *Esaias* saith, There shall be a root of Jesse, and he that shall *rise to reign over the Gentiles,* in him *shall the Gentiles trust.* (*c*) 1 Cor. 7. 14.] For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else *were your children unclean, but now they are holy.* Acts 2. 39.] For the *promise is to you, and to your children,* and to all that are a far off, even *as many as the Lord our God shall call.* Ezek. 16. 20, 21. verse 20.] Moreover thou hast *taken thy Sons, and thy Daughters, whom thou hast born unto me,* and these hast thou sacrificed unto them to be devoured, is this of thy whoredoms a small matter? V. 21.] That thou *hast slain my children,* and devoured them, to cause them to pass thorow the fire for them? Rom. 11. 16.] For if the first *fruit be holy, the lump is also holy;* and if the root be holy, so are the branches. Genes. 3. 15.] And I will put enmity between thee and the woman, and *between thy seed and her seed:* it shall bruise thy head, and thou shalt bruise his heel. Genes. 17. 7.] And I will establish my Covenant between me and thee, and *thy seed after thee in their* generations, for an everlasting Covenant, to be a God unto thee, *and to thy seed after thee.* (*d*) *Matth.* 13. 47.] Again *the Kingdom of Heaven* is like unto a net, that was cast into the Sea, and *gathered of every kind.* Isai. 9. 7.] Of the increase of his *government* and peace, there shall be no end upon the Throne of David, and upon his Kingdom, to order it, and to establish it with judgement, and with justice, from hence forth, even for ever: the Zeal of the Lord of Hosts will perform this. (*e*) Ephes. 2. 19.] Now therefore ye are no more strangers and forreiners, *but fellow Citizens with the Saints,* and *of the houshold of God.* Ephes. 3. 15.] Of whom the whole *Family in Heaven and Earth is* named. (*f*) Acts 2. 47.] Praising God, and having favour with all the people: and the Lord *added to the Church daily, such as should be saved.*

III. Unto this Catholick visible Church, Christ hath given the Ministery, Oracles, and Ordinances of God, for the gathering and perfecting of the Saints, in this life, to the end of the World: and doth by his own presence and Spirit, according to his promise, make them effectual thereunto (*g*).

(*g*) 1 Cor. 12. 28.] *And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers,* after that miracles, then gifts of healings, helps, governments, diversities of tongues. Eph. 4. 11, 12, 13. v. 11.] And he *gave some Apostles, and some Prophets, and some Evangelists, and some Pastours and Teachers.* v. 12.] *For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ.* vers. 13.] *Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.* Matth. 28. 19, 20. v. 19.] Go ye *therefore and teach all Nations, baptizing them* in the name of the Father, and of the Son, and of the holy Ghost. v. 20.] *Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world.* Amen. Isai. 59. 21.] As for me *this is my Covenant with them* saith the Lord, *my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out* of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever.

IV. This Catholick Church hath been ſometimes more, ſometimes leſs viſible (*b*). And particular Churches, which are members thereof, are more or leſs pure, according as the Doctrine of the Goſpel is taught and embraced, Ordinances adminiſtred, and publick worship performed more or leſs purely in them (*c*).

(*b*) Rom. 11. 3,4] Lord, they have killed thy Prophets, and digged down thine Altars, *and I am left alone*, and they ſeek my life. V.4.] But what ſaith the anſwer of God unto him? *I have reſerved to my ſelf, ſeven thouſand men*, who have not bowed the knee to the Image of Baal. Revel. 12. 6,14. verſe 6.] And the *woman fled into the wilderneſs*, where ſhe hath a place prepared of God, that they ſhould feed her there a thouſand two hundred and threeſcore dayes. verſe 14.] And to the woman were given two wings of a great Eagle, that ſhe might flee into the wilderneſs, in her place: where ſhe is nourished for a time, and times, and half a time, from the face of the Serpent. (*i*) Revel. 2. and 3. Chapter throughout. See in the Bible. 1 Cor. 5.6,7. v.6.] Your glorying is not good, know ye not, *that a little leaven leaveneth the whole lump.* verſ.7.] Purge out therefore the *old leaven, that ye may be a new lump*, as ye are unleavened, for even Chriſt our Paſsover is ſacrificed for us.

V. The pureſt Churches under Heaven are ſubject both to mixture, and errour (*k*): and ſome have ſo degenerated, as to become no Churches of Chriſt, but Synagogues of Satan (*l*. Nevertheleſs, there ſhall be alwayes a Church on earth, to worship God according to his will (*m*).

(*k*) 1 Cor. 13. 12.] For now *we ſee thorow a glaſs darkly*; but then face to face: now I know in part, but then ſhall I know even as alſo I am known. Revel. 2. 3. Chapters. See in the Bible. *Matth.* 13. 24, 25, 26, 27, 28, 29, 30, 47. See in the Bible. Revel. 18. 2.] And he cryed mightily with a ſtrong voyce, ſaying, Babylon the great is fallen, is fallen, and *is become the habitation of Devils, and the hold of every foul Spirit, and a cage of every unclean and hurtful Bird.* Rom. 11. 18, 19, 20, 21, 22. ver. 18.] Boaſt not againſt the *branches*: but if thou boaſt, thou beareſt not the root, but the root thee. verſe 19.] Thou will ſay then, *the branches were broken off*, that I might be grafted in. verſe 20. Well: *becauſe of unbelief they were broken off*, and thou ſtandeſt by faith, be not high minded, but fear. verſe 21.] For if God ſpared *not the natural branches, take heed leſt he alſo ſpare not thee.* verſe 22.] Behold, therefore the goodneſs and ſeverity of God: on them *which fell* ſeverity, but towards thee goodneſs, if thou continue in his goodneſs: otherwiſe thou ſhalt be cut off. (*m*) Matth. 16. 18.] And I ſay alſo unto thee, That thou art *Peter*, and upon this rock I will build my Church, *and the gates of hell ſhall not prevail againſt it.* Pſalm 72. 17.] His *name ſhall endure for ever*, his name ſhall be *continued as long as the Sun*: and men ſhall be bleſſed in him, all Nations ſhall call him bleſſed. Pſalm 102. 28.] *The Children of thy ſervants ſhall continue*: and *their ſeed ſhall be eſtabliſhed before thee.* Matth. 28. 19, 20. See in Letter G.

VI. There is no other Head of the Church, but the Lord Jeſus Chriſt (*n*). Nor can the Pope of Rome in any ſenſe be Head thereof; but is that Antichriſt, that man of ſin, and Son of perdition, that exalteth himſelf,

(*n*) Col. 1. 18.] And *he is the head of the body the Church*: who is the beginning, the firſt born from the dead, that in all things he might have the pre-eminence. Epheſ 1. 22.] And hath put all things under his feet, and gave him to be *the head over all things to the Church.*

himſelf, in the Church, againſt Chriſt, and all that is called God (o). (o) Matth. 23. 8, 9, 10. v. 8.] But be *not ye called Rabbi*: for *one is your Maſter*, even Chriſt; and *all ye are brethren*. Verſe 9.] And call *no man your Father upon earth*: for *one is your Father*, which is in heaven. Verſe 10.] Neither *be ye called Maſter*: for *one is your Maſter, even Chriſt*. 2 Theſ. 2. 3, 4, 8, 9. Verſe 3.] Let no man deceive you by any means: for that day ſhall not come, except there come a falling away firſt, and *that man of ſin be revealed, the Son of perdition*. Verſe 4.] Who *oppoſeth and exalteth himſelf above all that is called God*, or that is worſhipped: *ſo that he as God ſitteth in the Temple of God*, ſhewing himſelf that he is God. Verſe 8.] And *then ſhall that wicked be revealed*, Whom the Lord ſhall conſume with the Spirit of his mouth, and ſhall deſtroy with the brightneſs of his coming. Verſe 9.] Even him, whoſe coming is after the working of Satan, with all his power and ſigns, and lying wonders. Revel. 13. 6.] And *he opened his mouth in blaſphemy againſt God, to blaſpheme his name, and his Tabernacles, and them that dwell in Heaven*.

CHAP. XXVI.

Of the Communion of Saints.

ALl Saints, that are united to Jeſus Chriſt their Head, by his Spirit, and by Faith, have fellowſhip with him in his graces, ſufferings, death, reſurrection, and glory (*a*): And being united to one another in love, they have communion in each others gifts and graces (*b*), and are obliged to the performance of ſuch duties, publick and private, (*a*) 1 John 1. 3.] That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us, and truly our *fellowſhip is with the Father, and with his Son Jeſus Chriſt*. Eph. 3. 16, 17, 18, 19. verſ. 16.] That he would grant you according to the riches of his glory, to be ſtrengthened with might, *by his Spirit in the inner man*. Verſe 17.] That *Chriſt may dwell in your hearts by faith*, that ye being rooted and grounded in love. v. 18.] May be *able to comprehend, with all Saints*, what is the bredth and length, and depth, and height. v. 19.] And to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God. John 1. 16.] And *of his fulneſs have all we received, and grace for grace*. Eph 2. 5, 6. verſ 5.] Even when we were dead in ſins, *hath quickened us together with Chriſt* (by grace ye are ſaved) v 6.] And hath *raiſed us up together, and made us ſit together in heavenly places* in Chriſt Jeſus. Pſalm 3 10.] That I might know him, and the power of his reſurrection, *and the fellowſhip of his ſufferings*, being made *conformable unto his death*. Rom. 6. 5, 6. Verſe 5.] For *if we have been planted together in the likeneſs* of his death, *we ſhall be alſo in the likeneſs of his reſurrection*. Verſe 6.] Knowing this that our old *man is crucified with him*, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. 2 Tim 2. 12.] *If we ſuffer, we ſhall alſo reign with him*, if we deny him, he alſo will deny us. (*b*) Epheſ 4. 15, 16. verſe 15.] But ſpeaking the truth in love, may grow up unto him in all things, which is the head even Chriſt. v. 16. From whom the *whole body fitly joyned together, and compacted by that*, which every joynt ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body, *unto the edifying of it ſelf in love*. 1 Cor. 12. 7.] But the *manifeſtation of the Spirit is given to every man to profit withal*. 1 Cor. 3. 21, 22, 23. Verſe 21.] Therefore let no man glory in men, *for all things are yours*. verſe 22.] Whether *Paul*, or *Apollo*, or *Cephas*, or *the World*, or *Life*, or *Death*, or *things preſent*, or *things to come*, *all are yours* Verſe 23.] And ye are Chriſts, and Chriſt is Gods. Col. 2. 19.] And not holding the head, from which, *all the body by joynts and bands having nourishment miniſtred, and knit together, increaſeth with the increaſe of God*,

(c) 1 Theſ. 5. 11, 14. v. 11.] as do conduce to their mutual good, both in the inward and outward man (c).

Wherefore *comfort your ſelves together, and edifie one another*, even as alſo ye do. verſe 14.] Now we exhort you brethren, *warn them that are unruly, comfort the feeble minded, ſupport the weak, be patient toward all men.* Rom. 1. 11, 12. 14. verſe 11.] For I long to ſee you, that I may *impart unto you ſome ſpiritual gift*, to the end ye may be eſtabliſhed. verſe 12.] That is, *That I may be comforted together with you, by the mutual Faith, both of you and me.* verſe 14.] *I am a debtor both to the Greeks, and to the Barbarians, both to the wiſe, and to the unwiſe.* 1 Joh. 3. 16, 17, 18. verſe 16.] Hereby perceive we the love of God, becauſe he laid down his life for us, and we ought to lay down our lives for the brethren. verſe 17.] But who ſo hath this worlds good, and ſeeth his *brother hath need, and ſhutteth up his bowels of compaſſion from him*, how dwelleth the love of God in him. verſe 18.] My little children, Let us not love in word, neither in tongue, but indeed, and in truth. Gal. 6. 10.] *As we have therefore opportunity, let us do good unto all men, eſpecially unto them who are of the houſe-hold of Faith.*

II. Saints by profeſſion are bound to maintain an holy fellowſhip and Communion in the Worſhip of God; and in performing ſuch other ſpiritual Services as tend to their mutual Edification (d) on (d): as alſo in relieving each other in outward things, according to their ſeveral abilities, and neceſſities. Which communion, as God offereth opportunity, is to be extended unto all thoſe, who in every place call upon the Name of the Lord Jeſus (e).

(d) Hebr. 10. 24, 25. ver. 24.] And let us *conſider one another, to provoke unto love, and to good works.* verſe 25.] *Not forſaking the aſſembling of our ſelves together*, as the manner of ſome is: but *exhorting one another*, ſo much the more as you ſee the day approaching. Acts 2. 42, 46. verſe 42.] And they *continued* ſtedfaſtly *in the Apoſtles* Doctrine and *followſhip*, and in breaking of bread, and in Prayer. verſe 46.] And they *continued daily with one accord in the* Temple, and breaking of bread from houſe to houſe, did eat their meat with gladneſs and ſingleneſs of heart. Iſai. 2. 3.] And *many people ſhall go and ſay, come ye, and let us go up to the Mountain of the Lord*, to the houſe of the God of Jacob, and he will teach us of his wayes, and we will walk in his paths: for out of Zion ſhall go forth the Law, and the Word of the Lord from Jeruſalem. 1 Corint. 11. 20.] *When ye come together therefore into one place*, this is not to eat the Lords Supper. (e) Acts 2. 44, 45. verſe 44.] *And all that believed were together*, and had all things common. verſe 45.] And ſold their poſſeſſions and goods, and parted them *to all men, as every man had need.* 1 John 3. 17. See in letter C. 2 Cor. 8. and 9. Chapters. See in the Bible. Acts 11. 29, 30. v. 29.] Then the Diſciples, every man according to his ability, *determined to ſend relief unto the brethren which dwels in Judea.* v. 30.] Which alſo they did, and ſent it to the Elders by the hands of Barnabas, and Saul.

III. This Communion which the Saints have with Chriſt, doth not make them, in any wiſe, partakers of the ſubſtance of his Godhead, or to be equal with Chriſt in any reſpect: either of which to affirm, is impious, and blaſphemous (f). Nor doth their communion one with another, as Saints, take away, or infringe the tittle or propriety which each man hath in his goods and poſſeſſions (g).

(f) Col. 1. 18, 29. Verſe 18.] And he is the head of the body the Church, who is the beginning, the *firſt-born from the dead, that in all things he might have the pre-eminence.* v. 19.] For it pleaſed the Father, that *in him ſhould all fulneſs dwell.* 1 Cor. 8. 6.] But to us there is but *one God*, the Father, of whom are all things, and we in him, and *one Lord Jeſus Chriſt*, by whom are all things, and we by him. Iſai. 42. 8.] I am the Lord, that is my name, *and my glory will I not give to another*; neither

neither my praiſe to graven Images. 1 Tim.6.15,16. verſe 15.] Which in his times he ſhall ſhew, who *is the bleſſed and only Potentate*, the King of Kings, and Lord of Lords. verſe 16.] *Who only hath immortality*, dwelling in the light, *which no man can approach unto*, whom no man hath ſeen, or can ſee, to whom be honour and power everlaſting. *Amen.* Pſalm 45. 7.] Thou loveſt righteouſneſs, and hateſt wickedneſs: therefore God thy God hath *anointed thee with the oyl of gladneſs above thy fellows.* Heb. 1. 8, 9. verſe 8.] *But unto the Son he ſaith, Thy Throne, O God, is for ever and ever*, a Scepter of righteouſneſs, is the Scepter of thy Kingdom. verſe 9.] Thou haſt loved righteouſneſs, and hated iniquity, therefore God, even thy God, hath anointed thee *with the oyl of gladneſs above thy fellows.* (g) Exod. 20. 15.] Thou ſhalt not ſteal. Epheſ.4. 28.] Let him that ſtole, ſteal no more: but rather let him labour, working *with his own hands the thing* which is good, *that he may have to give to him* that needeth. Acts 5. 4.] Whiles it *remained, was it not thine own?* and after it was ſold, *was it not in thine own power?* why haſt thou conceived this thing in thine heart? thou haſt lyed not unto men, but unto God.

CHAP. XXVII.

Of the Sacraments.

SAcraments are holy ſigns and Seals of the covenant of grace (*a*), immediatly inſtituted by God (*b*), to repreſent Chriſt and his benefits, and to confirm our intereſt in him (*c*): as alſo to put a viſible difference between thoſe that belong unto the Church, & the reſt of the world (*d*): and ſolemnly to engage them to the ſervice of God in Chriſt, according to his Word (*e*).

(*a*) Rom. 4. 11.] And he received the *ſign of circumciſion, a ſeal of the righteouſneſs of the faith* which he had, yet being uncircumciſed, that he might be the Father of all them that believe, though they be not circumciſed, that righteouſneſs might be imputed to them alſo. Gen.17.7,10. Verſe 7.] And *I will eſtabliſh my Covenant between me and thee*, and thy ſeed after thee, in their generations, for an everlaſting Covenant, to be a God unto thee, and to thy ſeed after thee. Verſe 10.] See below in Letter F. (*b*) Matth. 28. 19.] Go ye therefore, and teach all Nations, baptizing *them in the name of the Father, and of the Son, and of the Holy Ghoſt.* 1 Cor.11.23.] For *I have received of the Lord, that which alſo I delivered unto you, that the Lord Jeſus, the ſame night in which he was betrayed, took bread.* (*c*) 1 Cor.10.16.] *The cup of bleſſing which we bleſſe, is it not the communion of the blood of Chriſt? the bread which we break, is it not the communion of the Body of Chriſt?* 1 Corint.11.25,26. Verſe 25.] After the ſame manner, *alſo he took the Cup when he had ſupped*, ſaying, This Cup is the New Teſtament in my blood: this do ye, as often as ye drink it, in remembrance of me. verſe 26.] For as often as *ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come.* Galat. 3 7.] And this I ſay, That the *Covenant that was confirmed before of God in Chriſt*, the Law which was four hundred and thirty years after cannot diſanul, that it ſhould make the promiſe of none effect. (*d*) Rom.15.8.] Now I ſay, That Jeſus Chriſt was a *Miniſter of the circumciſion* for the truth of God, to confirm the promiſes made unto the Fathers. Exod. 12. 48.] And when a ſtranger ſhall ſojourn with thee, and will keep the Paſſover to the Lord, let all his males be circumciſed, and then let him come near and keep it, *and he ſhall be as one that is born in the land: for no uncircumciſed perſon ſhall eat thereof.* Geneſ. 34.14.] And they ſaid unto them, We cannot do this, *to give our Siſter to one that is uncircumciſed*: for that were a reproach unto us. (*e*) Rom.6.3,4. Verſe 3.] Know ye not that *ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death?* verſe 4.] Therefore we are buried with him by baptiſm into death, that *like as Chriſt was raiſed up from the dead, by the glory of the Father: even ſo we alſo ſhould walk in newneſs of life.* 1 Cor.10.16,21. v. 16.] See in Letter C. V.21.] *Ye cannot drink the Cup of the Lord, and the Cup of Devils: ye cannot be partakers of the Lords Table, and of the Table of Devils.*

II. There is in every Sacrament a ſpiritual relation, or Sacramental union between the Sign and the Thing ſignified: whence it comes to paſs, that the names and the effects of the one are attributed to the other (*f*).

(*f*) Geneſ. 17. 10.] This *is my Covenant* which ye ſhall keep between me and you, and thy ſeed after thee, Every man-child among you *ſhall be circumciſed*. Matth. 26,27,28. verſe 27. And he took the Cup and gave thanks, and gave it to them, ſaying, Drink ye all of it. Verſe 28.] *For this is my blood of the New Teſtament* which is ſhed for many, for the remiſſion of ſins. Titus 3. 5.] Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, *by the waſhing of regeneration, and renewing of the Holy Ghoſt*.

III. The grace which is exhibited in, or by the Sacraments rightly uſed, is not conferred by any power in them: neither doth the efficacy of a Sacrament depend upon the piety or intention of him that doth adminiſter it (*g*); but upon the work of the Spirit (*h*), and the word of inſtitution; which contains, together with a Precept authorizing the uſe thereof, a promiſe of benefit to worthy receivers (*i*).

(*g*) Rom. 2. 28, 29. v. 28.] For he is *not a Jew, which is one outwardly, neither is that circumciſion, which is outward in the fleſh*. verſe 29.] But he is a Jew which is one inwardly, and circumciſion is that of the heart, in the ſpirit, and not to the letter, whoſe praiſe is not of men but of God. 1 Pet. 3 21.] The like figure whereunto, *even Baptiſm, doth alſo now ſave us* (not the putting away the filth of the fleſh, but the *anſwer of a good conſcience* towards God) *by the reſurrection of Jeſus Chriſt*. (*h*) Matth 3.11.] I indeed baptiſe you with water unto repentance, but he that cometh after me is mightier then I, whoſe ſhoes I am not worthy to bear: *he ſhall baptiſe you with the Holy Ghoſt, and with fire*. 1 Cor. 12. 13. *For by one ſpirit we are all baptized into* one body, whether we be Jews or Gentiles, whether we be bond or free: and have *been all made to drink into one ſpirit*. (*i*) Matth 26. 27,28. V. 28.] See in letter F. Matt. 28. 19, 20. V. 19. See the letter B. Verſe 20.] Teaching *them to obſerve all things whatſoever I have commanded you, and lo, I am with you alway unto the end of the World*, Amen.

IV. There be onely two Sacraments ordained by Chriſt our Lord in the Goſpel; that is to ſay, Baptiſm and the Supper of the Lord: neither of which may be diſpenſed by any, but by a Miniſter of the Word lawfully ordained (*k*).

(*k*) Matth. 28. 19.] *Go ye therefore and teach all Nations, baptizing them* in the name of the Father, and of the Son, and of the Holy Ghoſt. 1 Cor. 11. 20, 23 Ver. 20.] When ye come together therefore into one place, this is not to eat the Lords Supper. V. 23.] *For I have received* of the Lord that which *alſo I delivered unto you*, that the Lord Jeſus the ſame night in which he was betrayed, took bread. 1 Cor 4.1.] Let a man ſo *account of us, as of the Miniſters of Chriſt, and Stewards of the myſteries of God*. Heb. 5.4.] And *no man taketh this honour unto himſelf, but he that is called of God, as was Aaron*.

V. The Sacraments of the Old Teſtament, in regard of the ſpiritual things thereby ſignified and exhibited, were for ſubſtance, the ſame with thoſe

thoſe of the New (*l*).

(*l*) 1 Cor. 10. 1,2,3,4. V. 1.] Moreover brethren, I would not that ye ſhould be ignorant, how that *all our Fathers* were under the cloud, and all paſſed through the ſea. V. 2.] And were all baptiſed unto *Moſes* in the cloud, and in the ſea. V 3.] And did all eat the ſame ſpiritual meat. V. 4.] And did all drink the ſame ſpiritual drink: (*for they drank of that ſpiritual rock that followed them, and that rock was Chriſt.*)

CHAP. XXVIII.

Of Baptiſm.

BAptiſm is a Sacrament of the New Teſtament, ordained by Jeſus Chriſt (*a*), not only for the ſolemn Admiſſion of the party baptized into the viſible Church (*b*): but alſo to be unto him a ſign and ſeal of the covenant of grace (*c*), of his ingrafting into Chriſt (*d*), of Regeneration (*e*), of remiſſion of ſins (*f*), and of his giving up unto God through Jeſus Chriſt, to walk in newneſs of life (*g*). Which Sacraments is by Chriſts own appointment to be continued in his Church untill the end of the world (*h*).

(*a*) Matth. 28. 19.] See in letter K. of Chap. fore-going.

(*b*) 1 Cor. 12. 13.] For by one Spirit *are we all baptiſed into one body*, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit.

(*c*) Rom. 4 11. And he received the ſign *of circumciſion, a ſeal of the righteouſneſs of the Faith* which he had yet being uncircumciſed, that he might be the Father of all them that believe, though they be not circumciſed, that righteouſneſs might be imputed unto them alſo, Col. 2. 11,12. V. 11. In whom alſo ye are circumciſed with the circumcision made without hands, in putting off the body of the ſins of the fleſh, by the circumciſion of Chriſt. Verſ. 12.] *Buried with him in baptiſm, wherein alſo ye are riſen with him*, through the faith of the operation of God, who hath raiſed him from the dead.

(*d*) Galat. 3. 27.] For as many of you as have *been baptiſed into Chriſt*, have put on Chriſt. Rom. 6. 5.] For if we have *been planted together in the likeneſs of his death*, we ſhall be alſo in the likeneſſe of his reſurrection.

(*e*) Tit. 3. 5.] Not by works of righteouſneſs, which we have done, but according to his mercy hath *he ſaved us by the waſhing of regeneration*, and renewing of the Holy Ghoſt.

(*f*) Mark 1. 4.] John did baptiſe in the wilderneſs, and *preach the baptiſm of repentance for remiſſion of ſins.*

(*g*) Rom 6. 3, 4. Verſe 3.] Know ye not that ſo many of us as were *baptized into Jeſus Chriſt*, were baptized into his death? V 4.] Therefore we are buried with *him by baptiſm into death*, that like as Chriſt was raiſed from the dead, by the glory of the Father: even *ſo we alſo ſhould walk in newneſs of life.*

(*h*) Matth. 28 19,20. v. 19.] See in letter K. fore-going Chapter. V. 20.] Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway, even *to the end of the world*, Amen.

II. The outward Element to be uſed in this Sacrament is Water, wherewith the Party is to be Baptized, in the name of the Father, and of the Son, and of the Holy Ghoſt, by a Miniſter of the Goſpel lawfully called thereunto (*i*).

(*i*) Matth. 3. 11.] I indeed *baptize you with water* unto repentance, but he that cometh after me, is mightier then I, whoſe ſhoes I am not worthy to bear: he ſhall baptize you with the Holy Ghoſt, and with Fire, John 1. 33.] And I knew him not: but he *that ſent me to baptize with water*, the ſame ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending and remaining on him, the ſame is he which baptizeth with the Holy Ghoſt, Matth. 28. 19,20. verſe 19.] ſee letter K. V. 20.] ſee in letter H.

III. Dip-

III. Dipping of the person into the Water is not necessary: but Baptism is rightly administred by powring or sprinkling Water upon (k) Heb. 9 10. the Person (k).

19,20,21,22.]

See in the Bible. Acts 2. 41.] Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. Acts 16. 33.] And he took them the same hour of the night, and washed their stripes, *and was baptized he and all his, streights way*, Marc. 7. 4.] And when they come from the Market, except they wash they eat not, and many other things there be, which they have received to hold, as the washing of cups and pots, brazen vessels, and of Tables.

IV. Not onely those that do actually profess faith in, and obedience (l) Marc. 16. unto Christ (l), but also the Infants of one, or both believing Parents, 15,16. ver.15.] are to be baptized (m).

And he said unto them, Go ye into all the World, and preach ye the Gospel to every creature, verse 16.] *He that believeth and is baptized shall be saved*; but he that believeth not shall be damned. Acts 8.37,38. vers.37.] And *Philip* said, If thou believest with all thine heart thou mayest, and he answered and said, *I believe that Jesus Christ is the Son of God*. vers.38.] And he commanded the Charet to stand still, and they went down both into the water, both *Philip*, and the Eunuch, *and he baptized him*. (m) Gen. 17.7,9. v.7.] And I will establish my Covenant between me and thee, *and thy seed after thee in their generations*, for an everlasting Covenant, *to be a God unto thee, and thy seed after thee*. ver.9.] And God said unto *Abraham*, Thou shalt keep my Covenant therefore, *thou, and thy seed after thee*, in their generations. Gal.3.9, 14. verse 9.] So then *they which be of faith, are blessed with faithfull* Abraham. verse 14.] *That the blessing of Abraham might come on the Gentiles*, through Jesus Christ: that we might receive the promise of the Spirit through faith. Col.2.11,12. vers.11.] In whom also ye are *circumcised with the Circumcision made without hands*, in putting off the body of the sins of the flesh, by the Circumcision of Christ. verse 12.] *Buried with him in Baptism*, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead. Acts 2.38.39. V.38.] Then *Peter* said unto them, Repent and be *baptized every one of you*, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Vers.39.] *For the promise is unto you, and to your children*, and to all that are afar off, even as many as the Lord our God shall call. Rom.4. 11, 12. verse 11.] And he received the sign of Circumcision, a seal of the *righteousness of the faith which he had yet being uncircumcised*, that he might be the Father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also. ver.12] And the Father of Circumcision to them, who are not of the Circumcision onely, but also walk in the steps of that faith of our Father *Abraham*, which he had, being yet uncircumcised. 1 Cor.7.14.] For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your Children unclean, but now they are holy. Matth. 28. 19.] Go ye therefore, and *teach all Nations, baptizing them in* the name of the Father, and of the Son, and of the Holy Ghost. Matt.10.13,14,15,16. v.13.] *And they brought young children to him*, that he should touch them, and his Disciples rebuked those that brought them. V. 14.] But when Jesus saw it, he was much displeased, and said unto them, *Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God*. V.15.] Verily, I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein. verse 16.] And he took *them up in his arms*, and put *his hands upon them, and blessed them*. Luke 18.15.] And they *brought unto him also infants*, that he would touch them; but when his Disciples saw it, they rebuked them.

V. Although it be a great sin to contemn or neglect this Ordi-

nance

nance (n), yet Grace and Salvation are no ſo inſeparably annexed unto it, as that no perſon can be regenerated or ſaved without it (o): or, that all that are baptized are undoubtedly regenerated (p).

(n) Luke 7 30.] But the Phariſees and Lawyers *rejected the Counſel of God againſt themſelves, being not baptized of him.* Exod. 4 24, 25, 26. verſe 24.] And it came to paſs, by the way in the Inn, that the *Lord met him, and ſought to kill him.* verſe 25.] Then Zipporah took a ſharp ſtone and cut off the foreskin of her ſon, and caſt it at his feet, and ſaid, Surely a bloody husband art thou to me. V. 26.] So he let him go: then ſhe ſaid, *A bloody husband thou art, becauſe of the circumciſion.* (o) Rom. 4. 11.] See in letter M. Acts 10, 2, 4, 22, 31, 45, 47. See in the Bible. (p) Acts 8. 13, 23. V. 13.] Then Simon himſelf believed alſo: and when *he was baptized* he continued with Philip, and wondered, beholding the miracles and ſigns which were done. Verſe 23. *For I perceive that thou art in the gall of bitterneſs, and in the bond of iniquity.*

VI. The efficacy of Baptiſm is not tyed to that moment of time wherein it is adminiſtred (q): yet, notwithſtanding by the right uſe of this Ordinance, the grace promiſed is not only offered, but really exhibited and conferred by the Holy Ghoſt, to ſuch (whether of age, or infants) as that grace belongeth unto, according to the counſel of Gods own Will, in his appointed time (r).

(q) John 3. 5, 8. V. 5.] Jeſus anſwered, verily, verily, I ſay unto thee, *except a man be born of water and of the Spirit*, he cannot enter into the Kingdom of God. Verſe 8.] *The wind bloweth where it liſteth*, and thou hearеſt the ſound thereof, but canſt not tell whence it cometh and whither it goeth: *ſo is every one that is born of the Spirit.* (r) Galat. 3. 27.] For as many of you, as have *been baptized into Chriſt, have put on Chriſt.* Tit. 3. 5.] Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, *by the waſhing of regeneration, and renewing of the Holy Ghoſt.* Epheſ. 5. 25, 26. v. 25.] Husbands love your wives, even *as Chriſt alſo loved the Church*, and gave himſelf for it. verſe 26.] That he *might ſanctifie and cleanſe it, with the waſhing of water* by the word. Acts 2. 38. 41. v. 38.] Then Peter ſaid unto them, Repent and *be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins: and ye ſhall receive the gift of the Holy Ghoſt.* verſe 41.] Then they that gladly received his word were *baptized*: and the ſame day there were *added unto them* about three thouſand ſouls.

VII. The Sacrament of Baptiſm is but once to be adminiſtred to any perſon (ſ).

(ſ) Tit. 3. 5.] See in letter R.

CHAP. XXIX.

Of the Lords Supper.

OUr Lord Jeſus, in the night wherein he was betrayed, inſtituted the Sacrament of his Body and Blood, called the Lords Supper, to be obſerved in his Church unto the end of the world, for the perpetual remembrance of the Sacrifice of Himſelf, in his Death; the ſealing all benefits thereof unto the Believers, their ſpiritual nourishment and growth in him, their further engagement in, and to all duties which they owe unto him; and to be a bond, and pledge of their Communion with

 him,

him, and with each other, as members of his myſtical Body (a).

(a) 1 Cor. 11. 23, 24, 25, 26.

verſe 23.] For *I have received of the Lord*, that which alſo I delivered unto you, that the *Lord Jeſus, the ſame night in which he was betrayed*, took bread. Verſe 24.] And when he had given thanks he *brake it, and ſaid, Take, eat, this is my Body which is broken for you: this do in remembrance of me.* Verſe 25.] After the ſame manner alſo, he took the Cup when he had ſupped, ſaying, *This cup is the new Teſtament in my blood: this do ye as oft as ye drink it, in remembrance of me.* Verſe 26.] *For as often as ye eat this bread, and drink this Cup, ye do ſhew the Lords death till he come.* 1 Cor. 10. 16, 17, 21. verſe 16.] *The Cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? the Bread which we break, is it not the communion of the body of Chriſt?* V. 17.] For we being many are one bread and one body: for we are all *partakers of that one bread.* Verſ. 21.] Ye cannot drink *the Cup of the Lord*, and the Cup of Devils, ye cannot be partakers *of the Lords Table*, and of the table of Devils. 1 Cor. 12. 13.] For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to *drink into one Spirit.*

II. In this Sacrament Chriſt is not offered up to his Father; nor any real Sacrifice made at all, for remiſſion of ſin of the quick or dead (b), but only a commemoration of that one offering up of Himſelf, by Himſelf, upon the croſs, once for all: and a ſpiritual oblation of all poſſible praiſe unto God, for the ſame (c): So that, the popiſh ſacrifice of the Maſs (as they call it) is moſt abominable injurious to Chriſts one, onely ſacrifice, the alone propitiation for all the ſins of the Elect (d).

(b) Heb. 9. 22, 25, 26, 28. verſ. 22.] And almoſt all things are by the Law purged with blood: and *without ſhedding of blood there is no remiſſion.* Verſe 25.] *Nor yet that he ſhould offer himſelf often*, as the High Prieſt entereth into the Holy place every year with the blood of others. Verſe 26.] For then muſt he *often have ſuffered* ſince the foundation of the world: but *now once* in the end of the world hath he appeared to put away ſin, *by the ſacrifice of himſelf.* Verſe 28.] *So Chriſt was once offered to bear the ſins of many*, and unto thoſe that look for him ſhall he appear the ſecond time, without ſin, unto ſalvation. (c) 1 Cor. 11. 24, 25, 26. See them in letter A. Matth. 26. 26, 27. V. 26.] And as they were eating, Jeſus took bread and *bleſſed it*, and brake it, and gave it to his Diſciples, and ſaid, Take, eat, *this is my body.* verſe 27.] And he took the Cup and *gave thanks*, and gave it to them, ſaying, Drink ye all of it. (d) Hebr. 7. 23, 24, 27. Ver. 23.] And they truly were many Prieſts, becauſe they were not ſuffered to continue by reaſon of death. v. 24.] But this man, becauſe he continueth ever, hath an unchangeable Prieſt-hood. Verſe 27.] *Who needeth not daily*, as thoſe High Prieſts, *to offer up ſacrifice*, firſt for his own ſins, and then for the peoples: *for this he did once, when he offered up himſelf.* Hebr. 10. 11, 12, 14, 18. V. 11.] And every Prieſt ſtandeth daily miniſtring, and *offering oftentimes* the ſame ſacrifices, *which can never take away ſins.* verſe 12.] But *this man, after he had offered one ſacrifice for ſins* for ever, ſat down on the right hand of God. V. 14.] *For by one offering he hath perfected* for ever them that are ſanctified. V. 18.] Now where remiſſion of theſe is, *there is no more offering for ſin.*

III. The Lord Jeſus hath, in this Ordinance, appointed his Miniſters to declare his word of Inſtitution to the people; to pray, and bleſs the Elements of Bread and Wine, and thereby to ſet them apart from a common to an holy uſe; and to take, and break the Bread, to take the Cup, and (they communicating alſo themſelves) to give both to the Com-

Communicants (*e*); but, to none who are not then preſent in the Congregation (*f*).

(*e*) Matth. 26. 26,27,28. verſ. 26. and 27.] See in letter C. Verſe 28.] For *this is my Blood of the New Teſtament*, which is ſhed for many, for the remiſſion of ſins. Mark 14.22,23,24. Verſe 22.] And as they did eat, Jeſus *took bread and bleſſed, and break it*, and gave to them, and ſaid, Take, *eat, this is my body*. V.23.] And *he took the Cup*, and when he had given thanks, *he gave it to them, and they all drank of it*. Verſe 24.] And he ſaid unto them, This is my blood of the new Teſtament, which is ſhed for many. Luke 22.19,20. Verſ.19.] And he *took bread, and gave thanks, and brake it, and gave unto them*, ſaying, This is my body which *is given for you*; this do in remembrance of me. V.20.] Likewiſe alſo the Cup after ſupper, ſaying, This Cup is the New Teſtament in my blood *which is ſhed for you*. 1 Cor.11.23,24,25,26. See all in letter A. (*f*) Acts 20.7.] And upon the firſt day of the week, when *the Diſciples came together to break bread*, Paul preached unto them, ready to depart on the morrow, and continued his ſpeech untill midnight. 1 Cor. 11. 20.] *When ye come together therefore into one place*, this is not to eat the Lords Supper.

IV. Private Maſſes, or receiving this Sacrament by a Prieſt, or any other, alone (*g*), as likewiſe, the denial of the Cup to the people (*h*), worſhipping the Elements, the lifting them up, or carrying them about for adoration, and the reſerving them for any pretended religious uſe, are all contrary to the nature of this Sacrament, and to the inſtitution of Chriſt (*i*).

(*g*) 1 Cor. 10. 6.] Now theſe things were our examples, to the intent we ſhould not luſt after evil things as they alſo luſted. (*h*) Mark 14.23.] See in letter E. 1 Cor.11.25,26,27,28,29. V.25. and 26.] See letter A. V.27.] Wherefore whoſoever ſhall eat this bread, and *drink this Cup* of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. Ver.28.] But let a man examine himſelf, and ſo let him eat of that bread, *and drink of that Cup*. V.29.] For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body. (*i*) Matth.15.9.] But in vain they do worſhip me, *teaching for Doctrines the Commandments of men*.

V. The outward Elements in this Sacrament, duely ſet apart, to the uſes ordained by Chriſt, have ſuch relation to him crucified, as that truly, yet Sacramentally onely, they are ſometimes called by the name of the things they repreſent, to wit, the Body and Blood of Chriſt (*k*), albeit in ſubſtance and nature, they ſtill remain, truly, and onely Bread and Wine, as they were before (*l*).

(*k*) Matt. 26. 26,27,28. verſ. 26.] And as they were eating, Jeſus *took bread*, and bleſſed it, and brake it, and gave it to the Diſciples, and ſaid, Take, eat, *this is my body*. verſe 27. And he took the *Cup*, and gave thanks, and gave it to them, ſaying, Drink ye all of it. Verſe 28.] *For this is my blood of the New Teſtament* which is ſhed for many, for the remiſſion of ſins. (*l*) 1 Cor. 11. 26, 27, 28. Verſe 26.] For as often as ye eat *this Bread, and drink this Cup, ye do ſhew the Lords death till he come*. verſe 27.] Wherefore whoſoever *ſhall eat this Bread, and drink this Cup of the Lord unworthily, ſhall be guilty of the Body and Blood of the Lord*. verſe 28.] But let a man examine himſelf, and ſo let *him eat of that Bread, and drink of that Cup*. Matth. 26. 29.] But I ſay unto you, I will not drink henceforth *of this fruit of the vine*, untill that day when I drink it new with you in my Fathers Kingdom.

VI. That Doctrine which maintains a change of the ſubſtance of Bread and Wine, into the ſubſtance of Chriſt, Body and Blood, (commonly

monly called Transubstantiation) by consecration of a Priest, or by any other way, is repugnant, not to Scripture alone, but even to common sense and reason; overthroweth the nature of the Sacrament, and hath been, and is the cause of manifold superstitions; yea, of gross idolatries (*m*).

(*m*) Acts 3.21.] *Whom the heaven must receive until the times of restitution of all things*, which God hath spoken by the mouth of all his holy Prophets since the World began. 1 Cor. 11.24,25,26. verse 24.] And when he had given thanks, he brake it, and said, *Take, eat, this is my body which is broken for you, this do in remembrance of me.* verse 25.] After the same manner also, he took the Cup when he had supped, saying, This Cup is the New Testament in my blood, this do ye as oft as ye drink it, *in remembrance of me.* verse 26.] See letter L. Luke 24. 69, 3. verse 6.] *He is not here, but is risen*; remember how he spake unto you when he was in Galilee. verse 39.] *Behold my hands and my feet, that it is I my self*, handle me, and see, for a Spirit hath not flesh and bones, as ye see me have.

VII. Worthy Receivers outwardly partaking of the visible Elements, in this Sacrament (*n*), do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all benefits of his death: The Body and Blood of Christ being then, not corporally or carnally, in, with, or under the Bread and Wine; Yet as really, but spiritually, present to the Faith of Believers in that Ordinance, as Elements themselves are to their outward senses (*o*).

(*n*) 1 Cor. 11. 28.] See in letter L. (*o*) 1 Cor. 10. 16. *The Cup of blessing which we bless, is it not the communion of the blood of Christ? the Bread which we break, is it not the communion of the Body of Christ?*

VIII. Although ignorant and wicked men receive the outward Elements in this Sacrament; yet they receive not the thing signified thereby; but by their unworthy coming thereunto, are guilty of the Body and Blood of the Lord, to their own damnation. Wherefore all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lords Table; and cannot without great sin against Christ, while they remain such, partake of these holy Mysteries (*p*), or be admitted thereunto (*q*).

(*p*) 1 Cor. 11. 27,28,29. vers. 27. and 28.] See in letter L. Vers. 29.] For he that *eateth and drinketh unworthily, eateth and drinketh damnation to himself*, not discerning the Lords body. 2 Cor. 6 14,15. ver. 14.] Be ye not unequally yoaked together with unbelievers, for *what fellowship hath righteousness with unrighteousness*, and what *communion hath light with darkness?* v. 15.] And what *concord hath Christ with Belial?* or what part hath he that *believeth with an infidel?* v. 16.] And *what agreement hath the Temple of God with Idols? for ye are the Temple of the living God*, as God hath said, I will dwell in them, and walk in them, and I will be their God and they shall be my people. (*q*) 1 Cor. 5.6,7,13. v. 6. Your glorying is not good, Know ye not *that a little leaven leaveneth the whole lump?* v. 7.] *Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened*, for even Christ our passover is sacrificed for us. v. 13.] But them that are without, God judgeth. Therefore put *away from among your selves that wicked person.* 2 Thes. 3.6,14,15 v. 6.] Now we command you, Brethren, in the name of our Lord Jesus Christ, that ye *withdraw your selves from every Brother that walketh disorderly*, and not after the tradition which he received of us. v. 14.] And if any man obey not our word by this Epistle, *note that man, and have no company with him*, that he may be ashamed v. 15.] Yet count him not as an enemy, but admonish him as a brother. Matth. 7. 6.] *Give not that which is holy unto the Dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and rent you.*

CHAP.

CHAP. XXI.

Of Church Censures.

THe Lord Jesus, as King and Head of his Church, hath therein appointed a Government, in the hand of Church Officers, distinct from the civil Magistrate (a).

(a) Isai. 9.6,7 v.6.] For unto us a child is born, unto us a son is given, & *the government shall be upon his shoulders*, and his name shall be called Wonderful, Counsellour, the the mighty God, the everlasting Father, the Prince of peace. v.7.] *Of the increase of his government* and peace there shall be no end; *upon the Throne of David, and upon his Kingdom to order it, and to establish it with judgement*, and with justice, from henceforth even for ever: the zeal of the Lord of Hosts will perform this. 1 Tim. 5.17.] *Let the Elders that rule well*, be counted worthy of double honour, especially they who labour in the word and Doctrine. 1 *Thes.* 5. 12.] And we beseech you, brethren, to know them which labour among you, *and are over you in the Lord*, and admonish you. Acts 20.17,18. v.17.] And from Miletus he sent to Ephesus, *and called the Elders of the Church.* ver.18.] And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons. Heb. 13.7,17,24. v.7.] Remember them which have *the rule over you*, who have spoken unto you the Word of God, whose faith follow, considering the end of their conversation. verse 17.] *Obey them that have the rule over you, and submit your selves*, for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you. verse 24.] Salute all them that *have the rule over you*, and all the Saints; they of Italy salute you. 1 Cor. 12.28.] And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. *Matth.* 28.18,19,20. v.18.] And Jesus came and spake unto them, saying, *All power is given unto me* in Heaven and in Earth. verse 19.] Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. verse 20.] Teaching *them to observe all things whatsoever I have commanded you*: and lo I am with you alway, even unto the end of the world. *Amen.*

II. To these Officers the Keys of the Kingdom of Heaven are committed: by virtue whereof they have power respectively to retain, and remit sins: to shut that Kingdom against the impenitent, both by the Word, and Censures, and to open it unto penitent sinners by the Ministery of the Gospel, and by Absolution from Censures, as occasion shall require (b).

(b) Matth. 16. 19.] And I will give *unto thee the Keys of the Kingdom of Heaven*, & whatsoever *thou shalt bind on earth, shall be bound in Heaven*: and whatsoever thou *shalt loose on earth, shall be loosed in Heaven. Matth.* 18.17,18. vers.17.] And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican. verse 18.] Verily, I say unto you, *Whatsoever ye shall bind on earth, shall be bound in Heaven: and whatsoever ye shall loose on earth, shall be loosed in Heaven.*] Jn 20.21, 22, 23. verse 21.] Then said Jesus to them again, Peace be unto you, as my Father hath sent me, even so send I you. V. 22.] And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. vers. 23.] *Whosoever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.* 2 Cor. 2 6,7,8. v. 6.] Sufficient to such a man is this punishment, which was inflicted of many. v.7.] So that contrarywise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. v. 8.] Wherefore I beseech you, that you would confirm your love towards him.

III. Church Censures are necessary for the reclaiming and gaining of offending Brethren, for deterring of others from the like offences, for purging out of that Leaven which might infect the whole Lump, for vindicating the honour of Christ, and the holy profession of the Gospel, and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer his Covenant and the Seals thereof to be profaned by notorious and obstinate offenders (c).

(c) 1 Corint. 5. Chap. throughout] See in the Bible. 1 Tim. 5. 20.] Them that sin, rebuke before all, *that others also may fear.* Matt. 7. 6.] *Give not that which is holy unto the dogs*, neither cast ye your *pearls before swine, lest they trample them under their feet, and turn again and rent you.* 1 Tim. 1. 20.] Of whom is Hymeneus, and Alexander, whom I have *delivered unto Satan, that they may learn not to blaspheme.* 1 Cor. 11. 27. to the end, see in the Bible. Jude v. 23.] And others *save with fear, pulling them* out of the fire: hating even the garments spotted by the flesh.

IV. For the better attaining of these ends, the Officers of the Church are to proceed by Admonition, suspension from the Sacrament of the Lords Supper for a season; and by excommunication from the Church according to the nature of the crime, and demerit of the person (d).

(d) 1 *Thes.* 5. 12.] And we beseech you brethren, to know them which labour among you, and are over you in the Lord, *and admonish you.* 2 *Thes.* 3 6, 14, 15. v. 6.] Now we command you brethren, in the Name of our Lord Jesus Christ, *that ye withdraw your selves from every brother* that walketh disorderly, and not after the tradition which he received of us. V. 14.] And if any man obey not our word by this Epistle, *note that man*, and *have no company with him*, that he may be ashamed. verse 15.] Yet count him *not as an enemy*, but *admonish him as a Brother.* 1 Cor 5 4, 5, 13. V. 4.] In the Name of our Lord Jesus Christ, when ye are gathered together, and my Spirit, with the power of our Lord Jesus Christ. verse 5.] *To deliver such a one unto Satan*, for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus. verse 13.] But them that are without, God judgeth; therefore *put away from among your selves that wicked person.* Matth. 18. 17.] And if he shall neglect to hear them, *tell it to the Church*: but if he neglect to hear the Church, *let him be unto thee as an heathen man and a publican.* *Tit.* 3. 10.] A man that is an Heretick, *after the first and second admonition, reject.*

CHAP. XXXI.

Of Synods and Councils.

For the better Government, and farther edification of the Church; there ought to be such Assemblies as are commonly called Synods or Councils (a).

(a) Acts 15. 2, 4, 6. verse 2.] When therefore *Paul* and *Barnabas* had no small dissention and disputation with them, they determined that *Paul* and *Barnabas*, and certain other of them, should go up to Jerusalem, *unto the Apostles and Elders, about this question.* Vers. 4.] And when they were come to Jerusalem, they were received *of the Church, and of the Apostles, and Elders*; and they declared all things that God had done with them. V. 6.] *And the Apostles and Elders came together; for to consider of this matter.*

II. As Magistrates may lawfully call a Synod of Ministers and other fit

fit perſons to conſult and adviſe with, about matters of Religion (*b*): So, if Magiſtrates be open Enemies to the Church, the Miniſters of Chriſt, of themſelves, by virtue of their Office; or they, with other fit perſons, upon delegation from their Churches, may meet together in ſuch Aſſemblies (*c*)

(*b*) Iſa. 49. 23.] *And Kings ſhall be thy nurſing Fathers, & their Queens thy nurſing Mothers*; they ſhall bow down to thee with their face toward the earth, and lick up the duſt of thy feet, and thou ſhalt know that I am the Lord: for they ſhall not be aſhamed that wait for me. 1 *Tim.* 2. 1, 2. V. 1.] I exhort therefore that firſt of all, Supplications, Prayers, Interceſſions, and giving of thanks be made for all men. v. 2.] *For Kings and for all that are in authority, that we may lead* a quiet, and peaceable life, in all godlineſs and honeſty. 2 Chron. 29. 8, 9, 10, 11. See in the Bible. 2 Chron. 29. and 30. Chapters throughout.] See in the Bible. Matth. 2. 4, 5. Verſ. 4 And when *he had gathered all the chief Prieſts and Scribes* of the people together, *he demanded of them where Chriſt ſhould be born.* verſe 5.] And they ſaid unto him, in Bethlehem of Judea, for thus it is written by the Prophet. *Prov.* 11. 14.] Where *no counſel is, the people fall*, but in the *multitude of Counſellors* there is ſafety. (*c*) Acts 15. 2, 4, 22, 23, 25. V. 2. 4.] See in letter A. verſe 22.] *Then pleaſed it the Apoſtles and Elders with the whole Church*, to ſend choſen Men of their own company to Antioch, with Paul and Barnabas; namely, Judas, ſurnamed Barſabas, and Silas, chief men among the brethren. verſ. 23.] And wrote Letters by them after this manner; *The Apoſtles and Elders, and Brethren*, ſend greeting unto the Brethren, which are of the Gentiles in Antioch, and Syria, and Cilicia. verſe 25.] *It ſeemed good unto us, being aſſembled with one accord*, to ſend choſen men unto you, with our beloved Barnabas and Paul.

III. It belongeth to Synods and Councils miniſterially to determine controverſies of Faith, and caſes of Conſcience, to ſet down Rules and Directions for the better ordering of the publick worſhip of God, and Government of his Church; to receive complaints in caſes of mal-adminiſtration, and authoritatively to determine the ſame: which Decrees and determinations, if conſonant to the Word of God, are to be received with reverence and ſubmiſſion; not onely for their agreement with the Word, but alſo for the power whereby they are made, as being an Ordinance of God, appointed thereunto in his word (*d*).

(*d*) Acts 15. 15, 19, 24, 27, 28, 29, 30, 31.] See in the Bible. Acts 16. 4.] And as they went thorow the Cities they delivered them the *decrees for to keep, that were ordained of the Apoſtles and Elders* which were at Jeruſalem. Matt. 18. 17, 18, 19, 20. verſe 17.] And if he ſhall neglect to hear them, *tell it unto the Church*: but if he neglect to hear the Church, let him be unto thee as an heathen man, and a publican. verſe 18.] Verily, I ſay unto you, *That whatſoever ye ſhall bind on earth, ſhall be bound in Heaven, and whatſoever ye ſhall looſe on earth, ſhall be looſed in Heaven.* verſe 19.] Again, I ſay unto you, That if *two of you ſhall agree on* earth, as touching any thing that they ſhall ask, *it ſhall be done for them of my Father which is in Heaven.* V. 20.] For where two or three are gathered together in my name, there am I in the midſt of them.

IV. All Synods or Councils ſince the Apoſtles times, whether general or particular, may err; and many have erred. Therefore they are not to be made the rule of Faith or practiſe; but to be uſed as an help in both (*e*).

(*e*) Eph. 2. 20.] And are built upon *the foundation of the Apoſtles and Prophets*, Jeſus Chriſt himſelf being the chief Corner-ſtone. Acts 17, 11.] Theſe were more noble than thoſe in Theſſalonica, in that they received the Word with all readineſs of mind, and *ſearched the Scriptures daily, whether thoſe things were ſo.* 1 Cor. 2. 5.] *That your Faith ſhould not ſtand in the wiſdom of men*, but in the power of God. 2 Cor. 1. 24.] *Not for that we have dominion over your Faith, but are helpers of your joy*: for by Faith ye ſtand,

(h) Luke 12. 13, 14. v. 13.] And one of the company said unto him, Master, speak to my Brother, that he divide the inheritance with me. v. 14.] And he said unto him, *Man, who made me a Judge, or a divider over you?* John 18. 36.] Jesus answered, *My Kingdom is not of this world*: if my Kingdom were of this world, then would my Servants fight, that I should not be delivered to the Jews: but *now is my Kingdom not from hence.*

5. Synods and Councils are to handle or conclude nothing but that which is Ecclesiastical: and are not to intermeddle with civil Affairs which concern the common-wealth, unless by way of humble Petition in cases extraordinary, or by way of advice, for satisfaction of conscience, if they be thereunto required by the Civil Magistrate (*f*).

CHAP. XXXII.

Of the state of Men after Death, and of the resurrection of the Dead.

THe bodies of Men after death return to dust, and see corruption (*a*) but their Souls (which neither die nor sleep) having an immortal subsistence, immediately return to God who gave them (*b*). The Souls of the righteous, being then made perfect in holiness, are received into the highest Heavens, where they behold the face of God in light and and glory, waiting for the full redemption of their Bodies (*c*): And the Souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the Judgement of the great day (*d*). Besides these two places for Souls separated from their Bodies, the Scripture acknowledgeth none.

(*a*) Genes. 3. 19.] In the sweat of thy face shalt thou eat bread, *till thou return unto the ground*, for out of it wast thou taken: for dust thou art, and *unto dust shalt thou return.* Acts 13. 36.] For David after he had served his own generation, by the Will of God, fell on sleep, and *was laid unto his Fathers, and saw corruption.* (*b*) Luke 23. 43.] And Jesus said unto him, Verily, I say unto thee, *to day shalt thou be with me in Paradise.* Eccles. 12. 7.] Then shall the dust return to the earth as it was: and *the Spirit shall return unto God who gave it.* Heb. 12. 23.] To the general assembly and Church of the first-born, which are written in Heaven, and *to God the Judge of all*, and to the Spirits of just men made perfect. 2 Cor. 5. 1. 6. 8. verse 1.] For we know, that if our earthly house of this tabernacle were dissolved, *we have a building of God*, an House not made with hands, eternal in the Heavens. v. 6.] Therefore we are alwayes confident, knowing that whilest we are at home in the body, we are absent from the Lord. v. 8.] We are confident, I say, and willing rather to be *absent from the body, and to be present with the Lord.* Phil. 1. 23.] For I am in a straight betwixt two, having *a desire to depart, and to be with Christ* which is far better. (*c*) Acts 3. 21.] Whom the *Heavens must receive, untill the times of restitution of all things*, which God hath spoken by the mouth of all his holy Prophets, since the world began. Ephes. 4. 10. He that descended, is the same also that ascended up far above all Heavens, that *he might fill all things.* (*d*) Luke 16. 23, 24. verse 23.] And in Hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus *in* his bosom. v. 24.] And he cried and said, Father Abraham have mercy upon me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, *for I am tormented in this flame.* Acts 1. 25.] That he may take part of this Ministry and Apostleship, from which Judas by transgression fell, *that he might go to his own place.* Jude v. 6, 7. v. 6.] And the Angels which kept not their first estate, but left their own habitation, he *hath reserved in everlasting chains* under darkness, unto the Judgement of the great day. v. 7.] Even as Sodom and Gomorrah, and the Cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set for an example, *suffering the vengeance of eternal fire.* 1 Pet. 3. 19.] By which also he went and preached unto the *Spirits in Prison.*

II. At the last Day such as are found alive shall not die, but be changed (*e*): and all the dead shall be raised up, with the self-same bodies, and none other, although with different qualities, which shall be united again to their Souls for ever (*g*).

(*e*) 1 Thes. 4. 17.] *Then we which are alive and remain, shall be caught up together with them in the Clouds, to meet the Lord in the air, and so shall we ever be with the Lord.* 1 Cor. 15. 51, 52. verse 51.] Behold, I shew you a mystery, *we shall not all sleep, but we shall be all changed.* Verse 52.] *In a moment, in the twinkling of an eye,* at the last trump, (for the Trumpet shall sound, and the dead shall be raised incorruptible, *and we shall be changed.*) (*f*) Job 19. 26, 27. Vers. 26.] And though after my skin, worms destroy this body, *yet in my flesh I shall see God.* verse 27.] Whom I shall see for my self, *and mine eyes shall behold, and not another,* though my reins be consumed within me. 1 Cor. 15. 42, 43, 44. verse 42.] So also, is the Resurrection of the dead, it is sown in corruption, it *is raised in incorruption.* verse 43.] It is sown in dishonour, it *is raised in glory,* it is sown in weakness, it *is raised in power.* Verse 44.] It is sown a natural body, it *is raised a spiritual body,* there is a natural body, and there is a spiritual body.

III. The Bodies of the unjust shall by the power of Christ, be raised to dishonour: the Bodies of the Just by his Spirit, unto honour; and be made conformable to his own glorious body (*g*).

(*g*) Acts 24. 15.] And have hope towards God, which they themselves also allow, that there shall be a *resurrection of the dead,* both of the *just* and *unjust*, John 5. 28, 29. Verse 28.] Marvell not at this, for the hour is coming, in the which *all that are in the graves shall hear his voice*; Verse 29.] And shall come forth, they that *have done good*, unto the *Resurrection of Life*, and they that *have done evil*, unto the *Resurrection of damnation.* 1 Corint. 15. 42.] See in letter F. Phil. 3. 21.] Who shall *change our vile body*, that it may be *fashioned like unto his glorious body*, according to the working whereby he is able to subdue all things unto himself.

CHAP. XXXIII.

Of the last Judgement.

GOd hath appointed a day wherein he will judge the World in righteousness by Jesus Christ (*a*), to whom all power and judgement is given of the Father (*b*). In which day, not only the Apostate Angels shall be judged (*c*), but likewise all persons that have lived upon Earth shall appear before the Tribunal of Christ, to give an account of their

(*a*) Acts 17. 31.] Because he *hath appointed a day in the which he will judge the World in righteousness, by that man whom he hath ordained,* whereof he hath given assurance unto all Men, in that he hath raised him from the dead. (*b*) John 5. 22, 27. verse 22.] For the Father judgeth no Man, *but hath committed all judgement unto the Son:* Verse 27.] *And hath given him authority to execute judgement* also, because he is the Son of Man. (*c*) 1 Cor. 6. 3.] Know ye not that *we shall judge the Angels*, how much more things that pertain to this life? Jude V. 6.] See letter D. Chapter fore-going. 2 Pet. 2. 4.] For if God *spared not the Angels* that sinned, but cast them down to Hell, and delivered them into chains of darkness, *to be reserved unto judgement.*

Thoughts, Words, and Deeds: and to receive according to what they have done in the Body, whether good or evil (*d*).

(*d*) 2 Corin. 5. 10.] For *we must all appear before the Judgement seat of Christ*, that every one may *receive the things done* in his body, according to that he hath done, *whether it be good or bad.* Eccles. 12. 14.] For God *shall bring every work into Judgement, with every secret thing, whether it be good, or whether it be evil.* Rom. 2. 16.] In the day when *God shall judge the secrets of Men* by Jesus Christ, according to my Gospel. Rom. 4. 10. 12. V. 10.] But why dost thou judge thy Brother? or why dost thou set at nought thy Brother? *we shall all stand before the judgement seat of Christ.* V. 12.] So then *every one of us shall give account of himself to God.* Matth. 12. 36, 37. V. 36.] But I say unto you, that *every idle word that Men shall speak, they shall give account thereof in the day of Judgement.* Verse 37.] *For by thy words thou shalt be justified, and by thy words thou shalt be condemned.*

(*e*) Matth. 25. 31. to the end.] See in the Bible. Rom. 2. 5, 6. Verse 5.] But after thy hardness and impenitent heart, treasurest up unto thy self, wrath *against the day of wrath, and revelation against the righteous Judgement of God.* V. 6.] Who shall render to every Man according to his deeds: Rom. 9. 22, 23. V. 22.] What if God, *willing to shew his wrath*, and to make his power known, endured with much long-suffering the *vessels of wrath, fitted to destruction.* verse 23.] And that he might make *known the riches of his glory, on the vessels of Mercy which he had afore prepared unto glory.* Matth. 25. 21.] And his Lord said unto him, Well done thou good and faithful Servant, thou hast been faithful over a few things, I will make thee ruler over many things, *enter thou into the joy of thy Lord.* Acts 3. 19.] Repent ye therefore and be converted, that your *sins may be blotted out when the times of the refreshing shall come from the presence of the Lord.* 2 Thes. 1. 7, 8, 9, 10.] See in the Bible.

II. The end of Gods appointing this Day, is for the manifestation of the glory of his mercy, in the eternal salvation of the Elect; and of his Justice, in the damnation of the Reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fullness of joy and refreshing, which shall come from the presence of the Lord: but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power (*e*):

(*f*) 2 Petr. 3. 11, 14. V. 11.] Seeing then that all these things shall be dissolved, *what manner of persons ought ye to be in all holy conversation* and godliness. verse 14.] Wherefore (Beloved) seeing that ye look for such things, be diligent *that ye may be found of him in peace*, without spot and blemish. 2 Cor. 5. 10, 11. V. 10.] See letter D. V. 11.] Knowing therefore *the terrour of the Lord*, we perswade Men; but we are made manifest unto God, and I trust also, are made manifest in your consciences. 2 Thes. 1. 5, 6, 7. V. 5.] Which is a manifest token of the righteous Judgement of God, *that ye may be counted worthy of the Kingdom of God*, for which ye also suffer. verse 6.] Seeing it is a *righteous thing with God, to recompence* tribulation to them that trouble you. V. 7.] And to you who are troubled, *rest with us*, when the Lord shall be revealed from Heaven with his mighty Angels. Luke 21. 27, 28. V. 27.] And then shall they see the Son of man coming in a cloud, with power and great glory. verse 28.] And when these things begin to come to pass, *then look up and lift up your heads, for your redemption draweth nigh.* Rom. 8. 23, 24, 25. verse 23.] And not onely they, but our selves also which have the first-fruits of the Spirit, even we our selves groan within our selves, *waiting for the Adoption*, to wit, the *redemption of our body.* Ver. 24.] For we are *saved by hope*, but *hope that is seen, is not hope*: for what a Man seeth, why doth he yet hope for? Ver. 25.] But if we hope for that we see not, then do we with patience wait for it.

III. As Christ would have us to be certainly perswaded that there shall be a day of Judgement, both to deter all Men from sin, and for the greatest consolation of the godly in their adversity (*f*): so will he have that

that day unknown to Men, that they may shake off all carnal ſecurity, and be alwayes watchful, becauſe they know not at what hour the Lord will come; and may be ever prepared to ſay, Come, Lord Jeſus, come quickly. Amen. (g.)

(g) Matth. 24. 36, 42, 43, 44.]

See in the Bible. Mark 13. 35, 36, 37. verſ. 35.] Watch ye therefore, *for you know not when the Maſter of the houſe cometh*, at Even, or at Mid-night, or at the Cock crowing, or in the Morning. verſe 36.] *Leſt coming ſuddenly, he find you ſleeping.* verſe 37.] And what I ſay unto you, *I ſay unto all; Watch.* Luke 12. 35, 36. verſe 35.] Let your loins be girded about, and your lights burning. verſe 36.] And ye your ſelves, like unto Men *that wait for their Lord*, when he will return from the wedding, that when he cometh and knocketh, *they may open unto him immediately.* Revel. 22. 20.] He which teſtifieth theſe things, ſaith, Surely *I come quickly.* Amen. *Even ſo come Lord Jeſus.*

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FINIS.

F I N I S.

THE HUMBLE

ADVICE

OF THE

ASSEMBLY

OF

DIVINES,

Now by Authority of PARLIAMENT sitting at
WESTMINSTER.

Concerning a Larger

CATECHISM;

Presented by them lately to both Houses of PARLIAMENT;
With the Proofs thereof at large out of the Scriptures.

The second Edition.

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Queſt. *WHat is the chief and higheſt end of man?*

A. Mans chief and higheſt end, is, to glorifie God (*a*), and fully to enjoy him for ever (*b*).

(*a*) Rom. 11. 36. For of him & through him *and to him, are all things, to whom be glory* for ever, Amen. 1 *Cor.* 10. 31. Whether therefore ye eat or drink, or whatſoever ye do, *do all to the glory of God.* (*b*) *Pſalm* 73. 24. *to the end.* Thou ſhalt guide me with thy counſels, *and afterwards receive me to glory; Whom have I in Heaven but thee? and there is none on earth that I deſire beſides thee.* My fleſh and my heart fail, but *God* is the ſtrength of my heart, and *my portion for ever.* For lo, they that are far from thee ſhall perish, thou ſhalt deſtroy all them that go a whoring from thee; *but it is good for me to draw nigh to God;* I have put my truſt in the Lord God, that I may declare all thy works. *John* 17. 21, 22, 23. *That they all may be one as thou Father art in me, and I in thee,* that *they* alſo may *be one in us,* that the World may believe that thou haſt ſent me; and the glory which thou gaveſt me have I given them, that *they may be one, even as we are one, I in them, and thou in me,* that they may be made perfect in one, and that the World may know that thou haſt ſent me, and haſt loved them as thou haſt loved me.

Queſt. *How doth it appear, that there is a God?*

Anſw. The very light of Nature in man, and the works of God, declare that there is a God (*c*), but his Word and Spirit only, do ſufficiently, and effectually reveal him unto men for their ſalvation (*d*).

(*c*) *Rom.* 1. 19, 20. Becauſe *that which may be known of God, is manifeſt in them,* for God hath *ſhewed it* unto them; For the inviſible things of him from the creation of the World, are *clearly ſeen,* being *underſtood by the things that are made,* even his eternal power and Godhead, ſo that *they are without excuſe. Pſalm* 19. 1, 2, 3. The Heavens *declare the glory* of God, and the Firmament *ſheweth* his *handy-work.* Day unto day *uttereth ſpeech,* and night unto night *ſheweth knowledge.* There is no *ſpeech nor language* where their *voice is not heard.* Acts 17. 28. For *in him* we *live,* and *move,* and have our *being.* (*d*) 1 *Cor.* 2. 9, 10. But as it is written, *Eye hath not ſeen,* nor ear *heard,* neither hath it *entred into the heart of man,* the things that God hath prepared for them that love him: But God hath *revealed* them unto us *by his Spirit;* for the Spirit ſearcheth all the deep things of God. 2 *Tim.* 3. 15, 16, 17. And that from a child thou haſt known the *holy Scriptures,* which are able to make *thee wiſe unto ſalvation* through *faith* which is in Chriſt Jeſus. All Scripture is given by inſpiration, and is profitable for Doctrine, for reproof, for correction, for inſtruction in righteouſneſs, that the man of God *may be perfect, throughly furniſhed unto all good works.* Iſa. 59. 21. As for me, this is my Covenant with thee, ſaith the Lord, *my Spirit* which is upon thee, and *my words* which I have put into thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, ſaith the Lord, from henceforth and for ever.

Q. *What*

Q. *What is the Word of God?*

A. The Holy Scriptures of the old and new Teſtament are the Word of God (*e*), the only rule of Faith and Obedience (*f*).

(*e*) 2 Tim. 3. 16. All Scripture is given *by inſpiration.* 2 Pet. 1. 19, 20. We have alſo *a more ſure word of Prophecy*, whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts. Verſe 20.] Knowing this firſt, that *no prophecy of the Scripture is of any private interpretation.* Verſe 21.] For the prophecy came not in old time by the will of man, but holy men of God ſpake *as they were moved by the Holy Ghoſt.* (*f*) *Epheſ.* 2. 20. And are built upon the *foundation of the Apoſtles*, and *Prophets*, *Jeſus Chriſt* himſelf being the chief *Corner-ſtone.* Revel. 22. 18, 19. For I teſtifie unto every man, that heareth the words of the *prophecy of this book*, if any man *ſhall add* unto theſe things, God ſhall add unto him the plagues that are written in this book. verſe 19.] And if any man *ſhall take away* from the words of the book of this Prophecy, God ſhall take away his part out of the book of life, and out of the holy City, and from the things which are written in this book. *Iſai.* 8. 20. To the *Law* and to the *Teſtimony*, if they ſpeak not according *to this word*, it is becauſe there is no light in them. Luke 16. 29, 31. They have *Moſes* and the *Prophets*, let them hear them: if they believe not *Moſes* and the *Prophets*, neither will they be perſwaded though one roſe from the dead. *Galat.* 1. 8, 9. But though we or an Angel from Heaven, preach any other Goſpel unto you, *than that* which we have preached unto you, let him be *accurſed.* As we ſaid before, ſo ſay I now again, if any man preach any other Goſpel unto you, than that ye have received, let him be *accurſed.* 2 Tim. 3. 15, 16. Before.

Q. *How doth it appear that the Scriptures are the Word of God?*

A. The Scriptures manifeſt themſelves to be the Word of God by (*g*) their Majeſty, and Purity (*h*); by the conſent of all the parts (*i*), and by the ſcope of the whole, which is to give all glory to God (*k*); by their light and power to convince and convert ſinners, to comfort and build up Believers to ſalvation (*l*): but the Spirit of bearing witneſs by and

(*g*) *Hoſ.* 8. 12. I have written to him the great things of my law, but they were counted as a ſtrange thing. 1 *Cor.* 2. 6, 7, 13. Howbeit *we ſpeak wiſdom* among them that are perfect, yet not the wiſdom of this World, nor of the Princes of this World that come to nought, but we ſpeak the *wiſdom of God in a myſtery*, even the *hidden wiſdom*, which God ordained before the World unto our glory. Which things alſo we ſpeak, *not* in the words which *mans wiſdom teacheth*, but which the *Holy Ghoſt teacheth*, comparing ſpiritual things with ſpiritual. *Pſalm* 119. 18, 129. Open thou mine eyes, that I may behold *wondrous things out of thy law.* Thy *Teſtimonies are wonderful*, therefore doth my ſoul keep them. (*h*) *Pſalm* 12. 6. The words of the Lord *are pure words*, as ſilver tried in a furnace of earth, purified ſeven times. *Pſalm* 119. 140. Thy word *is very pure*, therefore thy ſervant loveth it. (*i*) Acts 10. 43. *To him give all the Prophets witneſs*, that through his name, whoſoever believeth in him, ſhall receive remiſſion of ſins. *Acts* 26. 22. Having therefore obtained help of God, I continue unto this day, witneſſing both to ſmall & great, *ſaying none other things than thoſe which the Prophets and Moſes did ſay ſhould come.* (*k*) *Rom.* 3. 19. Now we know that what things ſoever the Law ſaith, it ſaith to them who are under the Law, *that every mouth may be ſtopped*, and *all the world become guilty before God.* (*l*) *Acts* 18. 28. For *he mightily convinced* the Jews, and that publickly, *ſhewing by the Scriptures* that Jeſus was Chriſt. *Heb.* 4. 12. For the *Word of God is quick* and *powerful*, and *ſharper* than any two-edged ſword, *piercing* even to the dividing aſunder of ſoul and ſpirit, and of the joynts and marrow, and is a *diſcerner* of the *thoughts* and *intents of the heart*, *Jam.* 1. 18. Of his own will begat *he us*, *with the word of truth*, that we ſhould be a kind of firſt fruits of his creatures. *Pſal.* 19. 7, 8, 9. The Law of the Lord is perfect *converting* the ſoul: the Teſtimony of the Lord is ſure, *making wiſe* the ſimple: the ſtatutes of the Lord are right, *rejoycing* the heart: the commandment of the Lord is pure, *enlightning* the eyes: the fear of the Lord is *clean*, *endureth* for ever: the judgments of the Lord are true, and righteous altogether. *Rom.* 15. 4. For whatſoever things were written afore time, were written *for our learning*, that we, through *patience* and *comfort of the Scriptures* might *have hope.* *Acts* 20. 32. And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified.

with the Scriptures in the heart of man, is alone able fully to perſwade it that they are the very Word of God (*m*).

(*m*) John 16. 13, 14. Howbeit when *He* the *Spirit of Truth* is come, *He* will *guide you into all Truth*, for *He* ſhall not ſpeak of himſelf, but whatſoever *He* ſhall hear, that ſhall *He* ſpeak, and *He will ſhew you* things to come. 1 Joh. 2.20,27. But ye have an *unction from the Holy One*, and ye *know all things*. verſ. 27.] But the *anointing* which ye have received of Him, abideth in you, and ye need not that any man teach you, but as the *ſame anointing teacheth you* of all things, and is truth, and is no lie, and even as it hath taught you ye ſhall abide in him. *John* 20. 31. But theſe are *written that ye might believe*, that Jeſus is the Chriſt, the Son of God, and that believing ye might have life through his name.

Q. *What doth the Scriptures principally teach?*

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man (*m*).

(*n*) 2 *Tim.* 1. 13. Hold faſt the *form of ſound* words, which thou haſt heard of me, *in Faith and Love* which is in Chriſt Jeſus.

Q. *What do the Scriptures make known of God?*

A. The Scriptures make known what God is (*o*), the Perſons in the Godhead (*p*), the Decrees (*q*), and the execution of His Decrees (*r*).

(*o*) *Heb.* 11.6. But without faith it is impoſſible to pleaſe God, for he that cometh to God muſt *believe that he is*, and that *he is a rewarder of them that diligently ſeek him*. (*p*) 1 *John* 5. 7. For there are *three*; that bear record in Heaven, the *Father*, the *Word*, and the *Holy Ghoſt*, and theſe *three* are *One*. (*q*) Acts 15. 14,15.18. Simeon hath declared. how God at the firſt did viſit the Gentiles, to take out of them a people for his name. V.15.] And to this agree the *words of the Prophets as 'tis written*. verſe 18.] *Known unto God are all his works* from the beginning of the World. (*r*) *Acts* 4. 27, 28. For of a truth againſt the holy child Jeſus, whom thou haſt anointed, both Herod and Pontius Pilate with the Gentiles and the people of Iſrael were gathered together. V.28.] For *to do whatſoever thy hand, and thy counſel determined before to be done*.

Q. *What is God?*

A. God is a Spirit (*ſ*), in and of himſelf infinite in Being (*t*), Glory (*u*), Bleſſedneſs *, and Perfection (*x*), All-ſufficient (*y*), Eternal (*z*), Unchangeable (*a*), Incomprehenſible *b*), Every where

(*ſ*) *John* 4. 24. God *is a Spirit*, and they that worſhip him muſt worſhip him in Spirit and Truth. (*t*) *Exod.* 3.14. And God ſaid unto Moſes, *I am that I am*: and he ſaid, thus ſhalt thou ſay unto the Children of Iſrael, *I am* hath ſent me unto you. *Job* 11. 7, 8, 9. Canſt thou *by ſearching find out God?* canſt thou find out the Almighty unto perfection? it is as *high as Heaven*, what canſt thou do? *deeper then Hell*, what canſt thou know? the meaſure thereof is *longer then the earth*, and *broader then the ſea*. (*u*) *Acts* 7.2. The *God of glory* appeared unto our Father *Abraham*, when he was in Meſopotamia before he dwelt in Charran. * 1 *Tim.* 6.15. Which in his times he ſhall ſhew, who is *the bleſſed* and only Potentate, the King of Kings, and Lord of Lords. (*x*) *Matth.* 5. 48. Be ye therefore *perfect* even as your *Father* who is in Heaven *is perfect*. (*y*) *Gen.* 17. 1. When *Abram* was ninety years old and nine, the Lord appeared to *Abram*, and ſaid to him, I am God *All ſufficient*: walk before me and be thou perfect. (*z*) *Pſalm* 90. 2. Before the Mountains were brought forth, or ever thou hadſt formed the Earth and the World, even *from everlaſting to everlaſting*, thou art God. (*a*) *Mal.* 3. 6. For I am the Lord, *I change not*: therefore ye the ſons of Jacob are not conſumed. *Jam.* 1 17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is *no variableneſs, neither ſhadow of turning*. (*b*) 1 *Kings* 8.27. But will God indeed dwell on the earth? behold, *the Heaven and Heaven of Heavens cannot contain thee*; how much leſſe this houſe that I have built.

( ) *Pſal.*139.1. 13. O Lord, thou haſt ſearched me, and known me;

preſent (*c*), Almighty (*d*), Knowing all things (*e*), moſt Wiſe (*f*), moſt Holy (*g*), moſt Juſt (*h*), moſt Merciful and gracious, Long-ſuffering, and abundant in goodneſs and truth.

thou knoweſt my down ſitting and mine up-riſing, and thou underſtandeſt my thoughts afar off, &c. *Whether ſhall I flee from thy preſence?* (*d*) *Revel.* 4. 8. And the four beaſts had each of them ſix wings about him; and they were full of eyes within; and they reſt not day and night, ſaying, Holy, holy, holy, Lord God *Almighty*, which was, and is, and is to come. (*e*) *Heb.*4.13. Neither is there any creature that is not manifeſt in his ſight; but *all things are naked* and *opened unto the eyes of him* with whom we have to do. *Pſalm* 147. 5. Great is the Lord and of great power; *his underſtanding is infinite.* (*f*) *Rom.* 16.27. To God *only wiſe* be glory through Jeſus Chriſt, for ever, *Amen.* (*g*) *Iſai.* 6.3. And one cryed unto another and ſaid, *Holy, holy* is the Lord of Hoſts; the whole earth is full of his glory. *Revel.*15.4. Who ſhall not fear thee, O Lord, and glorify thy name? for *thou only art holy:* for all Nations ſhall come and worſhip before thee, for thy judgements are made manifeſt. (*h*) *Deut.*32.4. He is the rock; his work is perfect: for *all his ways are judgement*; a God of truth and without iniquity, *juſt and right is he.* (*i*) *Exod.* 34. 6. The Lord paſſed by before him and proclaimed, the Lord, the Lord God, *merciful and gracious, long-ſuffering and abundant in goodneſs and truth.*

Q. *Are there more Gods then one?*

A. There is but one onely, the living and true God (*k*).

(*k*) *Deut.*6.4. Hear, O Iſrael, *the Lord our God is one Lord.* 1 *Cor.*8.4,6. As concerning therefore the eating of things offered in ſacrifice to Idols, we know that an Idol is nothing in the World, and that there is *none other God but one.*—But to us there is *but one God*, the Father, of whom are all things and we in him, and *one Lord Jeſus Chriſt*, by whom are all things and we by him. *Jer.* 10. 10. But *the Lord is the true God, he is the living God*, and an everlaſting King; at his wrath the earth ſhall tremble, and the Nations ſhall not be able to abide his indignation.

Q. *How many perſons are there in the Godhead?*

A. There are three perſons in the Godhead, the Father, the Son, and the Holy Ghoſt; and theſe three are one, true, eternal God, the ſame in ſubſtance, equal in power and glory; although diſtinguished by their perſonal properties (*l*).

(*l*) 1 *John* 5.7. For there are *three* that bear record in Heaven, the *Father*, the *Word*, and the *Holy Ghoſt*: and *theſe three are one.* *Matth.* 3. 16, 17. And *Jeſus* when he was baptized, went up ſtraight-way out of the water, and lo, the Heavens were opened unto him, and *he* ſaw the *Spirit of God* deſcending like a Dove and lighting upon him. And lo, a voyce from Heaven, ſaying, *This is my beloved Son*, in whom I am well pleaſed. *Matth.* 28. 19. Go ye therefore and teach all Nations, baptizing them in the name of the *Father*, and of the *Son*, and of the *Holy Ghoſt.* 2 *Cor.* 13. 14. The grace of our *Lord Jeſus Chriſt*, and the love of *God*, and the communion of the *Holy Ghoſt* be with you all. *Amen.* John 10. 30. *I and my Father are one.*

Q. *What are the perſonal properties of the three perſons in the Godhead?*

A. It is proper to the Father to beget the Son (*m*), and to the Son

(*m*) *Hebr.*1.5. 6. 8. For unto which of the Angels ſaid he at any time, Thou art my Son, *this day have I begotten thee?* And again, I will be to him a Father, and he ſhall be to me a Son. And again, when he brings in *the firſt begotten* into the World, he ſaith, And let all the Angels of God worſhip him ------ But unto the *Son* he ſaith, Thy Throne, *O God*, is for ever and ever; a Scepter of righteouſneſs is the Scepter of thy Kingdom.

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to be begotten of the Father (*n*), and to the Holy Ghoſt to proceed from the Father and Son from all eternity (*o*).

(*n*) *John* 1. 14. 18. And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as *of the only begotten of the Father*, full of grace and truth. ------ No man hath ſeen God at any time: The *onely begotten Son* which is in the boſom of the *Father*, he hath declared him. (*o*) *John* 15. 26. But when the Comforter is come whom I will ſend unto you from the Father, even the Spirit of truth, which *proceedeth from the Father*, he ſhall teſtifie of me, *Galat.* 4. 6. And becauſe ye are ſons, God hath *ſent forth the Spirit of his Son* into your hearts, crying, Abba, Father.

Q. *How doth it appear that the Son and the holy Ghoſt are God equal with the Father?*

A. The Scriptures manifeſt, that the Son and the Holy Ghoſt are God equall with the Father, aſcribing unto them ſuch names (*p*), attributes (*q*), works (*r*), and worſhip (*ſ*), as are proper to God onely.

(*p*) *Iſai.* 6. 1, 5, 8. And one cried unto another and ſaid, Holy, holy, holy is the *Lord of Hoſts*, the *whole earth is full of his glory*. ---- Then ſaid I, Woe is me, for I am undone, becauſe I am a man of unclean lips, for mine eyes have ſeen the *King, the Lord of Hoſts!* ------ Alſo I heard the royce *of the Lord*, ſaying, Whom ſhall I ſend? and who will go for us? then I ſaid, here am I, ſend me. *This compared* with *Joh.* 12. 41. Theſe things ſaid Eſaias, when he ſaw *His glory*, and ſpake *of him*. *And with Acts* 28. 25. And when they agreed, not among themſelves they departed, after that *Paul* had ſpoken one word, *Well ſpake the Holy Ghoſt by Eſaias* the Prophet to our Fathers. 1 *John* 5. 20. And we know that the Son of God is come, and hath given us an underſtanding, that we may know him that is true; and we are in him that is true, even in his Son *Jeſus Chriſt*; *this is the true God and eternal life*. *Acts* 5. 3, 4. But *Peter* ſaid, *Ananias*, why hath Satan filled thine heart to *lie to the Holy Ghoſt*, and to keep back part of the price of the land? whiles it remained, was it not thine own? and after it was ſold, was it not in thine own power? why haſt thou conceived this thing in thy heart? *thou haſt not lied unto men, but unto God.* (*q*) *John* 1. 1. In the beginning was the word, and the word was with God, *and the word was God*. *Iſai.* 9. 6. For unto us a Son is born, unto us a Child is given, and the government ſhall be upon his ſhoulder, and his *name* ſhall be called *Wonderful, Counſellor, the mighty God, the everlaſting Father, the Prince of peace*. *John* 2. 24, 25. But Jeſus did not commit himſelf unto them; becauſe *he knew all men*, and needed not that any ſhould teſtifie of man; for *he knew what was in man*. 1 *Cor.* 2. 10, 11. But God hath revealed them to us by his Spirit; for the *Spirit ſearcheth all things*, yea the deep *things of God*. For what man knoweth the things of a man ſave the ſpirit of man that is in him? even ſo the things of God knows no man, *but the Spirit of God*. (*r*) *Col.* 1. 16. For *by him were all things created*, that are in Heaven and that are in earth, viſible and inviſible, whether they be Thrones or Dominions, or Principalities, or Powers; *all things* were *created by him, and for him*. *Gen.* 1. 2. And the Earth was without form and void, and darkneſs was upon the face of the earth, and the *Spirit of God moved* upon the face of the waters. (*ſ*) *Matth.* 28. 19. Go ye therefore, and teach all Nations baptizing them in the name of the *Father*, and of the *Son*, and of the *Holy Ghoſt*. 2 *Cor.* 13. 14. *The grace of the Lord Jeſus Chriſt*, and the *love of God*, and the *Communion of the Holy Ghoſt* be with you all, *Amen*.

Q. *What are the Decrees of God?*

A. Gods Decrees are the wiſe, free, and holy acts of the counſel of his will (*t*), whereby from all eternity he hath for his own glory, unchangeably

(*t*) *Epheſ.* 1. 11. In whom alſo we have obtained an inheritance, being *Predeſtinated according to the purpoſe of him*, who worketh all things *after the counſel of his own will*. *Rom.* 11. 33. O the depth of the riches both of the wiſdom and knowledge of God! how *unſearchable are his judgements, and his wayes paſt finding out*! *Rom.* 9. 14, 15, 18. What ſhall we ſay then? Is there unrighteouſneſs with God? God forbid. For he ſaith to Moſes, *I will have mercy* on whom *I will* have mercy, and *I will* have compaſſion *on whom I will* have compaſſion. ------ Therefore *he hath mercy on whom he will have mercy*, and whom *he will* he hardeneth.

(u) *Ephes.* 1. 4, 11. According as he hath *chosen* us in him *before the foundation of the world*, that we should be holy and without blame before him in love. ----- In whom also we have obtained an inheritance, being *predestinated* according to *the purpose* of him, who worketh all things after *the counsel of his own will*. *Rom.* 9. 22, 23. What if God, willing to shew his wrath and to make *his power known*, endured with much long-suffering the vessels of wrath fitted to destruction, and that he might *make known the riches of his glory* on the vessels of mercy, which he had before prepared unto glory? *Psalm* 33. 11. The *counsel* of the Lord *standeth for ever*; the thoughts of his heart *unto all generation*.

changeably fore-ordained whatsoever comes to pass in time (u), especially concerning Angels and men.

Q. *What hath God especially decreed concerning Angels and men.*

A. God by an eternal and immutable decree, out of his meer love, for the praise of his glorious grace to be manifested in due time, hath elected some Angels to glory, and in Christ hath chosen some men to eternal life, and the means thereof (x), and also according to his sovereign power, and the unsearchable counsel of his own will, (whereby he extendeth, or with-holdeth favour, as he pleaseth) hath passed by and fore-ordained the rest to dishonour and wrath, to be for their sin inflicted, to the praise of the glory of his justice (y).

* 1 Tim. 5. 21. I charge thee before God, and the Lord Jesus Christ, and *the elect Angels*, that thou observe these things without preferring one before another, doing nothing by partiality.

(x) *Ephes.* 1. 4, 5, 6. According as he hath *chosen us in him* before the foundations of the World, *that we should be holy* and without blame before him in love, having *predestinated* us unto the adoption of children by Jesus Christ, to himself, according to the *good pleasure of his will*, *to the praise of the glory of his grace*, wherein he hath made us accepted in the beloved. 2 *Thes.* 2. 13, 14. But we are bound to give thanks to God alway for you, Brethren, beloved of the Lord, because God hath *from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the Truth*; whereunto he called you by the Gospel, to the obtaining of the glory of the Lord Jesus Christ:

(y) Rom. 9. 17, 18 ----- 21, 22. For the Scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I *might shew my power in thee*, and that *my name might be declared* throughout all the Earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth ----- Hath not *the Potter power over his clay* of the same lump to make one vessel unto honour and another unto dishonour? What if God willing *to shew his wrath*, and to *make his power known*, endured with much long-suffering the vessels of wrath *fitted to destruction*? *Matth.* 11. 25, 26. At that time Jesus answered and said, I thank thee, O Father, Lord of Heaven and Earth, because thou *hast hid these things from the wise* and the prudent, and hast revealed them unto Babes. Even so, Father, *for so it seemed good in thy sight*. 2 *Tim.* 2. 20. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honour, and some to dishonour. *Jude v.* 4. For there are certain men crept in unawares, who were *before of old ordained to this condemnation*, ungodly men, turning the grace of God into wantonness, denying the onely God and our Lord Jesus Christ. 1 *Pet.* 2. 8. And a stone of stumbling, and a rock of offence to them that stumble at the word, being disobedient, *whereunto also they were appointed.*

Q. *How doth God execute his Decrees?*

A. God executeth his Decrees in the works of Creation and Providence; according to his infallible fore-knowledge, and the free and immutable counsel of his own will (z).

(z) *Eph.* 1. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who *worketh all things according to the counsel of his own will.*

Q. *What*

Q. *What is the work of Creation?*

A. The work of Creation is that, wherein God did in the beginning, by the Word of his power, make of nothing, the World and all things therein, for himself, within the space of six dayes, and all very good (*a*).

(*a*) *Gen.* 1. *Heb.* 11. 3. Through faith we understand that the Worlds were *framed by the Word of God*, so that things which are seen, were not made of things which do appear. *Prov.* 16. 4. The Lord hath *made all things for himself*; yea, even the wicked for the day of evil.

Q. *How did God create Angels?*

A. God created all the Angels (*b*), Spirits (*c*), Immortal (*d*), Holy (*e*), excelling in knowledge (*f*), mighty in power (*g*), to execute his Commandments, and to praise his Name (*h*), yet subject to change (*i*).

(*b*) *Col.* 1. 16. For *by him* were *all things created* that are *in Heaven*, and that are *in Earth*, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, *all things* were *created by him* and for him. (*c*) *Psalm* 104. 4. Who maketh his *Angels Spirits*, his Ministers a flame of fire. (*d*) *Matth.* 22. 30. For in the Resurrection they neither marry nor are given in marriage, but are *as the Angels of God in Heaven.* (*e*) *Matth.* 25. 31. When the Son of Man shall come in his glory, and all the *holy Angels* with him, then shall he sit upon the Throne of his glory. (*f*) 2 *Sam.* 14. 17. Then thine handmaid said, The word of my Lord the King shall now be comfortable: for, *as an Angel of God*, so is my Lord the King, *to discern good and bad*; therefore the Lord thy God will be with thee. *Matth.* 24. 36. But of that day and hour knoweth no man, *no not the Angels of Heaven*, but my Father only. (*g*) 2 *Thes.* 1. 7. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven with his *mighty Angels.* (*h*) *Psalm* 103. 20, 21. Bless the Lord ye his *Angels*, *that excell in strength, and do his commandments*, hearkning to the voice of his word. Bless the Lord all ye his Hosts, ye *Ministers* of his that *do his pleasure.* (*i*) 2 *Pet.* 2. 4. For if God spared not the *Angels that sinned*, but *cast them down to Hell*, and delivered them into chains of darkness to be reserved unto judgement ----

Q. *How did God create Man?*

A. After God had made all other Creatures, He created man, male & female (*k*), formed the body of the man of the dust of the ground (*l*), and the woman of the rib of the man (*m*), indued them with living, reasonable, and immortal souls (*n*), made them after his own image (*o*), in knowledge (*p*), righteousness, and holiness (*q*), having the Law of God

(*k*) *Gen.* 1. 27. So God created Man in his own Image, in the Image of God created he him; *Male and Female created he them.* (*l*) *Genes.* 2. 7. And the Lord God *formed Man of the dust of the ground*, and breathed into his nostrils the breath of life. (*m*) *Gen.* 2. 22. And *the rib which the Lord had taken from man, made he a woman*, and brought her unto the man. (*n*) *Gen.* 2. 7. And the Lord God formed man of the dust of the ground, and *breathed into his nostrils the breath of life*, and man became *a living soul. Compare this with Job* 35. 11. Who teacheth us *more than the beasts* of the earth, and *makes us wiser than the fowls* of Heaven. *And with Eccles.* 12. 7. Then shall the *dust return to the earth*, as it was, and the *Spirit* shall return to *God who gave it.* *And with Matth.* 10. 28. Fear not them who *can kill the body*, but are *not able to kill the soul*; but rather fear him who is able to destroy both body and soul in hell. And with *Luke* 23. 43. And Jesus said unto him, *To day shalt thou be with me in Paradise.* (*o*) *Genes.* 1. 27. So God created man *in his own Image, in the Image of God created he him*, male and female created he them. (*p*) *Col.* 3. 10. And have put on the new man, which *is renewed in knowledge, after the Image of him that created him.* (*q*) *Ephes.* 4. 24. And that ye put on the *new man*, which after *God is created in righteousness and true holiness.*

(r) *Rom.* 2. 14, written in their hearts (r), and power to fulfill it (s), with dominion 15. For when the Gentiles over the creatures (t), yet subject to fall (u).

who have not the Law, do by nature the things contained in the Law; these having not the Law, are a Law unto themselves; which *shew the work of the Law written in their hearts*, their *conscience* also *bearing witness*, and their thoughts the mean while *accusing*, or else *excusing* one another. (s) *Eccles.* 7. 29. Lo, this onely have I found, that *God hath made man upright*, but they have sought out many inventions. (t) *Genes.* 1. 28. And God blessed them, and said unto them, Be fruitful, and multiply and replenish the Earth, and subdue it, and *have dominion over* the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the Earth. (u) *Genes.* 3. 6. And when the woman saw that the tree was good for food, and pleasant to the eyes, and a tree to be desired to make one wise, *she took of the fruit thereof, and did eat, and* gave also unto her husband with her, *and he did eat.* *Eccles.* 7. 29. Lo, this only have I found, that God made man upright, *but they have sought out many inventions.*

Q. *What are Gods works of providence?*

* *Psalm* 145. 17. The Lord *is righteous in all his wayes, & holy in all his works.* A. Gods works of providence are his most holy*, wise (x), & powerfull preserving (y), and governing all his creatures (z), ordering them and all their actions (a), to his own glory (b).

(x) *Psalm* 104. 24. O Lord, how manifold are thy works! *in wisdom hast thou made them all*; the Earth is full of thy riches. *Isai.* 28, 29. This also cometh from the Lord of hosts, who *is wonderful in counselling and excellent in working.* (y) *Hebr.* 1. 3. Who being the brightness of his glory, and the express image of his person, and *upholding all things by the word of his power*, when he had by himself purged our sins, sate down on the right hand of the Majesty on high. (z) *Psalm* 103. 19. The Lord hath prepared his throne in the heavens, and *his Kingdom ruleth over all.* (a) *Matth.* 10. 29, 30, 31. Are not two sparrows sold for a farthing, and *one of them shall not fall to the ground without your Father?* but *the very hairs of your head are all numbred.* Fear not therefore ye are of more value then many sparrows. *Genes.* 45. 7. And *God sent me before you*, to preserve you a posterity in the Earth, and to save your lives by a great deliverance. (b) *Rom.* 11. 36. For of him, and *through him*, and *to him are all things*; to whom be glory for ever. *Amen. Isai.* 63. 14. As a beast goes down into the valley, the Spirit of the Lord caused him to rest; so didst thou lead thy people, *to make thy self a glorious name.*

Q. *What is Gods providence towards the Angels?*

Answ. God by his providence permitted some of the Angels, will-

(c) *Jude* v. 6. And *the Angels which kept not their first* fully and irrecoverably to fall into sin, and damnation (c), limiting and ordering that, and all their sins to his own glory (d), and established the

estate, but left their own habitation, *he hath reserved in everlasting chains*, under darkness, unto the judgement of the great day. 2 *Pet.* 2. 4. For if *God spared not the Angels that sinned*, but *cast them down to Hell*, and delivered them into chains of darkness to be reserved unto judgement ---- *Heb.* 2. 16. For verely, *he took not on him the nature of Angels*, but he took on him the seed of *Abraham.* *John* 8. 44. Ye are of your father the Devil, and the lusts of your father ye will do; *he was a murtherer* from the beginning, and *abode not in the truth*, because there is no truth in him; when he speaketh, *a lie* he speaketh *of his own*, for he *is a liar* and *the father of it.* (d) *Job* 1. 12. And the *Lord* said unto *Satan*, Behold, all that he hath is in thy power, *onely upon himself put not forth thy hand*; so Satan went forth from the presence of the Lord. *Matth.* 8. 31. And the Devils besought him, saying, If thou cast us out, *suffer us to go away into the heard of swine.*

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reſt in holineſs and happineſs (*e*), imploying them all (*f*), at his pleaſure, in the adminiſtration of his power, mercy, and juſtice (*g*).

(*e*) 1 *Tim.* 5. 21. I charge thee before God, &

the Lord Jeſus Chriſt and *the Angels*, that thou obſerve theſe things, without preferring one before another, doing nothing by partiality. *Marc.* 8. 38. Whoſoever therefore ſhal be aſhamed of me, and of my words in this adulterous and ſinful generation, of him alſo ſhall the Son of man be aſhamed when he comes in the glory of his Father, with *the holy Angels*. *Heb.* 12. 22. But ye are come unto Mount Sion, and unto the City of the living God, the heavenly Jeruſalem, and to *an innumerable company of Angels*. (*f*) *Pſal.* 104. 4. Who *maketh his Angels Spirits, his Miniſters a flaming fire*. (*g*) 2 *Kings* 19. 35. And it came to paſs that night, that *the Angel of the Lord went out and ſmote in the Camp of the Aſſyrians* 185000. and when they aroſe early in the morning; behold, they were all dead corpſes. *Heb.* 1. 14. Are they not *all miniſtring Spirits, ſent forth to miniſter for them who ſhall be heirs of ſalvation?*

Q. *What was the providence of God toward man in the eſtate wherein he was created?*

A. The providence of God toward man in the eſtate wherein he was created, was, the placing him in Paradiſe, appointing him to dreſs it, giving him liberty to eat of the fruit of the earth (*h*), putting the creatures under his dominion (*i*), and ordaining marriage for his help (*k*), affording him communion with himſelf (*l*), inſtituting the Sabbath (*m*), entring into a covenant of life vvith him, upon condition of perſonal, perfect, and perpetual obedience (*n*), of vvhich the tree of Life vvas a pledge *o*, and forbidding to eat of the tree of Knowledge of good and evil, upon pain of death (*p*).

(*h*) *Gen.* 2. 8.--15, 16. And the Lord planted a garden eaſtward in Eden, and there he put the man whom he had formed---- V. 15. } And the

Lord took the man, and *put him into the garden of Eden to dreſs it, and keep it*. And the Lord God commanded the man, ſaying, *Of every Tree of the garden thou mayeſt freely eat*. (*i*) *Gen.* 28. And God bleſſed them, and ſaid unto them, Be fruitful and multiply, and repleniſh the Earth, and ſubdue it, and *have dominion over* the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the Earth. (*k*) *Gen.* 2. 18. And the Lord God ſaid, It is not good that the man ſhould be alone: *I will make him an help meet for him*. (*l*) *Geneſ.* 1. 26, 27, 28, 29. And God ſaid, Let us make man *in our own image, after our likeneſs*, and let him have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth; ſo God created man in his own image, *in the image of God created he him*, male and female created he them. And *God bleſſed* them, and *ſaid unto them, Be fruitful, and multiply, and replenish the earth*, &c.--- And *God ſaid, Behold, I have given you* every herb bearing ſeed, upon the face of the earth, and every tree in which is the fruit of a tree yielding ſeed, to you it ſhall be for meat. *Geneſ.* 3. 8. And they *heard the voice of the Lord God walking in the garden* in the cool of the day; and *Adam* and his wife hid themſelves *from the preſence of the Lord*, amongſt the trees of the garden. (*m*) *Geneſ.* 2. 3. And *God bleſſed the ſeventh day*, and ſanctified it; becauſe that in it he had reſted from all his work which God created and made. (*n*) *Gal.* 3. 12. And *the Law* is not of faith; but *the man that doth them ſhall live in them*. *Rom.* 10. 5. For Moſes deſcribes the righteouſneſs which is of the *Law*, that the man *who doth thoſe things ſhall live by them*. (*o*) *Gen.* 2. 9. And out of the ground made the *Lord God* to grow every tree that is pleaſant to the ſight, and good for food: *the tree of life alſo in* the midſt of the garden, and the tree of knowledge of good and evil. (*p*) *Gen.* 2. 17. But of *the tree of knowledge of good and evil, thou ſhalt not eat of it*: for in the day thou eateſt thereof, *thou ſhalt ſurely die*.

Q. *Did*

Q. *Did man continue in that estate wherein God at first created him?*

A. Our first Parents being left to the freedom of their own will, through the temptation of Satan, transgressed the Commandment of God, in eating the forbidden fruit, and thereby fell from the state of Innocency, wherein they were created (*q*).

(*q*) *Genes.* 3. 6, 7, 8. --- 13. And when the woman saw the tree was good for food, and pleasant to the sight, and a tree to be desired to make one wise, *she took of the fruit thereof* and *did eat*, and gave also unto her husband with her, and *he did eat*. And the eyes of them both were opened, and *they knew they were naked*; and they sewed Fig-leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden, in the cool of the day, and *Adam* and his wife *hid themselves from the presence of the Lord* amongst the trees of the garden --- Ver. 13.] And the Lord God said unto the woman, What is this that thou hast done? and the woman said, *The Serpent beguiled me*, and I did eat. *Eccles.* 7. 29. Lo, this only have I found, that God made man upright, but *they have sought out many inventions*. 2 Cor. 11. 3. But I fear least by any means *as the Serpent beguiled Eve through his subtilty*, so your minds be corrupted from the simplicity that is in Christ.

Q. *Did all mankind fall in that first Transgression?*

A. The Covenant being made with Adam as a publick person, not for himself onely, but for his posterity, all mankind descending from him by ordinary generation (*r*), sinned in him, and fell with him in that first transgression (*s*).

(*r*) Acts 17. 26. And hath *made of one blood all Nations of men*, for to dwell on the face of the Earth, and hath determined the times before appointed and the bounds of their habitation. (*s*) *Genes.* 2. 16, 17. And the Lord commanded the man, saying, Of every tree of the garden thou mayst freely eat, but of the tree of knowledge of good and evill, thou shalt not eat of it; for on the day that thou eatest thereof *thou shalt surely dye*. Compared with *Rom.* 5. from verse 12. to verse 20. Wherefore as *by one man sin entred into the World, and death by sin*, and so *death* passed upon *all men, for that all have sinned* ---- Verse 18.] Therefore as *by the offence of one, judgement came upon all* to condemnation; even so ---- Verse 19.] For as *by one mans disobedience many were made sinners*: so by the obedience, &c. ----- And with 1 *Corint.* 15. 21, 22. For since *by man came death*, by man came also the resurrection of the dead. For as *in Adam all dye*, even so in Christ shall all be made alive.

Q. *Into What estate did the Fall bring mankind?*

A. The Fall brought mankind into an estate of sin and misery (*t*).

(*t*) *Rom.* 5. 12. Wherefore as by one man *sin entred into the World, and death by sin, and so death passed upon all men*, for that all have sinned: *Rom.* 3. 23. For *all have sinned, and come short of the glory of God.*

Q. *What is sin?*

A. Sin is any want of conformity unto, or transgression of any Law of God, given as a Rule to the reasonable creature (*u*).

(*u*) 1 *Joh.* 3. 4. Whosoever committeth sin, *transgresseth also the Law*; for *sin is the transgression of the Law*. *Gal.* 3. 10 --- 12. For as many as are of the works of the Law, are under the curse; for it is written, Cursed is every one *that continueth not in all things which are written in the book of the Law to do them* ---- And the Law is not of faith; but the man that doth them shall live in them.

Q. *Wherein consisteth the sinfulness of that estate Whereinto man fell?*

A. The

A. The ſinfulneſs of that eſtate vvhereinto man fell, conſiſteth in the guilt of Adams firſt ſin *, the vvant of that righteouſneſs vvherein he vvas created, and the corruption of his nature, vvhereby he is utterly indiſpoſed, diſabled, and made oppoſite unto all that is ſpiritually good, and vvholly inclined to all evil, and that continually (x), which is commonly called *original ſin*, and from vvhich do proceed all actual tranſgreſſions (y).

* *Rom.* 5. 12 --- 19. Wherefore as *by one man ſin entred into the World*, and death by ſin, & ſo death paſſed upon all men, *for that all have ſinned* ---- V. 19.] For as *by one mans diſobedience many were made ſinners*; ſo by the obedience of one ſhall many be made righteous. (x) *Rom.* 3. from *v.* 10. to *v.* 20. As it is written, *There is none righteous, no not one.* V. 11.] There is *none that underſtandeth*, there is *none that ſeeketh after God.* Verſ. 12.] They are *all gone out of the way*, they are *altogether become unprofitable*, there is *none that doth good, no not one.* V. 13. Their *throat* is an open ſepulchre, with their *tongues* they have uſed *deceit*, the *poiſon of Aſpes* is under their *lips.* V. 14.] Whoſe *mouth* is full of *curſing* and *bitterneſs.* V. 15.] Their *feet* are ſwift to *ſhed blood.* V. 16.] *Deſtruction* and *miſery* are in their wayes. V. 17.] And the way of peace *have they not known.* V. 18.] There is *no fear of God before their eyes.* Verſ. 19.] Now we know that what things ſoever the Law ſaith, it ſaith to them who are under the Law; that every mouth may be ſtopped, and *all the World may become guilty before God.* *Epheſ.* 2. 1, 2, 3. And you hath he quickned, who were *dead in treſpaſſes and ſins*: wherein in time paſt ye *walked*, *according to the courſe of this World*, according to the Prince of the power of the air, the ſpirit that now worketh in the children of diſobedience; among whom alſo we all had *our converſation* in times paſt, *in the luſts of our fleſh*, *fulfilling the deſires of the fleſh and of the mind*, and were *by nature the children of wrath even as others.* *Rom.* 5. 6. For *when we were yet without ſtrength*, in due time Chriſt died for the *ungodly.* *Rom.* 8. 7, 8. Becauſe the *carnal mind is enmity againſt God*; for it is *not ſubject to the Law of God, neither indeed can be*; ſo then they that *are in the fleſh cannot pleaſe God.* *Geneſ.* 6. 5. And God ſaw that the wickedneſs of man was great in the Earth, and that *every imagination of the thoughts of his heart was only evil continually.* (y) *James* 1. 14, 15. But every man is tempted when he is drawn away *by his own luſt* and enticed. Then when *luſt hath conceived*, it *bringeth forth ſin*, and ſin when it is finiſhed, bringeth forth death. *Matth.* 15. 19. For *out of the heart proceed* evil thoughts, murders, adulteries, fornications, thefts, falſe-witneſs, blaſphemies.

Q. *How is original ſin conveyed from our firſt Parents unto their poſterity?*

A. Original ſin is conveyed from our firſt Parents unto their poſterity by natural generation, ſo as all that proceed from them in that way, are conceived and born in ſin (z).

(z) *Pſa.* 51. 15. Behold, I was *ſhapen in iniquity, and in ſin did my mother conceive me* *Job* 14. 4. *Who can bring a clean thing out of an unclean?* not one. *Job* 15. 14. What is *man* that he ſhould be *clean*, and *he that is born of a woman* that he ſhould be *righteous?* *Joh.* 3. 6. *That which is born of the fleſh is fleſh*, and that which is born of the Spirit is Spirit.

Q. *What miſery did the Fall bring upon mankind?*

A. The Fall brought upon mankind the loſs of communion with God (a), his diſpleaſure and curſe, ſo as we are by nature children of

(a) *Gen.* 3. 8 --- 10 --- 24. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife *hid themſelves from the preſence of the Lord*, amongſt the trees of the garden ---- V. 10. And he ſaid I heard thy voice in the garden, and *I was afraid, becauſe I was naked*; and *I hid my ſelf* ---- V. 24. So *he drove out the man*, and he placed at the Eaſt of the garden of Eden Cherubims and a flaming ſword, which turned every way, *to keep the way of the tree of life*,

(b) *Eph.* 2. 2, 3. Wherein in times past ye walked, according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience; amongst whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were *by nature the children of wrath even as others.* (c) 2 *Tim.* 2. 26. And that they may recover themselves out of the snare of the Devil, who are *taken captive by him at his will.* (d) *Genes.* 2. 17. But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof *thou shalt surely die. Lam.* 3. 39. Wherefore doth a *living man complain*, a man for the *punishment of his sins? Rom.* 6. 23. The *wages of sin is death*; but the gift of God is eternal life through Jesus Christ our Lord. *Matth.* 25. 41 --- 46. Then shall he say also to them on the left hand, *depart from me ye cursed into everlasting fire*, prepared for the Devil, and his Angels --- V. 46. And these shall go away *into everlasting punishment*; but the righteous into life eternal. *Jude v.* 7 Even as Sodom and Gomorrah, and the Cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, *suffering the vengeance of eternal fire.*

Q. *What are the punishments of sin in this World?*

A. The punishments of sin in this world, are either inward, as blind-

(e) *Eph.* 4. 18. Having the *understanding darkened*, being alienated from the life of God, *through the ignorance that is in them, because of the blindness of their heart.*

ness of mind (e), a reprobate sense (f), strong delusions (g), hardness of heart (h), horrour of conscience (i), and vile affections (k), or outward, as the curse of God upon the creatures for our sakes (l), and all other evils that befall us in our bodies, names, estates, relations, and imployments (m), together with Death it self (n).

(f) *Rom.* 1. 28. Even as they did not like to retain God in their knowledge, God gave them over to a *reprobate mind*, and to do those things which are not convenient. (g) 2 *Thes.* 2. 11. And for this cause God shall send them *strong delusions*, that they should believe a lie. (h) *Rom.* 2. 5. But *after thy hardness and impenitent heart*, treasurest up unto thy self wrath against the day of wrath, and revelation of the righteous judgement of God. (i) *Isai.* 33. 14. The *sinners in Zion are afraid*; *fearfulness hath surprized the hypocrites.* Who among us shall dwell with devouring fire? who among us shall dwell with everlasting burnings? *Genes.* 4. 13. And *Cain* said unto the *Lord*, *my punishment is greater then I can bear.* Matth. 27. 4. --- *Saying*, *I have betrayed innocent blood*; and they said, What is that to us? see thou to that. (k) *Rom* 1. 26. For this cause God *gave them up to vile affections*: for even their women did change their natural use into that which is against nature. (l) *Genes.* 3. 17. And unto *Adam* he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; *Cursed is the ground for thy sake*, *in sorrow shalt thou eat of it* all the dayes of thy life. (m) *Deut.* 28. 15. to the end. But it shall come to pass, if thou wilt not hearken unto the voice of thee Lord thy God, to observe to do all his Commandments and his Statutes which I have commanded thee this day, that *all these curses shall come upon thee and overtake thee*; *Cursed* shalt thou be in the *City*, and *cursed* shalt thou be in the *Field*: *Cursed* shall be thy *basket* and thy *store*. *Cursed* shall be the *fruit of thy body*, and of thy *land*, &c. ---

(n) *Rom.* 6. 21 --- 23. What fruit had ye then in those things whereof ye are now ashamed: for *the end of those things is death* --- V. 23, For the *wages of sin is death*, but the gift of God is eternal life through Jesus Christ our Lord.

Q. *What are the punishments of sin in the World to come?*

A. The punishments of sin in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments

ments in Soul and Body without intermiſſion, in Hell-fire for ever (o). (o) 2 *Theſ.* 1. 9. Who ſhall be punished with *everlaſting deſtruction from the preſence of the Lord*, and the glory of his power. *Mark* 9. 44--46--48. *to go into Hell, where their worm dieth not, and the fire is not quenched.* *Luke* 16. 24. And he cryed and ſaid, Father *Abraham*, have mercy upon me, and ſend *Lazarus* to dip the tip of his finger in water, and cool my tongue; for *I am tormented in this flame.*

Queſt. *Doth God leave all mankind to perish in the ſtate of ſin and miſery?*

A. God vvill not leave all men to perish in the eſtate of ſin and miſery (p), into vvhich they fell by the breach of the firſt Covenant, commonly called the Covenant of works (q), but of his meer love and mercy, delivereth his elect out of it, and bringeth them into an eſtate of ſalvation by the ſecond Covenant, commonly called the Covenant of Grace r).

(p) 1 *Theſ.* 5. 9. For God hath *not appointed us to wrath*, but to obtain ſalvation by our Lord Jeſus Chriſt.

(q) *Gal.* 3. 10, 12. For as many as are of the *works of the Law, are under the curſe*, for it is written, *Curſed is every one that continueth not in all things which are written in the Book of the Law to do them.* V. 12.] And the Law is not of faith, but the man that doth them ſhall live in them (r) *Tit.* 3. 4, 5, 6, 7. But after that the kindneſs and love of God our Saviour, toward man appeared. Verſe 5.] *Not by works of righteouſneſs* which we have done, but *according to his mercy he ſaved us* by the waſhing of regeneration, and the renewing of the Holy Ghoſt. V. 6.] Which he ſhed on us abundantly through Jeſus Chriſt our Saviour. V. 7.] That being *juſtified by his grace*, we ſhould be *made heirs according to the hope of eternal life.* *Gal.* 3. 21. Is the law then againſt the promiſes of God? God forbid; for if there had been a law given, which could have given life, verily, righteouſneſs ſhould have been by the law. *Rom.* 3. 20, 21. 22. Therefore by the *deeds of the Law* there ſhall *no fleſh be juſtified* in his ſight, for by the law is the knowledge of ſin. Verſe 21.] But now the *righteouſneſs of God without the Law is manifeſted*, being witneſſed by the law and by the Prophets Verſe 22.] Even the *righteouſneſs of God, which is by the faith of Jeſus Chriſt, unto all*, and *upon all them that believe*, for there is no difference.

Q. *With whom was the Covenant of grace made?*

A. The Covenant of grace was made with Chriſt, as the ſecond Adam, and in him, with all the elect as his ſeed (ſ).

(ſ) *Gal.* 3. 16. Now to *Abraham and to his ſeed were the promiſes made*, he ſaith not to ſeeds, as of many, but as of one, and *to thy ſeed which is Chriſt.* *Rom.* 5. 15. to the end. Of which before. *Iſai.* 53. 10, 11. Yet it pleaſed our Lord to bruiſe him, he hath put him to grief, when thou ſhalt make his ſoul an offering for ſin, *he ſhall ſee his ſeed*, he ſhall prolong his dayes, and the pleaſure of the Lord ſhall proſper in his hand. V. 11.] He ſhall *ſee of the travel of his ſoul*, and ſhall be ſatisfied, by his knowledge ſhall my righteous ſervant juſtifie many, for he ſhall bear their iniquities.

Q. *How is the grace of God manifeſted in the ſecond Covenant?*

A. The grace of God is manifeſted in the ſecond Covenant, in that he freely provideth, and offereth to ſinners a Mediator (t), and life and

(t) *Geneſ.* 3. 15. And I will put enmity between thee and the woman, and *between thy ſeed and her ſeed, it ſhall bruiſe thy head*, and thou ſhalt bruiſe his heel. *Iſai.* 42. 6. I the Lord, have *called thee* in righteouſneſs and will hold thine hand, and will keep thee, and *will give thee for a Covenant of the people*, for a light of the Gentiles. *Joh.* 6. 27. Labour not for the meat which periſheth, but for the meat which endureth unto everlaſting life, which the *Son of man* ſhall give unto you, for *him hath God the Father ſealed.*

salvation by him (u); and requiring faith as the condition to interest them in him *, promiseth and giveth his holy Spirit (x), to all his elect to work in them that faith (y), with all other saving graces (z), and to enable them unto all holy obedience (a), as the evidence of the truth of their faith (b) and thankfulness to God (c), and as the way which he hath appointed to salvation (d).

(u) 1 John 5. 11,12. And this is the record, that *God hath given unto us eternal life, and this life is in his Son.* verſ. 12.] He that hath the Son, hath life; and he that hath not the Son, hath not life: * John 3. 16. For God ſo loved the World that *he gave his only begotten Son*, that whoſoever believeth in him, should not perish, *but have everlaſting life.* John 1.12. But as many as received him, *to them gave he power to become the ſons of God*, even to them that believe on his Name. (x) Prov. 1. 23. Behold, *I will pour out my Spirit unto you*, I will make known my words unto you. (y) 2 Cor. 4.13. *We having the ſame ſpirit of faith*, according as it is written, I believed, and therefore have I ſpoken, we alſo believe, and therefore ſpeak. (z) Gal. 5. 22, 23. But the *fruit of the Spirit is, love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith.* Verſe 22.] *Meekneſs, temperance*, againſt ſuch there is no law. (a) Ezek. 36. 27. And I will put my Spirit within you, and *cauſe you to walk in my ſtatutes*, and ye *ſhall keep my judgements and do them.* (b) Jam. 2. 18, 22. Yea, a man may ſay, Thou haſt faith, and I have works, ſhew me thy faith without thy works, and I will *ſhew thee my faith by my works.* Verſe 22.] Seeſt thou how faith wrought with his works, and *by works was faith made perfect.* (c) 2 Cor. 5. 14, 15. For *the love of Chriſt conſtraineth us becauſe we thus judge*, that if one died for all, then were all dead. Ver. 15.] And that he died for all, *that they which live ſhould not henceforth live unto themſelves, but unto him which died for them*, and roſe again. (d) Epheſ. 2. 10. For we are his workmanſhip, *created in Chriſt Jeſus, unto good works*, which God hath *before ordained that we ſhould walk in them.*

Q. *Was the Covenant of grace alwayes adminiſtred after one and the ſame manner?*

A. The Covenant of grace was not alwayes adminiſtred after the ſame manner, but the adminiſtrations of it under the Old Teſtament, were different from thoſe under the New (e).

(e) 2 Cor. 3. 6, 7, 8, 9. Who alſo hath made us able *Miniſters of the New Teſtament, not of the letter, but of the Spirit*, for the letter killeth, but the Spirit giveth life. V. 7.] But if *the Miniſtration of death*, written and ingraven in ſtones was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of *Moſes*, for the glory of his countenance, which glory was to be done away. V. 8.] How then ſhall not *the miniſtration of the Spirit* be rather glorious? V. 9.] For if the *miniſtration of condemnation* be glorious, how much more doth *the miniſtration of righteouſneſs* exceed in glory?

Queſt. *How was the Covenant of grace adminiſtred under the Old Teſtament.*

Anſw. The Covenant of grace was adminiſtred under the Old Teſtament, by Promiſes (f), Prophecies (g), Sacrifices (h), Circumciſion (i), Now I ſay that Jeſus Chriſt was a Miniſter of the Circumciſion for the truth of God, to confirm *the promiſes made unto the Fathers.* (g) Acts 3. 20, 24. And he ſhall ſend *Jeſus Chriſt* which was preached unto you, yea, and all the *Prophets* from Samuel, and thoſe that follow after, as many as have ſpoken *have likewiſe foretold of theſe dayes.* (h) Heb. 10. 1. For the law having a *ſhadow of good things to come*, not the very *image* of the things, can never with thoſe *ſacrifices which they offer year by year continually*, make the comers thereunto perfect. (i) Rom. 4. 11. And he received the *ſign of Circumciſion*, a *ſeal of the righteouſneſs of faith* which he had, being yet uncircumciſed, that he might be the Father of all them that believe, though they be not circumciſed, that righteouſneſs might be imputed unto them alſo,

the Paſsover (*k*), and other Types and Ordinances, which did all fore-ſignifie Chriſt then to come, and were for that time ſufficient to build up the Elect in faith in the promiſed Meſſiah (*l*); by whom they then had full remiſſion of ſin, and eternal ſalvation (*m*).

(*k*) 1 *Corint.* 5. 7. Purge out therefore the old leaven, that ye may be a lump, as ye are unleavened: for even *Chriſt our Paſsover* is ſacrificed for us. (*l*) *Heb.* 8. 9. and 10. Chapters *Hebr.* 11. 13. Theſe all died *in faith not having received the promiſes*, but having *ſeen them afar off*, and were perſwaded of them & embraced them, and confeſſed, that they were ſtrangers and pilgrims on the earth. (*m*) *Gal.* 3. 7, 8, 9 — 14. Know ye therefore that *they who are of faith are the children of Abraham.* And the Scripture fore-ſeeing that God would *juſtifie the heathen through faith, preached before the Goſpel unto Abraham*, ſaying, in thee ſhall all Nations be bleſſed. So then *they who be of faith, are bleſſed with faithful Abraham.* ---- V. 14.] That the *bleſsing of Abraham might come on the Gentiles through Jeſus Chriſt*; that we might receive the promiſe of the Spirit *through faith.*

Q. *How is the Covenan of grace adminiſtred under the New Teſtament?*

A. Under the New Teſtament, when Chriſt the ſubſtance was exhibited, the ſame Covenant of grace vvas and ſtill is to be adminiſtred in the preaching of the vvord (*n*), and the adminiſtration of the Sacraments of Baptiſme (*o*), and the Lords Supper (*p*), in which grace and ſalvation is held forth in more fullneſs, evidence, and efficacy, to all Nations (*q*).

(*n*) *Mark* 16. 15. And he ſaid unto them, Go ye into all the World, and *preach the Goſpel* to every creature. (*o*) *Matth.* 28. 19, 20. Go ye therefore, and teach all Nations, *baptizing them* in the Name of the Father, and of the Son, and of the Holy Ghoſt, teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alwayes unto the end of the World. (*p*) 1 *Cor.* 11. 23, 24, 25. For *I have received of the Lord that which I alſo delivered unto you, that the Lord Jeſus, the ſame night wherein he was betrayed took bread*, and when he had given thanks, he brake it, and ſaid, Take, eat, this is my Body which was broken for you; *this do in remembrance of me.* After the ſame manner alſo he took the Cup when he had ſupped, ſaying, This Cup is the New Teſtament in my blood: *this do ye as oft as ye drink it, in remembrance of me.* (*q*) 2 *Cor.* 3. 6. to the end of the Chapter. Who hath alſo *made us able Miniſters of the New Teſtament not of the letter, but of the Spirit*; *for the letter killeth*, but the *Spirit giveth life.* But if the *miniſtration of death* written and engraven in ſtones was glorious, &c. -- *Heb.* 8. 6. -- 10, 11. For finding fault with them, he ſaith; Behold, the dayes come, ſaith the Lord, when I will *make a new Covenant* with the houſe of Iſrael, and Judah ---- Verſe 10.] For *this is the Covenant* that I will make with the houſe of Iſrael, after thoſe dayes ſaith the Lord, I will *put my Laws into their minds*, and *write them in their hearts, and* I will *be to them a God*, and *they ſhall be to me a people.* Ver. 11.] And they ſhall not teach every man his neighbour, and every man his brother, ſaying, Know the Lord; for *all ſhall know me from the leaſt to the greateſt.* *Matth.* 28. 19. Go ye therefore and *teach all Nations baptizing them in the Name of, &c.* ----

Q. *Who is the Mediator of the Covenant of grace?*

A. The onely Mediator of the Covenant of grace is the Lord Jeſus Chriſt (*r*), who being the eternal Son of God, of one ſubſtance and equal with the Father (*ſ*), in the fullneſs of time became

(*r*) 1 *Tim.* 2. 5. For there is one God, *and one Mediator between God and Man, the Man Chriſt Jeſus.* (*ſ*) *Joh.* 1. 1. --- 14. In *the beginning was the word*; and the word was with God, and *the word was God* --- V. 14.] And the word was made fleſh, and dwelt among us, and we beheld his glory, the glory as of *the only begotten of the Father*, full of grace and truth. *Joh.* 10. 30. *I and my Father are one.* *Phil.* 2. 6. Who being *in the form of God, thought it no robbery to be equal with God.*

(t) *Galat.*4.4. But when the fullneſs of time was come, *God ſent forth his Son made of a woman*, made under the Law, (u) *Luke* 1.35. And the Angel anſwered and ſaid unto her. The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall over-ſhadow thee. Therefore alſo *that holy thing which ſhall be born of thee*, ſhall *be called the Son of God*. *Rom.*9.5. Whoſe are the Fathers, and of whom, as concerning the flesh, *Chriſt* came, who is over all, *God bleſſed for ever*, Amen. Col.2.9. For *in him dwelleth all the fullneſs of the Godhead bodily*. *Hebr.* 7. 24, 25. But this man *becauſe he continueth ever*, hath an unchangeable Prieſt-hood. Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing *he ever liveth* to make interceſſion for them.

Q. *How did Chriſt, being God, become Man?*

A. Chriſt the Son of God became Man by taking to himſelf a true body, and a reaſonable ſoul, being conceived by the power of the Holy Ghoſt, in the womb of the Virgin Mary, of her ſubſtance, and born of her (x), yet without ſin (y).

* *John* 1. 14. And the *word was made fleſh*, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. *Matth.* 26. 38. Then ſaith he unto them, *My ſoul* is exceeding ſorrowful even unto death: tarry ye here, and watch with me. (x) *Luke* 1. 27 -- 31 -- 35 -- 42. *To a Virgin eſpouſed to a man* whoſe name was Joſeph, of the houſe of David, and the Virgins name was *Mary*, -- V. 31.] And behold, *thou ſhalt conceive in thy womb*, and *bring forth a Son*, and ſhalt call his name *Jeſus* -- Ver.35.] And the Angel anſwered and ſaid unto her, the *Holy Ghoſt ſhall come upon thee*, and the *power of the Higheſt ſhall over-ſhadow thee*. Therefore alſo that *holy thing* which *ſhall be born of thee*, ſhall be called the *Son of God* -- V.42] And [Elizabeth] ſpake out with a loud voyce, and ſaid, Bleſſed art thou among women, and bleſſed is *the fruit of thy womb*. *Gal.*4.4. But when the fullneſs of the time was come, *God* ſent forth *his Son made of a woman*, made under the law. (y) *Heb.* 4. 15. For we have not an High Prieſt which cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are, *yet without ſin*. Hebr. 7. 26. For ſuch an *High Prieſt* became us, *who is holy, harmleſs, undefiled, ſeparate from ſinners*, and made higher then the Heavens.

Q. *Why was it requiſite that the Mediator ſhould be God?*

A. It was requiſite that the Mediator ſhould be God, that he might ſuſtain and keep the humane nature from ſinking under the infinite wrath of God, and the power of death (z), give worth and efficacy to his ſufferings, obedience, and interceſſion (a), and ſo ſatisfy Gods

(z) *Acts* 2. 24, 25. Whom God hath raiſed up, having looſed the pains of death; becauſe it was *not poſſible he ſhould be holden of it*. For David ſpeaks concerning him, I fore-ſaw the Lord always before my face, for he is on my right hand, that I ſhould not be moved. *Rom.*1.4. And *declared to be the Son of God with power, according to the Spirit of holineſs by the reſurrection from the dead*. Compared with *Rom.*4.25. Who was delivered for our offences, & was raiſed again for our juſtification. *Heb.*9. 14. How much more ſhal the blood of *Chriſt who through the eternal Spirit offered up himſelf without ſpot to God*, purge your conſcience from dead works, to ſerve the living God? (a) *Acts* 20.28. Take heed therefore unto your ſelves, and to all the flock over which the Holy Ghoſt hath made you overſeers, to feed the *Church of God, which he hath purchaſed with his own blood*. *Heb.* 9. 14. How much more ſhall the *blood of Chriſt*, who through the eternal Spirit offered up himſelf without ſpot to God, *purge your conſcience from dead works*, to ſerve the living God? *Hebr.*7.25, 26, 27, 28. Wherefore he is *able alſo to ſave them to the uttermoſt* that come unto God by him, ſeeing *he ever liveth to make interceſſion for them*, V.26.] For *ſuch an High Prieſt* became us, who is *holy, harmleſs, undefiled, ſeparate from ſinners*, and made *higher then the Heavens*. V. 27.] *Who needeth not daily*, as thoſe High Prieſts, *to offer up ſacrifice*, firſt for his own ſins, and then for the peoples; for *this he did once when he offered up himſelf*. V. 28.] For the law maketh men High Prieſts which have infirmities, but the word of the oath which was ſince the law, maketh the *Son who is conſecrated for ever*.

juſtice

juſtice (*b*); procure his favour (*c*), purchaſe a peculiar people (*d*), give his Spirit to them (*e*), conquer all their enemies (*f*), and bring them to everlaſting ſalvation (*g*).

(*b*) *Rom.* 3. 24, 25, 26. Being *juſtified freely by his grace through the redemption that is in Jeſus Chriſt.* V. 25.] whom God hath ſet forth to be a *propitiation* through *faith in his blood*, to declare his righteouſneſs *for the remiſſion of ſins* that are paſt through the forbearance of God. Verſe 26.] To *declare*, I ſay, at this time his *righteouſneſs*; that he might *be juſt*, and the *juſtifier of him that believeth in Jeſus.* (*c*) *Epheſ.* 1. 6. To the praiſe of the glory of his grace, wherein he *hath made us accepted in the beloved. Matth.* 3. 17. And lo, a voice from Heaven, ſaying, This is my *beloved Son, in whom alone I am well pleaſed.* (*d*) *Tit.* 2. 13, 14. Looking for the bleſſed hope, and the glorious appearing of the great *God* and our Saviour *Jeſus Chriſt*; who gave himſelf for us *that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works.* (*e*) *Gal.* 4. 6. And *becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts*, crying Abba Father. (*f*) *Luke* 1. 68, 69. -- 71. -- 74. Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people, and hath raiſed up an horn of ſalvation for us in the houſe of his ſervant David ---- V. 71.] That we ſhould *be ſaved from our enemies*, and *from the hand of all that hate us* ---- Verſe 74.] That he would grant unto us, that we being *delivered out of the hands of our enemies*, might ſerve him without fear. (*g*) *Hebr.* 5. 8, 9. Though he were a Son, yet learned he obedience by the things which he ſuffered; and being made perfect *he became the author of everlaſting ſalvation unto all that obey him. Heb.* 9. 11. to the 16. But *Chriſt* being come an High Prieſt of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to ſay, not of this building. Verſe 12.] Neither by the blood of Goats and Calves, but by his own blood, he entred in once into the holy place, *having obtained eternal redemption for us.* Verſe 13.] For if the blood of Bulls and of Goats, and the aſhes of an Heifer, ſprinkling the unclean, ſanctifies to the purifying of the fleſh; V. 14.] How much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſcience from dead works, to ſerve the living God? V. 15.] And for this cauſe he is the Mediator of the New Teſtament, that by means of death, for the redemption of the tranſgreſſions that were under the firſt Teſtament, they which are called, *might receive the promiſe of eternal inheritance.*

Q. *Why was it requiſite that the Mediator ſhould be Man?*

A. It was requiſite that the Mediator ſhould be man, that he might advance our nature (*h*), perform obedience to the Law (*i*), ſuffer, and make interceſſion for us in our nature (*k*), have a fellow-feeling of our infirmities (*l*), that we might receive the adoption of ſons (*m*), and have comfort, and acceſs with boldneſs unto the Throne of grace (*n*).

(*h*) *Heb.* 2. 16. For verily he took not on him the nature of Angels, but *he took on him the ſeed of Abraham.* (*i*) *Galat.* 4. 4. But when the time was come, God ſent forth his Son *made of a woman, made under the Law.* (*k*) Heb. 2. 14. *For as much then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame, that through death* he might deſtroy him that had the power of death, that is the Devil. *Heb.* 7. 24, 25. But this man becauſe he continueth for ever, hath an unchangeable Prieſt-hood. Wherefore he is able alſo to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth *to make interceſſion for them.* (*l*) Heb. 4. 15. For *we have not an High Prieſt that cannot be touched with the feeling of our infirmities*, but was in all points tempted like as we are, yet without ſin. (*m*) *Galat.* 4. 5. To redeem them that were under the law, *that we might receive the adoption of ſons.* (*n*) Heb. 4. 16. *Let us therefore come boldly unto the Throne of grace, that we may obtain mercy*, and find *grace* to help in time of need.

Q. *Why was it requiſite that the Mediator ſhould be God and Man in one perſon?*

A. It

A. It was requiſite that the Mediator, who was to reconcile God and Man, ſhould himſelf be both God and Man, and this in one perſon, that (o) *Matth.* 1. the proper works of each nature might be accepted of God for us (o), 21 --23. And and relyed on by us, as the works of the whole perſon (p).
ſhe ſhall bring forth a *Son*, and thou ſhalt call his Name *Jeſus: for he ſhall ſave his people from their ſins.* Verſe 23.] Behold, a Virgin ſhall be with child, and ſhall bring forth a Son, and they ſhall *call his Name Emmanuel*, which being interpreted, is, *God with us. Matth.* 3.17. And lo, a voyce from heaven, ſaying, *This is my beloved Son, in whom I am well pleaſed.* Heb. 9.14. How much more ſhall the *blood of Chriſt*, who *through the eternal Spirit offered up himſelf without ſpot to God*, purge your conſcience from dead works, to ſerve the living God. (p) 1 *Pet.* 2.6. Wherefore it is contained in the Scripture; Behold, I lay in *Sion* a choiſe *Corner-ſtone*, elect and precious, and *he that believeth on him ſhall not be confounded.*

Q. *Why was our Mediator called Jeſus?*

A. Our Mediator was called Jeſus, becauſe he ſaveth his people from their ſins (q).
(q) *Mat.* 1.21. And ſhe ſhall bring forth a Son, and thou ſhalt *call his name Jeſus; for he ſhall ſave his people from their ſins.*

Q. *Why was our Mediator called Chriſt?*

A. Our Mediator was called Chriſt, becauſe he was anointed with the Holy Ghoſt above meaſure (r), and ſo ſet apart, and fully furnished with all authority and ability (ſ), to execute the Offices of Prophet (t), Prieſt (u),
(r) *John* 3. 34. For he whom God hath ſent, ſpeaketh the words of God, for *God giveth not the Spirit by meaſure unto him.* Pſalm 45.7. Thou loveſt righteouſnes, and hateſt wickedneſs; therefore God, *thy God, hath anointed thee with the oyl of gladneſs above thy fellows.* (ſ) *John* 6. 27. Labour not for the meat that perisheth, but for that meat which endureth to everlaſting life, which the Son of Man ſhall give unto you: for *him hath God the Father ſealed. Matth.* 28. 18, 19, 20. Jeſus came and ſpake unto them, ſaying, *All power is given unto me in Heaven and in Earth*; Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt, Teaching them to obſerve all things whatſoever I have commanded you; and lo, I am with you always even unto the end of the World. *Amen.* (t) *Act* 3. 21. 22. Whom the Heavens muſt receive untill the times of reſtitution of all things, which God hath ſpoken of by the mouth of all his holy Prophets ſince the World began. For *Moſes* truly ſaid unto the Fathers, *A Prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me, him ſhall ye hear in all things* whatſoever he ſhall ſay unto you. *Luke* 4.18 -- 21. The *Spirit of the Lord* is upon me, becauſe *he hath anointed me to preach the Goſpel* to the poor, he hath ſent me to heal the broken in heart, to preach deliverance to the captives, and recovering of ſight to the blind, to ſet at liberty them that are bruiſed ----- Verſe 21.] And he began to ſay unto them. *This day is this Scripture fulfilled in your ears.* (u) *Hebr.* 5, 6, 7. So alſo *Chriſt glorified not himſelf to be made an High-Prieſt*, but he that ſaid unto him, Thou art my Son, to day have I begotten thee. As he ſaith alſo in another place, *Thou art a Prieſt for ever after the order of Melchizedek*; who in the dayes of his fleſh, when he had offered up prayers and ſupplications with ſtrong cryes and tears, unto him that was able to ſave him from death, and was heard in that he feared. *Hebr.* 4. 14, 15. Seeing then that *we have a great High-Prieſt that is paſſed into the Heavens, Jeſus the Son of God*, let us hold faſt our profeſſion. For we have not an *High-Prieſt* that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without ſin.

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and King of his Church *, in the eſtate both of his Humiliation and Exaltation.

* *Pſ.* 2.6. Yet have *I ſet my King upon my holy Hill of Sion. Matth.* 21.5. Tell ye the daughter of Sion, *Behold, thy King cometh unto thee*, meek, and ſitting upon an Aſs, and upon a Colt the foal of an Aſs. *Iſai.* 9. 6,7. For unto us a Child is born, unto us a Son is given, and *the government ſhall be upon his ſhoulder*, and his name ſhall be called Wonderful, Counſellor, the mighty God, the everlaſting Father, the Prince of peace. *Of the encreaſe his government and peace, there ſhall be no end, upon the Throne of David and upon his Kingdom* to order it, and to eſtabliſh it with judgement and with juſtice, from henceforth even for ever. The zeal of the Lord of Hoſts will perform this. *Phil.* 2. 8,9, 10,11. And being found in faſhion as a man, *he humbled himſelf*, and became obedient unto death, even the death of the Croſs; wherefore *God alſo hath highly exalted him*, and given him a name which is above every name: That at the name of *Jeſus* every knee ſhould bow, of things in Heaven, and things on Earth, and things under the earth; and that every tongue ſhould confeſs, that *Jeſus Chriſt is Lord*, to the glory of God the Father.

Q. *How doth Chriſt execute the office of a Prophet?*

A. Chriſt executeth the office of a Prophet, in his revealing to the Church (*x*), in all ages, by his Spirit and Word (*y*), in diverſe ways of adminiſtration (*z*), the whole will of God (*a*), in all things concerning their edification, and ſalvation (*b*).

(*x*) *John* 1. 18. No man hath ſeen God at any time, the only begotten *Son*, which is in the boſom of the Father, *he hath declared him*. (*y*) 1 *Pet.* 1. 10, 11, 12. Of which ſalvation the Prophets have enquired, and ſearched diligently, who propheſied of the grace that ſhould come unto you. V. 11] Searching what, or what manner of time the *Spirit of Chriſt, which was in them* did ſignifie, when it *teſtified before-hand* the ſufferings of *Chriſt*, and the glory which ſhould follow. Ver. 12.] *Unto whom it was revealed*, that not unto themſelves, but unto us they did miniſter the things which are now reported unto you, by them that have preached the Goſpel unto you, *with the Holy Ghoſt ſent down from Heaven*, which things the Angels deſire to look into. (*z*) *Heb.* 1. 1, 2. God, who *at ſundry times and in diverſe manners* ſpake in times paſt unto the Fathers by the Prophets, hath in theſe laſt dayes ſpoken unto us by his Son, whom he hath appointed heir of all things, by whom alſo he made the Worlds. (*a*) *John* 15. 15. Henceforth I call you not ſervants, for the ſervant knoweth not what his Lord doth, but I have called you friends; for *all things that I have heard of my Father, I have made known unto you.* (*b*) *Acts* 20.32. And now, Brethren, I commend you to God, and to the *word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified. Epheſ.* 4.11,12,13. And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors, and Teachers. V. 12.] *For the perfecting of the Saints*, for the work of the Miniſtry, *for the edifying of the Body of Chriſt.* V. 13.] *Till we all come* in the unity of the Faith, and of the knowledge of the Son of God, *unto a perfect man*, unto the meaſure of the ſtature of the fulneſs of Chriſt. *John* 20. 31. But theſe are written, *that ye might believe that Jeſus is the Chriſt*, the Son of God, and *that believing you might have life through his Name.*

Q. *How doth Chriſt execute the office of a Prieſt?*

A. Chriſt executeth the office of a Prieſt in his once offering himſelf a ſacrifice without ſpot to God (*c*), to be a reconciliation for

(*c*) *Heb.* 9.14, 28. How much more ſhall the blood of Chriſt, who through the eternal Spirit *offered himſelf without ſpot to God*, purge your conſcience from dead works, to ſerve the living God. --- Verſe 28.] So *Chriſt was once offered to* bear the ſins of many, and unto them that look for him ſhall he appear the ſecond time without ſin unto ſalvation.

(d) *Heb.* 2.17. Wherefore it behooved him the sins of his people (*d*), and in making continual intercession for them (*e*).

in all things to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, *to make reconciliation for the sins of the people.* (e) *Hebr.* 7. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing *he ever liveth to make intercession for them.*

Q. *How doth Christ execute the office of a King?*

A. Christ executeth the office of a King, in calling out of the World a people to himself (*f*), and giving them Officers (*g*), Laws (*h*), and Censures, by which he visibly governs them (*i*), in bestowing saving grace upon his elect (*k*), rewarding their obedience (*l*), and correcting them for their sins (*m*), preserving and supporting them under all their temptations and sufferings (*n*), restraining and overcoming all their enemies (*o*), and powerfully ordering all things for his own glory (*p*), and their own good (*q*), and also in taking vengeance on

(f) *Acts* 15. 14, 15, 16. *Simeon* hath declared how God at the first *did visit the Gentiles, to take out of them a people for his name*; and to this agree the words of the Prophets, as it is written, After this I will return, and build again the Tabernacle of David which is fallen down, and I will build again the ruines thereof, and I will set it up. *Isai.* 55.4,5. Behold, I have given him for a witness to the people, *a Leader and Commander to the people*: Behold; *thou shalt call a Nation that thou knowest not, and Nations that knew not thee shall run unto thee*, because of the Lord thy God, and for the holy One of Israel; for he hath glorified thee. *Gen.* 49.10. The Scepter shall not depart from Judah, nor a Law-giver from between his feet, until *Shiloh* come; and *unto him shall the gathering of the people be.* Psalm 110. 3. *Thy people shall be willing in the day of thy power*, in the beauties of holiness, from the womb of the morning; thou hast the dew of thy youth.

(g) *Ephes.* 4. 11, 12. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers, for the perfecting of the Saints, for the work of the Ministery, for the edifying of the Body of Christ. 1 *Cor.* 12, 28. And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that Miracles, then gifts of healings, helps, governments, diversities of tongues. (*h*) Isai. 33.22. For *the Lord is our Judge*, the *Lord is our Law-giver, the Lord is our King*; he will save us. (*i*) *Matth.* 18.17,18. And if he shall neglect to hear them, tell it to the Church, but if he neglect to hear the Church, let him be unto thee as an heathen man, and a Publican. Verily, I say unto you, *Whatsoever ye shall bind on Earth shall be bound in Heaven, and whatsoever ye shall loose on Earth shall be loosed in Heaven.* 1 Cor. 5.4,5. *In the Name of our Lord Jesus Christ*, when ye are gathered together, and my spirit with the power of our Lord Jesus Christ, To deliver such a one unto Satan, for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus. (*k*) *Acts* 5.31. Him hath God exalted with his right hand, *to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.* (*l*) *Revel.* 22. 12. And behold, I come quickly, and *my reward is with me, to give every man according as his work shall be.* *Revel.* 2.10. Fear none of those things which thou shalt suffer: behold, the Devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten dayes, be thou faithful unto death, *and I will give thee a crown of life.* (*m*) *Revel.* 3. 19. *As many as I love, I rebuke and chasten*; be zealous therefore and repent. (*n*) *Isai.* 63.9. *In all their affliction* he was afflicted, and the *Angel of his presence saved them*; in his love and in his pity he redeemed them, and he bare them and carried them all the dayes of old. (*o*) 1 *Cor.* 15.25. For he must reign till he have put all his enemies under his feet. *Psal.* 110. throughout. The Lord said unto my Lord, Sit thou at my right hand, *until I have made thine enemies thy footstool*, to the end. ---- (*p*) *Rom.* 14. 10. 11. But why dost thou judge thy brother, or why dost thou set at naught thy brother? We shall all stand before the judgement seat of Christ. For it is written, As I live, saith the Lord, *every knee shall bow to me, and every tongue shall confess to God.* (*q*) Rom. 8.28. We know that all things work together for good to them who love God, to them who are the called according to his purpose.

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the reſt who know not God, and obey not the Goſpel (r). (r) *Theſ.* 1. 8, 9. In flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt. Who ſhall be punished with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power. *Pſalm* 2. 8, 9. Aſk of me, and I ſhall give thee the Heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion. *Thou ſhalt break them with a rod of Iron, thou ſhalt dash them in pieces like a potters veſſel.*

Q. *What was the ſtate of Chriſts humilation?*

A. The eſtate of Chriſts humiliation was, that low condition, wherein he, for our ſakes, emptying himſelf of his glory, took upon him the form of a ſervant in his Conception and Birth, Life, Death, and after his death untill his reſurrection (ſ). (ſ) *Phil.* 2. 6, 7, 8. Who being in the form of God, thought it no robbery to be equal with God, but made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men, and being found in faſhion as a man, *he humbled himſelf, and became obedient unto death, even the death of the Croſs.* Luke 1. 31. And behold, thou ſhalt conceive in thy womb, and bring forth a ſon, and ſhalt call his name Jeſus. 2 *Corint.* 8. 9. For ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich. *Acts* 2. 24. Whom God hath raiſed up, having looſed the pains of death, becauſe it was not poſſible that he ſhould be holden of it.

Q. *How did Chriſt humble himſelf in his Conception and Birth.*

A. Chriſt humbled himſelf in his Conception, in that being from all eternity the Son of God, in the boſom of the Father, he was pleaſed in the fullneſs of time to become the Son of man, made of a Woman of low eſtate, and to be born of her, with divers Circumſtances of more then ordinary abaſement (t). (t) *Joh.* 1. 14. -- 18. And *the Word was made flesh,* and dwelt among us (and we beheld his glory, the glory as *of the onely begotten of the Father*) full of grace and truth --- Verſe 18.] No man hath ſeen *God* at any time, the onely begotten Son which is in the boſom of the Father, he hath declared him. *Gal.* 4. 4. But when the fullneſs of time was come, God ſent forth his Son, made of a woman, made under the Law. *Luke* 2. 7. And ſhe brought forth her firſt born Son, and wrapped him in ſwadling-cloths, and laid him in a Manger, becauſe there was no room for them in the Inne.

Queſt. *How did Chriſt humble himſelf in his life?*

Anſw. Chriſt humbled himſelf in his life by ſubjecting himſelf to the Law (u), which he perfectly fulfilled *, and by conflicting with the indignities of the world (x), temptations of (u) *Galat.* 4. 4. But when the fullneſs of time was come, God ſent forth his Son, made of a woman, made under the Law. * *Matth.* 5. 17. Think not that I am come to deſtroy the Law or the Prophets; I am not come to deſtroy, but to fulfill *Rom.* 5. 19. For as by one mans diſobedience many were made ſinners, ſo by the obedience of one ſhall many be made righteous. (x) *Pſalm* 22. 6. But *I am a worm and no man, a reproach of men, and deſpiſed of the people. Heb.* 12. 2, 3. Looking unto Jeſus the author and finiſher of our faith, who for the joy that was ſet before him, *endured the Croſs, deſpiſing the ſhame,* and is ſet down at the right hand of the Throne of God. For conſider him *that endured ſuch contradiction of ſinners againſt himſelf,* leſt ye be wearied and faint in your minds.

(y) *Matth.* 4. from *ver.* 1. to *ver.* 12. Then

Satan (y), and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition (z).

was Jesus led up of the Spirit into the wilderness, *to be tempted of the Devil, &c.* ---- *Luke* 4. 13. And *when the Devil had ended all the temptation*, he departed from him for a season. (z) *Hebr.* 2. 17, 18. Wherefore *in all things it behoved him to be made like unto his brethren*, that he might be a merciful and faithful High-Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself *hath suffered being tempted*, he is able to succour them that are tempted. *Heb.* 4. 15. For *we have not an High-Priest who cannot be touched with the feeling of our infirmities*; but *was in all points tempted like as we are*, yet without sin. *Isai.* 52. 13, 14. Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee, (*his visage was so marred more than any man, and his form more than the sons of men.*)

Q. *How did Christ humble himself in his death?*

A. Christ humbled himself in his death, in that having been betrayed by Judas (a), forsaken by his Disciples (b), scorned and rejected by the World (c), condemned by Pilate, and tormented by his persecutors (d), having also conflicted with the terrors of death, and the powers of darkness, felt and born the weight of Gods wrath (e), he laid down his Life an offering for sin (f), enduring the painful, shameful, and cursed death of the Cross (g).

(a) *Mat.* 27. 4. Saying, I have sinned *in that I have betrayed the innocent blood*; and they said, What is that to us? see thou to that.

(b) *Matth.* 26. 56. But all this was done that the Scriptures of the Prophets might be fulfilled; *then all the Disciples forsook him and fled.* (c) *Isai.* 53. 2, 3. For he shall grow up before him as a tender plant, and as a root out of a dry ground; he *hath no form nor comeliness*, and when we shall see him, there *is no beauty that we should desire him. He is despised and rejected of men*, a man of sorrows, and acquainted with grief, and we hid as it were, our faces from him, *he was despised, and we esteemed him not.* (d) *Mat.* 27. from *v.* 26. to *v.* 50. Then released he Barrabbas unto them, and *when he had scourged Jesus, he delivered him to be crucified*, &c. ---- John 19. 34. But one of the souldiers *with a spear pierced his side*, and forthwith came there out blood and water. (e) *Luke* 22. 44. And being in an *agony* he prayed more earnestly, and his *sweat was as it were great drops of blood*, falling down to the ground. *Matth.* 27. 46. And about the ninth hour Jesus cried with a loud voyce, saying, *ELI ELI LAMA SABACHANI*, that is to say, *My God, my God, why hast thou forsaken me?* (f) *Isai.* 53. 10. Yet it pleased the Lord to bruise him, he hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his dayes, and the pleasure of the Lord shall prosper in his hand. (g) *Phil.* 2. 8. And being found in fashion as a man, he humbled himself, and *became obedient unto death, even the death of the Cross. Heb.* 12. 2. Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, *endured the Cross, despising the shame*, and is set down at the right hand of the Throne of God. *Gal.* 3. 13. Christ hath redeemed us from the curse of the Law, being made a curse for us: for it is written, *Cursed is every one that hangeth on the tree.*

Q. *Wherein consisted Christs humiliation after his death?*

A. Christs humiliation after his death, consisted in his being buried (h), and continuing in the state of the dead, and under the power

(h) 1 *Cor.* 15. 3, 4. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures.

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of death till the third day (*i*), which hath been otherwiſe expreſſed in theſe words, *He deſcended into Hell.*

(*i*) *Pſal.*16.10. For *thou wilt not leave my ſoul in hell*, neither wilt thou ſuffer thine Holy One *to ſee corruption.* Compared with *Acts* 2.24,25,26, 27.--31. Whom God hath raiſed up *having looſed the pains of death*, becauſe it was not poſſible that he ſhould be holden of it. V.25.] For David ſpeaketh concerning him, I fore-ſaw the Lord alwayes before my face, for he is on my right hand that I ſhould not be moved ---- V.26.]] herefore did my heart rejoyce, and my tongue was glad, my flesh alſo ſhall reſt in hope. V.27.] Becauſe thou wilt not leave my ſoul in the grave, nor wilt thou ſuffer thine holy One *to ſee corruption.* --- V. 31.] He ſeeing this before, ſpake of the reſurrection of Chriſt, that *his ſoul was not left in hell*, neither *did his flesh ſee corruption*, *Rom.* 6.9. Knowing that *Chriſt being raiſed from the dead dieth no more*, death hath no more dominion over him. *Matth.*12.40. For as Jonas was three dayes and three nights in the Whales belly, *ſo ſhall the Son of man be three dayes and three nights in the heart of the Earth.*

Q. *What was the eſtate of Chriſts exaltation?*

A. The eſtate of Chriſts exaltation comprehendeth his reſurrection (*k*), Aſcention (*l*), ſitting at the right hand of the Father (*m*), and his coming again to judge the world (*n*).

(*k*) 1 *Cor.*15.4. And that he was buried, & *that he roſe again the third day* according to the Scripture. (*l*) *Mark* 16.19. So then, after the Lord had ſpoken unto them, *he was received up into heaven*, and ſate on the right hand of God. (*m*) *Epheſ.* 1. 20.-- Which he wrought in Chriſt when he raiſed him from the dead, and *ſet him at his own right hand in the heavenly places.* (*n*) *Acts* 1. 11.---- Who alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? This ſame *Jeſus* who is taken from you up into heaven, *ſhall ſo come, in like manner as ye have ſeen him go into heaven. Acts* 17. 31. Becauſe *he hath appointed a day, in which he will judge the world in righteouſneſs, by that man whom he hath ordained*, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.

Q. *How was Chriſt exalted in his reſurrection?*

A. Chriſt was exalted in his reſurrection, in that, not having ſeen corruption in death, of which it was not poſſible for him to be held *o*, and having the very ſame body in which he ſuffered, with the eſſential properties thereof *p*, but without mortality and other common infirmities belonging to this life, really united to his ſoul *q*, he roſe again from the dead the third day, by his own power *r*; vvhereby he declared himſelf to be the Son of God *ſ*, to have ſatisfied divine juſtice *t*, to have vanquiſhed death and him that had the power of it *u*, and to be

(*o*) *Acts* 2. 24.-27. Whom God hath raiſed up, having looſed the pains of death, becauſe *it was not poſſible he ſhould be holden of it* -- V. 27.] Becauſe thou wilt not leave my ſoul in hell, *neither wilt thou ſuffer thine holy One to ſee corruption.* (*p*) *Luke* 24. 39. *Behold my hands and my feet, that it is I my ſelf: handle me* and *ſee me*, for *a ſpirit hath not fleſh and bones as ye ſee me have.* (*q*) *Rom.* 6. 9. Knowing that Chriſt being raiſed from the dead, dieth no more, death hath no more dominion over him. *Rev.*1.18. I am he *that liveth and was dead*; and behold, *I am alive for ever more, Amen*; and have the keyes of hell and death. (*r*) *John* 10. 18. No man taketh it from me, but I lay it down of my ſelf. I have power to lay it down, and I have power to take it again; this commandment have I received of my Father. (*ſ*) *Rom.* 1. 4. *And declared to be the Son of God with power*, according to the Spirit of holineſs *by the reſurrection from the dead.* (*t*) Rom. 8. 34. *Who is he that condemneth? it is Chriſt that died, yea rather, that is riſen again*, who is even at the right hand of God, who alſo maketh interceſſion for us. (*u*) *Heb.*2.14. For as much then as the children are partakers of flesh and blood, he alſo himſelf likewiſe took part of the ſame, *that through death he might deſtroy him that had the power of death, that is the Devil.*

Lord of quick and dead *, all which he did as a publick person x, the head of his Church y, for their justification z, quickning in grace a, support against enemies b, and to assure them of their resurrection from the dead at the last day c.

* *Rom.* 14. 9. *For to this end Christ both died and rose, and revived, that he might be Lord both of the dead, and living.* (x) 1 *Cor.* 15. 21, 22. For since *by man came death, by man came also the resurrection* of the dead, for as in *Adam* all dye, so in *Christ* shall all be made alive. (y) *Ephes.* 1. 20, 22, 23. Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places. V. 22.] And hath put all things under his feet, and gave him to be the head over all things to the Church; which is his body, the fulness of him that filleth all in all. *Col.* 2. 18. And *he is the head of the body the Church*, who is the beginning, the *first born from the dead*, that in all things he might have the preheminence. (z) *Rom.* 4. 25. Who was delivered for our offences, and was *raised again for our justification.* (a) *Ephes.* 2. 1 -- 5, 6. And *you hath he quickned*, who were dead in trespasses and sins --- V. 5.] Even when we were dead in sins, *hath quickened us together with Christ* (by grace ye are saved) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. *Col.* 2. 12. Buried with him in Baptisme, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead. (b) 1 *Cor.* 15. 25, 26, 27. For he must reign *till he hath put all his enemies under his feet.* The *last enemy* that shall be destroyed is *death.* For he hath *put all things under his feet*; but when he saith, all things are put under him, it is manifest that he is excepted who did put all things under him. (c) 1 Cor. 15. 20. But now is Christ risen from the dead, and become *the first fruits of them that slept.*

Q. *How was Christ exalted in his Ascension?*

A. Christ was exalted in his Ascension, in that having after his resurrection often appeared unto, and conversed with his Apostles, speaking to them of the things pertaining to the Kingdom of God d, and giving them commission to preach the Gospel to all Nations e, fourty dayes after his resurrection, he, in our nature, and as our head f, triumphing over enemies g, visibly went up into the highest Heavens, there to receive gifts for men h, to raise up our affections thither i, and to prepare

(d) *Act.* 1. 2, 3. Untill the day in which he was *taken up*, after that he through the holy Ghost had given commandments unto the Apostles, whom he had chosen; *To whom also he shewed himself alive* after his passion, by many infallible proofs, *being seen of them* fourty dayes, *and speaking of the things pertaining to the Kingdom of God.* (e) *Matth.* 28. 19, 20. *Go ye therefore and teach all Nations, baptizing* them in the Name of the Father, and of the Son, and of the holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway unto the end of the World. (f) Heb. 6. 20. *Whither the fore-runner is for us entred*, even Jesus made an High-Priest for ever after the order of Melchizedek. (g) *Ephes.* 4. 8. Wherefore he saith, *when he ascended up on high, he led captivity captive*, and gave gifts unto men. (h) *Acts* 1. 9, 10, 11. And when he had spoken these things, while they beheld, *he was taken up*, and a Cloud received him out of their sight. And while they looked stedfastly towards heaven, *as he went up*, behold two men stood by them in white apparel; who also said, Ye men of Galilee why stand ye gazing up into heaven? the same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. *Ephes.* 4. 10. He that descended is *the same also that ascended up far above all heavens*, that he might fill all things. *Psal.* 68. 18. Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them. (i) *Col.* 3. 1, 2. If *ye then be risen with Christ, seek those things which are above*, where Christ sitteth at the right hand of God; set your affections on things above, not on things on the earth.

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a place for us *k*, where himself is, and shall continue, till his second coming at the end of the world *l*.

(*k*) *John* 14. 3. And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am there ye may be also. (*l*) *Acts* 3. 21. *Whom the Heavens must receive till the times of restitution of all things*, which God hath spoken by the mouth of all his holy Prophets since the world began.

Q. How *is Christ exalted in his sitting at the right hand of God?*

A. Christ is exalted in his sitting at the right hand of God, in that as God-man he is advanced to the highest favour with God the Father *m*, with all fullness of joy *n*, glory *o*, and power over all things in Heaven and Earth *p*, and doth gather and defend his Church, and subdue their enemies, furnisheth his Ministers and people with gifts and graces *q*, and maketh intercession for them *r*.

(*m*) *Phil.* 2. 9. Wherefore God also hath *highly exalted him, and given him a name which is above every name.* (*n*) *Acts* 2. 28. Thou hast made known to me the ways of life; *Thou shalt make me full of joy with thy countenance.* Compared with *Psalm* 16. 11. Thou wilt shew me the path of life; *in thy presence is fullness of joy*, and at thy right hand there are *pleasures for evermore.* (*o*) *John* 17. 5. And now, O Father, *glorifie thou me*, with thine own self, *with the glory which I had with thee before the World was.* (*p*) *Ephes.* 1. 22. And *hath put all things under his feet*, and gave him to be the head over all things to the Church. 1. *Pet.* 3. 22. Who is gone into Heaven and is on the right hand of God, Angels, and Authorities, and Powers being made subject unto him. (*q*) *Ephes.* 4. 10, 11, 12. He that *descended*, is the same also that *ascended* up far above all Heavens, that he might fill all things. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; For *the perfecting of the Saints*, for the work of the Ministery, *for the edifying of the Body of Christ. Psalm* 110. throughout. The Lord said unto my Lord, *sit thou at my right hand, till*, &c. ---- to the end. (*r*) *Rom.* 8. 34. Who is he that condemneth? It is Christ that died; yea rather that is risen again, who is even *at the right hand of God, who also maketh intercession for us.*

Q. How *doth Christ make intercession?*

A. Christ maketh intercession, by his appearing in our nature continually before the Father in Heaven (*s*), in the merit of his obedience and sacrifice on Earth (*t*), declaring his will to have it applyed to all Believers (*u*), answering all accusations against them *, procuring for them quiet of conscience notwithstanding daily fail-

(*s*) *Hebr.* 9. 12 -- 24. Neither by the blood of goats and calves, but *by his own blood he entred in once into the holy place*, having obtained eternal redemption for us.--- V. 24.] For Christ is not entred in the holy places made with hands, which are the figures of the true, but into heaven it self, *now to appear in the presence of God for us.* (*t*) *Heb.* 1. 3. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, *when he had by himself purged our sins, sate down on the right hand of the Majesty on high.* (*u*) *John* 3. 16. For God so loved the World, that he gave his only begotten Son, *that whosoever believeth in him, might not perish*, but *have everlasting life. John* 17. 9--20--24. *I pray for them*, I pray not for the world; but for them which thou hast given me, for they are mine -- V. 20.] Neither *pray I for these alone*, but *for them also that shall believe on me through their word* --- Ver. 24.] Father *I will that they also whom thou hast given me, may be with me where I am, that they may behold my glory*, which thou hast given me; for thou lovedst me before the foundation of the world. * *Rom* 8. 33, 34. *Who shall lay any thing to the charge of Gods elect? it is God that justifies. Who is he that condemneth? it is Christ that died; yea, rather that is risen again*, who is even at the right hand of God, who also maketh intercession for us.

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(x) Rom. 5. 1, 2. Therefore being justified by

ings (x), acceſs with boldneſs to the throne of grace (y), and acceptance of their perſons (z) and ſervices (a).

faith, *we have peace with God, through our Lord Jeſus* Chriſt, by whom alſo we have acceſs by faith into this grace wherein we ſtand, and rejoyce in hope of the glory of God. 1 *John* 2. 1, 2. My little children theſe things write I unto you, that ye ſin not. And *if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous*; And he is the *propitiation for our ſins*, and not for ours only, but alſo for the ſins of the whole word. (y) *Heb.* 4. 16. Let us there *come boldly unto the throne of grace*, that we may obtain mercy, and find grace to help in time of need. (z) *Epheſ.* 1. 6. To the praiſe of the glory of his grace, wherein he hath *made us accepted in the beloved.* (a) 1 *Pet.* 2. 5. Ye alſo as lively ſtones are built up a Spiritual houſe, an holy Prieſt-hood, *to offer up ſpiritual ſacrifices acceptable to God by Jeſus Chriſt.*

Queſt. *How is Chriſt to be exalted in his coming again to judge the world?*

Anſw. Chriſt is to be exalted in his coming again to judge the world, in that he who was unjuſtly judged and condemned by wicked men (b), ſhall come again at the laſt day in great power (c), and in the full manifeſtation of his own glory, and of his Fathers, with all his holy Angels (d), with a ſhout, with the voice of the Arch-angel, and with the trumpet of God (e), to judge the World in righteouſneſs (f).

(b) *Acts* 3. 14, 15. But *ye denied the Holy One, and the juſt, and deſired a murtherer to be granted unto you, and killed the Prince of life*, whom God hath raiſed from the dead; whereof we are witneſſes. (c) *Matth.* 24. 30. And *then ſhall appear the ſign of the Son of man in Heaven*; and then ſhall all the Tribes of the Earth mourn, and *they ſhall ſee the Son of man coming in the Clouds of Heaven with power and great glory.* (d) *Luke* 9. 26. For whoſoever ſhall be aſhamed of me and of my words, of him ſhall the Son of man be aſhamed when *he ſhall come in his own glory, and in his Fathers, and of the holy Angels. Matth.* 25 31. When *the Son of man ſhall come in his glory and all his holy Angels with him*, then ſhall he ſit upon the throne of his glory. (e) 1 *Theſ.* 4. 16. For *the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voyce of the Arch-angel, and with the trump of God*, and the dead in Chriſt ſhall riſe firſt. (f) *Acts* 17. 31. Becauſe he hath appointed a day wherein *he will judge the world in righteouſneſs*, by that man whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.

Q. *What benefits hath Chriſt procured by his Mediation?*

(g) *Hebr.* 9. 12. Neither by the blood of Goats

A. Chriſt by his Mediation hath procured Redemption (g), with all other benefits of the Covenant of grace (b).

and Calves, but by his own blood he entred in once into the holy place, *having obtained eternal redemption for us.* (b) 2 *Cor.* 1. 20. For *all the promiſes of God in him are, yea, and in him, Amen*, unto the glory of God by us.

Q. *How do we come to be made partakers of the benefits which Chriſt hath procured?*

A. We are made partakers of the benefits which Chriſt hath procured, by the application of them unto us (i), which is the work eſpecially of God the Holy Ghoſt (k).

(i) *John* 1. 11, 12. He came unto his own, and his own received him not. But *as many as received him, to them gave he power to become the ſons of God, even to them that believe in his name.* (k) *Tit.* 3. 5, 6. Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, *by the waſhing of regeneration*, and *renewing of the Holy Ghoſt*; which he ſhed on us abundantly through Jeſus Chriſt our Saviour.

Q. *Who*

Q. Who are made partakers of Redemption through Christ?

A. Redemption is certainly applyed and effectually communicated to all those for whom Christ hath purchased it (*l*), who are in time by the Holy Ghost inabled to believe in Christ according to the Gospel (*m*).

(*l*) *Ephes.* 1. 13. 14. In whom ye also trusted, after that ye heard the word of Truth, the Gospel of your salvation; in whom also after ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance, untill the redemption of the purchased possession unto the praise of his glory. *John* 6. 37--- 39. *All that the Father giveth me shall come unto me,* and him that cometh unto me, I will in no wise cast out. --- Vers. 39.] And this is the Fathers will who hath sent me, *that of all which he hath given me I should lose nothing,* but should raise it up again at the last day. *John* 10. 15, 16. As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voyce, and there shall be one fold, and one Shepheard.

(*m*) *Ephes.* 2 8. For by grace ye are saved through Faith, and that not of your selves, it is the gift of God. 2 *Cor.* 4. 13. *We having the same spirit of Faith,* according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak.

Q. Can they who have never heard the Gospel, and so know not Iesus Christ, nor believe in him, be saved by their living according to the light of nature?

A. They who having never heard the Gospel (*n*), know not Jesus Christ (*o*), and believe not in him, cannot be saved (*p*), be they never so diligent to frame their lives according to the light of nature (*q*), or the Law of that Religion which they profess (*r*), neither is there salva-

(*n*) *Rom.* 10. 14. How then shal they call on him in whom they have not believed? and *how shall they believe in him of whom they have not heard?* and how shal they hear without a Preacher? (*o*) 2 *Thes.* 1. 8, 9. *In flaming fire, taking vengeance on them that know not God,* and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power. *Eph.* 2 12 That at that time ye were without Christ, being aliens from the Common-wealth of Israel, and strangers from the Covenant of Promise, having no hope, and without God in the world. *John* 1. 10, 11, 12. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe in his Name. (*p*) *John* 8 24. I said therefore unto you, that ye shall dye in your sins; For *if ye believe not that I am He, ye shall dye in your sins.* Mark 16 16. He that believeth and is baptized, shall be saved; but he that believeth not, shal be damned. (*q*) 1 *Cor.* 1. 20, 21, 22, 23, 24 Where is the Wise? where is the Scribe? where is the Disputer of this world? Hath not God made foolish the wisdom of this world? V. 21.] For after that in the wisdom of God, the world through wisdom knew not God; it pleased God by the foolishness of preaching to save them that believe. V 22] For the *Jews* require a sign, & the *Greeks* seek after wisdom. V. 23. But we preach Christ crucified, to the Jews a stumbling block, and unto the Greeks foolishness. V 24] But unto them, who are called both Jews and Greeks, Christ the power of God, & the wisdom of God. (*r*) *John* 4. 22 *Ye worship ye know not what*; we know what we worship, for salvation is of the Jews. *Rom.* 9 31, 32. But Israel which *followed after the law of righteousness, hath not attained to the law of righteousness* Wherefore? Because they sought it not by faith, but as it were by the works of the Law, for they stumbled at that stumbling stone. *Phil.* 3. 4, 5, 6, 7, 8, 9. Though I might also have confidence in the flesh: if any other man thinketh that he hath whereof he might trust in the flesh, I more V. 5.] Circumcited the eighth day, of the stock of Israel of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law, a Pharisee Vers. 6.] Concerning zeal persecuting the Church, *touching the righteousness which is in the law, blameless* V 7.] But what things were a gain to me, those I counted loss for Christ. V. 8.] Yea doubtless, and I account all things but loss for the excellency of the *knowledge of Christ Jesus my Lord,* for whom I have suffered the loss of all things, and do account them but dung, that I may win Christ. V. 9.] And be *found in him, not having mine own righteousness, which is of the law,* but *that which is through the faith of Christ,* the righteousness which is of God by faith.

(f) *Acts* 4.12. tion in any other, but in Christ alone (f), who is the Saviour onely of his body the Church (t).

Neither is there salvation in any other; for there is *no other* name under heaven given amongst men, whereby we must be saved (t) *Eph.* 5. 23. For the husband is the head of the wife, even as *Christ is the head of the Church*, and he is the *Saviour of the Body*.

Q. Are all the saved who hear the Gospel and live in the Church?

A. All that hear the Gospel, and live in the visible Church, are not saved, but they onely who are true members of the Church in-

(u) *John* 12. 38,39,40. visible (u).

That the saying of *Esaias* the Prophet might be fulfilled which he spake, Lord, *who hath believed our report?* and to whom hath the arm of the Lord been revealed? Therefore they *could not believe*, because that *Esaias* said again, He hath *blinded their eyes*, and *hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.* *Rom.* 9.6. Not as though the Word of God hath taken none effect; for they are *not all Israel who are of Israel.* Matth 22. 14. For *many are called, but few are chosen.* Matt. 7.21. *Not every one that saith unto me, Lord, Lord,* shal enter into the Kingdom of Heaven, but he that doth the will of my Father which is in heaven. *Rom.* 11 7. What then? *Israel hath not obtained* that which he seeketh for; but the election hath obtained it, and the rest were blinded.

Q. What is the visible Church?

A. The visible Church is a society made up of all such as in all ages

(*) 1 *Cor.* 1. 2. and places of the World do profess the true Religion, and of Unto the *Church of God* which is at Corinth, to them *that are sanctified in Christ Jesus, called to be Saints*, with al that in every place *call upon the Name of Jesus Christ our Lord*, both theirs and ours. 1 *Cor.* 12.13. For by one spirit are *we all baptized into one body* whether we be Jews or Gentiles, whether we be bond or free, and have been *all made to drink into one Spirit.* *Rom.* 15. 9, 10, 11, 12. And *that the Gentiles might glorifie God for his mercy*, as it is written, For this cause *I will confess to thee among the Gentiles*, and sing unto thy name. Ver. 10.] And again he saith; *Rejoyce ye Gentiles with his people.* V. 11.] And again, Praise ye the Lord, all ye Gentiles, and laud him all ye people. V. 12.] And again *Esaias* saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. *Revel.* 7 9 After this I beheld, and lo, *a great multitude which no man could number, of all Nations, and kindreds, and people, and tongues*, stood before the Throne and before the Lamb, clothed with white robes, and palms in their hands. *Psalm* 2. 8. Ask of me, and I shall give thee, the heathen for thine inheritance, and the uttermost parts of the Earth for thy possession. *Psa.* 22.27,28,29,30,31. All the ends of the World shall remember, and turn unto the Lord, and all the kindreds of the Earth shall worship before thee. Verf. 28.] For the Kingdom is the Lords, and he is the Governour among the Nations. Verf. 29.] All they that be fat upon the Earth shall eat and worship; all that go down to the dust shall bow before him, and none can keep alive his own soul. Verf. 30. A seed shall serve him, it shall be *accounted to the Lord for a generation.* Ver. 31.] They shall come and shall declare his righteousness. *Psalm* 45. 17. I will make thy name to be remembred in all generations; therefore shall the people praise thee for ever and ever. *Matth.* 28.19.20. Go ye therefore, and *teach all Nations, baptizing them* in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo, I *am with you alwayes unto the end of the World. Amen.* *Esai.* 59. 21. As for me, this is my Covenant with them, saith the Lord, My Spirit which is upon thee, and my Words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever.

their children (x).

(x) *Cor.* 7. 14. For the unbelieving husband is ſanctified by the wife, and the unbelieving wife is ſanctified by the husband; elſe were your children uncle, but *now they are holy.* *Acts* 2. 39. For the Promiſe is unto you and to your children, and to all that are afar off, even as many as the Lord our God ſhal call. *Rom.* 11. 16. For if the *firſt fruits be holy, the lump is alſo holy,* and if the root be holy, ſo are the branches. *Geneſ.* 17, 7. And I will eſtabliſh my Covenant between me and thee, and thy ſeed after thee, in their generations for an everlaſting Covenant, to be a God unto thee, and to thy ſeed after thee.

Q. *What are the ſpecial privledges of the viſible Church?*

A. The viſible Church hath the privledge of being under Gods ſpecial care and government (y), of being protected and preſerved in all ages, notwithſtanding the oppoſition of all enemies (n), and of enjoying the communion of Saints, the ordinary means of ſalvation (a), offers of grace by Chriſt to all the members of it in the miniſtery of the Goſpel, teſtifying, that whoſoever believes in him ſhall be ſaved (b), and excluding none that will come unto him (c).

(y) *Iſai.* 4. 5, 6. And the Lord will create upon every dwelling place of Mount Sion, and upon her aſſemblies a cloud and ſmoke by day, and the ſhining of a flaming fire by night, for *upon all the glory ſhall be a defence.* V. 6.] And there ſhall be *a Tabernacle for a ſhadow* in the day time *from the heat,* and *for a place of refuge,* and *for a covert from ſtorm, and from rain.* 1 *Tim.* 4. 10. For therefore we both labour, and ſuffer reproach, becauſe we truſt in the living God, *who is the Saviour of all men, eſpecially of thoſe that believe.* (z) *Pſalm* 115. throughout. Not unto us, O Lord; not unto us, but --- to the end. *Iſai.* 31. 4, 5. For thus hath the Lord ſpoken unto me; like as the lion and the young lion roaring on his prey, when a multitude of Shepherds are called forth againſt him, he will not be afraid of their voyce, nor abaſe himſelf for the noiſe of them; ſo ſhall the Lord of Hoſts come down to *fight for mount Sion,* and for the *hill* thereof. Verſ 5.] As birds flying, ſo will the Lord of Hoſts *defend Jeruſalem,* defending alſo he *will deliver it,* and paſſing over he will *preſerve it.* *Zech.* 12. 2, 3, 4 -- 8, 9. Behold, I will make *Jeruſalem a Cup of trembling unto all the people* round about, when they ſhall be in the *ſiege* both againſt Judah and Jeruſalem. Verſ. 3.] And in that day will I make *Jeruſalem a burthenſome ſtone* for all people; all that *burthen themſelves with it, ſhall be cut in pieces, though all the people of the Earth be gathered together againſt it* Verſ 4. In that day, ſaith the Lord, I will ſmite every horſe with aſtoniſhment, and his rider with madneſs; and I will open mine eyes upon the houſe of *Judah,* and will *ſmit every horſe of the people with blindneſ*--- V. 8.] In that day ſhall the *Lord defend the inhabitants of Jeruſalem,* and he that is *feble* among them, at that day ſhall be *as David,* and the houſe of *David* ſhall be *as God,* as the *Angel* of the *Lord* before them. V. 9.] and it ſhall come to paſs in that day, that I will ſeek to *deſtroy all the nations that come againſt Jeruſalem* (a) *Act.* 2. 39 -- 42. For the promiſe is to you and to your children, and to all that are afar off even as many as the Lord our God ſhall call -- V. 42.] And they *continued* ſtedfaſtly in the Apoſtles *Doctrine,* and *in fellowſhip,* and in *breaking of bread,* and *in prayers.* (b) *Pſal.* 147. 19 20. He *ſheweth* his *words* unto *Jacob,* his ſtatutes and his *judgments* unto *Iſrael.* He hath not dealt ſo with any nation, and as for his judgments, they have not known them: praiſe ye the Lord. *Rom* 9. 4. Who are Iſraelites, *to whom pertaineth* the adoption, and the glory, and *the Covenants,* and the giving of the Law, and the ſervice of God, and *the promiſes.* *Eph.* 4. 11. 12 And *he gave* ſome Apoſtles, and ſome *Prophets,* and ſome *Evangeliſts,* and ſome *Paſtors* and *Teachers* for the *perfecting of the Saints,* for the *work of the miniſtery,* for the *edifying of the body of Chriſt.* *Mark* 16 15 16. And he ſaid unto them, *Go ye* into all the world, and *preach the Goſpel* to every creature. He that *believeth* and is *baptized* ſhal be *ſaved,* but he that believeth not ſhall be damned. (c) *Joh.* 6. 37. All that the father giveth me ſhal come unto me, and *him that cometh to me I will in no wiſe caſt out.*

Q. *What is the viſibl Church?*

A. The inviſible Church is the whole number of the elect, that have

(d) *Eph.* 1. 10—22. 23. That in the dispensation of the fulness of times, he might *gather together in one all things in Christ* both which are *in heaven*, and which are *on earth*, even in him —— V. 22.] And hath put all things under his feet, and gave *him* to be *head over all things to the Church*, which is his *body*, the fulness of him that filleth all in all. *Joh.* 10. 16. And *other sheep* I have which are not of this fold; *them also I must bring*, and *they* shal *hear my voice*, and there shall be *one fold*, and *one shepherd*. *John* 11. 52. And not for that nation onely, but that also he should *gather together in one, the children of God that were scattered abroad.*

been, are, or shal be gathered into one, under Christ the Head *d*.

Q. *What speciall benefits do the Members of the invisible Church enjoy by Christ?*

A. The Members of the Invisible Church by Christ enjoy Union and Communion with him in grace and glory *e*.

(e) *Joh.* 17. 21. That *they all may be one, as thou Father art in me and I in thee, that they also may be one in us*, that the world may believe that thou hast sent me *Ehp.* 2. 5, 6. Even when we were dead in sins, hath quickned us together with Christ (by grace ye are saved) And *hath raised us up together*, and hath *made us sit together in heavenly places in Christ Jesus. John* 17. 24. Father I will that *they* also whom thou hast given me, *be with me where* I am, *that they may behold my glory* which thou hast given me; for thou lovedst me before the foundation of the world

Q. *What is that union which the Elect have with Christ?*

A. The Union which the Elect have with Christ, is the work of Gods grace *f*, whereby they are Spiritually and mystically, yet really and inseparably joyned to Christ as their head and husband *g*, which is done in their effectual Calling *h*.

(f) *Eph.* 1. 22. And hath put all things under his feet, & *gave him to be head* over all things *to the Church*. *Eph.* 2. 6, 7, 8 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. V. 7.] That in the ages to come he might shew the *exceeding riches of his grace* in his kindness towards us in Christ Jesus. V. 8.] For *by grace are ye saved*, through faith, and that not of your selves, *it is the gift of God*, (g) 1 *Cor.* 6. 17. But *he that is joyned to the Lord is one* Spirit. *John* 10. 28. And I give unto them eternal life, and *they shall never perish, neither shall any man pluck them out of my hand. Eph.* 5. 23. —— 30. For the *husband is* the *head of* the *wife*, even as *Christ is* the *head of the Church*; and *he is the Savior of the body* —— V. 30. For *we are members of his body*, of his *flesh*, and of his *bones*. (h) 1 *Pet.* 5. 10 But the God of all grace *who hath called us* into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you, 1 *Cor*, 1. 9. *God* is faithful, *by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.*

Q. *What is effectual calling?*

A. Effectual Calling is the work of Gods almighty power & grace *i*, whereby, out of his free and especial love to his Elect, and from nothing

(i) *Joh.* 5. 25. Verily, verily I say unto you, the hour is coming, and now is, *when the dead shall hear the voice of the Son of God*, and *they that hear shal live. Eph.* 1. 18. 19. 20. The eyes of your understanding being enlightned, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints V. 19,] And what is *the exceeding greatness of his power* to us-ward who believe, *according to the working of his mighty power*, which he wrought in *Christ* when he *raised* him from the *dead*, and set him at his own right hand, in the heavenly places. 2 *Tim.* 1. 8, 9. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partakers of the afflictions of the Gospel, *according to the power of God.* V. 9.] Who hath saved us, and *called us* with an *holy calling*, not according to our works, *but according to his own purpose, and grace* which was *given us* in Christ *Jesus* before the world began.

in

in them moving him thereunto *k*, he doth in his accepted time invite & draw them to Jesus Christ by his Word and Spirit *l*, savingly inlightning their minds *m*, renewing & powerfully determining their wills *n*, so as they, although in themselves dead in sin, are hereby made willing and able freely to answer his call, and to accept and imbrace the grace offered and conveyed therein *o*.

(*k*) *Tit.* 3. 4. 5. But after that the *kindness & love of God our Saviour* towards man appeared, *not by works of righteousnes which we have done*, but *according to his mercy* he saved us, by the washing of regeneration, and renewing of the Holy Ghost. *Eph.* 2. 4. 5 --- 7, 8, 9. But God who is rich in mercy, *for his great love wherewith he loved us.* V. 5.] Even when we were dead in sins, hath quickned us together with Christ (*by grace ye are saved*) --- V. 7.] That in the ages to come he might shew the *exceeding riches of his grace*, in his *kindness towards us* through Christ Jesus. V. 8.] For *by grace ye are saved*, through faith, and that *not of your selves*; it is the gift of God. Vers 9.] *Not of works* lest any man should boast. *Rom.* 9, 11. For the Children *being not yet born, neither having done any good or evil*, that the purpose of God according to election might stand, *not of works* but of him that *calleth.* ------

(*l*) 2 *Corinth.* 5. 20. Now then we are *Ambassadors for Christ*, as though God did beseech you by us, *we pray you in Christs stead*, be ye reconciled to God. Compared with 2 *Cor.* 6. 1, 2. *we then as workers together with him beseech you* also that ye receive not the grace of God in vain; for he saith, *I have heard thee in a time accepted*, and in the day of salvation have I succoured thee; Behold *now is the accepted time*, behold, now is the day of salvation. *Joh.* 6 44. No man can come to me *except the Father* who hath sent me *draw him*; and I will raise him up at the last day. 2 *Thess.* 2. 13. 14. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, *through sanctification of the Spirit*, and *belief of the truth. Whereunto he hath called you by our Gospel* to the obtaining of the glory of our Lord Jesus Christ. (*m*) *Acts* 26. 18. To *open their eyes*, and to *turn them from darknes to light*, and from the power of Satan unto God; that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith which is in me. 1 *Cor.* 2. 10. --- 12. But God hath *revealed them unto us by his Spirit*: for the Spirit searcheth all things, yea even the deep things of God --- V 12.] Now *we have not received the Spirit of the World, but the Spirit which is of God, that we might know* the things freely given us of God. (*n*) *Ezek* 11. 19 I will give them one heart, and I *will put a new Spirit within you*, and I will *take the stony heart* out of their flesh, and will *give them an heart of flesh. Ezek.* 36. 26, 29. *A new heart also will I give you, and a new spirit* will I *put within you*, and I will *take away the stony heart* out of your flesh, and I will *give you an heart of flesh.* V. 29.] I will also save you from all your uncleannesses, and I will call for the corn and increase it, and lay no famine upon you. *John* 6. 45. It is written in the Prophets, And they shall be *all taught of God*: every man therefore that hath *heard* and *learned of the Father* cometh unto me. (*o*) *Ephes.* 2. 5. Even *when we were dead in sins*, hath *quickned* us together with Christ, (by grace ye are saved.) *Phil.* 2. 13.) For it is *God* that worketh in you to will and to do of his good pleasure. *Deut.* 30. 6. And *the Lord thy God will circumcise thy heart*, and the heart of thy seed *to love the Lord thy God with all thy heart*, and with all thy soul, that thou mayst live.

Q. *Are the Elect effectually called?*

A. All the Elect, and they onely, are effectually called (*p*), although others may be, and often are, outwardly called by the ministery of the Word (*q*), and have some common operations of the Spirit (*r*), who for

(*p*) *Act.* 13. 48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and *as many as were ordained to eternal life, believed*

(*q*) *Mat.* 22. 14. For *many are called*, but *few* are *chosen.* (*r*) *Mat.* 7 22. Many will say unto me in that day Lord, Lord Have we not *prophesied in thy name?* and in thy name *cast out Divels?* and in thy name done *many wonderful works?* *Mat.* 13 20. 21. But he that received the seed into stony places, the same is he that *heareth the word*, and anon *with joy received it*: yet *hath he not root in himself*, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended. *Heb.* 6. 4. 5. For it is impossible for those who were *once enlightned*, and have *tasted of the heavenly gift*, and were made *partakers of the holy Ghost*, and have *tasted the good word of God*, and *the powers of the world to come*; If they, &c. --

their

(s) Joh. 12. 38, 39, 40. That the saying of *Esaias* the Prophet might be fulfilled which he ſpake, Lord, *who hath believed our report?* and to whom hath the arm of the Lord been revealed? V. 39.] Therefore they *could not believe*; becauſe that *Esaias* ſaid again. V. 40.] He hath *blinded their eyes*, and *hardned their heart*, that they *ſhould not ſee with their eyes*, and *underſtand* with their *heart*, and be *converted*, and I ſhould *heal* them. *Acts* 28. 25, 26, 27. And when they agreed not among themſelves, they departed after that *Paul* had ſpoken one word, Well ſpake the Holy Ghoſt by the Prophet *Eſaias* unto our Fathers, ſaying, V 26.] Go unto this people, and ſay; Hearing ye ſhall hear, and ſhall *not underſtand*; and ſeeing ye ſhall ſee, and *not perceive*. Ver. 27. For the *heart* of this people is *waxed groſs*, and their *ears* are *dull of hearing*, and their *eyes* have they *cloſed*, *leaſt* they ſhould *ſee* with their *eyes*, and *hear* with their *ears*, and *underſtand* with their *heart*, and be *converted*, and I ſhould *heal them*, *John* 6 64, 65. But there are ſome of you that *believe not*. For Jeſus *knew* from the beginning *who they were that believed not*, and who ſhould betray him. Verſ. 65.] And he ſaid, Therefore ſaid I unto you, that no man can come unto me except it were given him of the Father. *Pſalm* 81. 11, 12. But my people *would not hearken* to my voice, and Iſrael *would have none of me*; *ſo I gave them up to their own hearts luſts*, and they walked in their own counſels.

Queſt. *What is the Communion in Grace which the Members of the inviſible Church have with Chriſt?*

(t) *Romans.* 8. 30. Moreover whom he did predeſtinate them he alſo called, and whom he called *them he alſo juſtified*, and whom he juſtified them he alſo glorified. (u) *Epheſ* 1. 5. Having predeſtinated us *to the adoption of Children by Jeſus Chriſt*, to himſelf, according to the good pleaſure of his will. * 1 *Cor.* 1. 30. But of him are ye in Chriſt Jeſus, who of God is made unto us *wiſdom*, and *righteouſneſs*, and *ſanctification*, and *redemption*.

Anſw. The Communion in Grace, which the Members of the inviſible Church have with Chriſt, is, their partaking of the virtue of his Mediation, in their Juſtification (), Adoption (u), Sanctification, and whatever elſe in this life manifeſts their union with him *.

Q. *What is juſtification?*

(x) *Rom.* 3. 22--24, 25. Even the righteouſneſs of God which is by faith of Jeſus Chriſt unto all, and upon all that believe; for there is no difference --- V. 24.] Being *juſtified freely by his grace*, through the redemption that is in Jeſus Chriſt. Ver. 25.] Whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God. *Rom.* 4. 5. But to him that worketh not, but believeth on him that *juſtifieth the ungodly*, his faith is accounted for righteouſneſs. (y) 2 *Cor.* 5. 19--21. To wit, that God was in Chriſt reconciling the World unto himſelf, *not imputing their treſpaſſes unto them*; and hath committed unto us the word of reconciliation --- V. 21.] For he hath made him to be ſin for us, who knew no ſin, that *we might be made the righteouſneſs of God in him*. *Rom.* 3. 22--24, 25--27, 28. Even the *righteouſneſs of God, which is by the faith of Jeſus Chriſt unto all, and upon all* that believe; for there is no difference --- Ver. 24.] Being juſtified freely by his grace through the redemption that is in Jeſus Chriſt. V. 25.] Whom God hath ſet forth to be a propitiation through faith in his blood, to declare his *righteouſneſs for the remiſſion of ſins* that are paſt, through the forbearance of God --- Verſ. 27. Where is boaſting then? it is excluded. By what law? Of works? Nay, but by the law of faith. Verſ. 28.] Therefore we conclude that a man is *juſtified* by faith, *without* the deeds of the law. (z) *Tit.* 3. 5. *Not by works of righteouſneſs which we have done*, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt. *Epheſ.* 1. 7. In whom we have redemption through his blood, the *forgiveneſs of ſins according to the riches of his grace*.

but onely for the perfect obedience and full satisfaction of Christ, by God imputed to them (*a*), and received by Faith alone (*b*).

(*a*) *Rom* 5. 17, 18, 19. Therefore if any man be in Christ he is a new creature, old things are past away, behold, all things are become new V. 18.] And all things are of God who hath *reconciled us to himself by Jesus Christ*, and hath given to us the ministery of reconciliation. V. 19.] To wit, that *God was in Christ, reconciling the world unto himself, not imputing their trespasses* unto them, and hath committed unto us the word of reconciliation. *Rom* 4. 6, 7, 8. Even as David also describes the blessedness of the man *unto whom God imputeth righteousness* without works. V. 7.] Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. V. 8.] Blessed is the man to whom the Lord will not impute sin. (*b*) *Acts* 10. 43. To him give all the Prophets witness, that through his name *whosoever believeth in him shall receive remission of sins*. *Gal* 2. 16. Knowing that a man is not justified by the works of the law, but *by the faith of Jesus Christ*, even we have believed in Jesus Christ, that we might be *justified by the faith of Christ*, and not by the works of the law, for by the works of the law shall no flesh be justified. *Phil.* 3. 9 ---- And be found in him, not having mine own righteousness which is of the law, but *that which is through the faith of Christ*, the *righteousness which is of God by faith*.

Q. *How is justification an Act of Gods free grace?*

A. Although Christ by his Obedience and Death, did make a proper, reall, and full satisfaction to Gods Justice, in the behalf of them that are justified (*c*), yet, in as much as God accepteth the satisfaction from a Surety, which he might have demanded of them, did provide this Surety, his own onely Son (*d*), imputing his righ-

(*c*) *Rom.* 5. 8, 9, 10 --- 19. But God commendeth his love towards us in that while we were yet sinners *Christ died for us*. Ver. 9. Much more then being now *justified by his blood*, we shall be saved from wrath through him. Ver. 10.] For if when we were enemies we were *reconciled to God by the death of his Son*, much more being reconciled shal we be saved by his life --V. 19.] For as by one mans disobedience many were made sinners, so *by the obedience of one* shall *many be made righteous*. (*d*) 1 *Tim.* 2. 5, 6. For there is one God, and one Mediator between God and men, the man Christ Jesus Who *gave himself a ransome* for all to be testified in due time. *Heb.* 10 10. By the which will we are sanctified *through the offering of the body of Jesus Christ* once for all. *Matt.* 20. 28 Even as the Son of man came not to be ministred unto, but to minister, and *to give his life a ransome for many* *Dan* 9. 24 -- 26. Seventy weeks are determined upon thy people, and upon thy holy City, to finish the transgression, and to make an end of sins, and *to make reconciliation for iniquity*, and to *bring in everlasting righteousness*, and to seal up the vision & prophesie, and to anoint the most Holy --- Ver. 26 And after threescore and two weeks shall *Messiah be cut off, but not for himself*, and the people of the Prince that shal come, shal destroy the City and the Sanctuary, and the end thereof shall be with a flood, &c. *Esai.* 53. 4, 5, 6 -- 10, 11, 12 Surely *he hath born our griefs*, and *carried our sorrows*; yet we did esteem him stricken, smitten of God, and afflicted. V. 5.] But he was *wounded for our transgressions*, he was *bruised for our iniquities*; the *chastisement of our peace was upon him*, and *with his stripes we are healed*. Ver 6.] All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath *laid on him the iniquity of us all* --- V. 10.] Yet it pleased the Lord to bruise him, he hath put him to grief; when thou shalt make *his soul an offering for sin*, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. Ver. 11.] He shall see of the *travel of his soul*, and be satisfied: by his knowledge shall my righteous servant justify many: *for he shall bear their iniquities*. V. 12.] Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath *poured out his soul unto death*: and he was numbred with the transgressors, and *he bare the sin of many*, and made intercession for the transgressors. *Heb.* 7 22 By so much was *Jesus made a Surety* of a better Testament. *Rom* 8. 32. *He that spared not his own Son, but delivered him up for us all*, how shall he not with him also freely give us all things. 1 *Pet.* 1. 18, 19. For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers. Vers. 19.] *But with the precious blood of Christ*, as of a lamb without blemish, and without spot.

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teousneſs to them (*e*), and requiring nothing of them for their Juſtification, but Faith (*f*), which alſo is his gift (*g*), their Juſtification is, to them, of free grace (*h*).

(*e*) 2 *Cor.* 5. 21. For *he hath made him to be ſin for us*, who knew no ſin, *that we might be made the righteouſneſs of God in him.* (*f*) *Rom.* 3. 24, 25. Being *juſtified freely* by his grace, through the redemption that is in Jeſus Chriſt. Verſ. 25. Whom God hath ſet forth to be *a propitiation through faith in his blood*, to declare his righteouſneſs *for the remiſſion of ſins* that are paſt, through the forbearance of God. (*g*) *Epheſ.* 2. 8. For by grace are ye ſaved *through faith*, and that not of your ſelves; *it is the gift of God.* (*h*) *Epheſ.* 1. 7. In whom we have *redemption* through his blood, the *forgiveneſs of ſins, according to the riches of his grace.*

Q. *What is juſtifying Faith?*

A. Juſtifying Faith is a ſaving Grace (*i*), wrought in the heart of a Sinner by the Spirit (*k*) and word of God (*l*), whereby he, being convinced of his ſin and miſery, and of the diſability in himſelf and all other creatures to recover him out of his loſt condition (*m*), not onely aſſenteth to the truth of the promiſe of the Goſpel (*n*), but receiveth and reſteth upon Chriſt and his righteouſneſs therein held forth, for pardon of ſin (*o*), and for the accepting and accounting of his perſon righteous in the ſight of God for ſalvation (*p*).

(*i*) *Heb.* 10. 39. But we are not of them who draw back to perdition, but of them *who believe to the ſaving of the ſoul.* (*k*) 2 *Cor.* 4. 13. We *having the ſame Spirit of faith*, according as it is written, I believed, and therefore have I ſpoken, we alſo believe and therefore ſpeak. *Eph.* 1. 17, 18, 19. That the God of our Lord Jeſus Chriſt the Father of glory may *give unto you the Spirit of wiſdom, and revelation* in the knowledge of him. Verſ. 18. The *eyes of your underſtanding being enlightned*, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints. Ver. 19. And what is the exceeding greatneſs of his power to us-ward, *who believe according to the working of his mighty power.* (*l*) *Rom.* 10. 14. How then ſhall they call on him, on whom they have not believed? and *how ſhall they believe in him of whom they have not heard?* and how ſhall they hear without a preacher? (*m*) *Acts* 2. 37. Now *when they heard this, they were pricked in their hearts*, and ſaid unto Peter and to the reſt of the Apoſtles, *Men and brethren, what ſhall we do to be ſaved? Acts* 16. 30. And brought them out, and ſaid, Sirs, *What muſt we do to be ſaved? John* 16. 8, 9. And when he is come he will *convince the World of ſin*, and of righteouſneſs, and of judgement. *Of ſin*, becauſe they believe not in me---- *Rom.* 5. 6. For *when we were yet without ſtrength*, in due time Chriſt died for the ungodly. *Epheſ.* 2. 1. And you hath he quickned, *who were dead in treſpaſſes and ſins.* Acts 4. 12. *Neither is there ſalvation in any other*; for there is *none other name under Heaven* given among men *whereby we muſt be ſaved.* (*n*) Epheſ. 1. 13. *In whom ye alſo truſted after that ye heard the word of truth*, the Goſpel of your ſalvation, in whom alſo after ye believed ye were ſealed with that holy Spirit of promiſe. (*o*) *John* 1. 12. But *as many as received him*, to them gave he power to become the ſons of God, even *to them that believe on his name. Acts* 16. 31. And they ſaid, *Believe on the Lord Jeſus Chriſt*, and thou ſhalt be ſaved and thine houſe. *Acts* 10. 43. To him give all the Prophets witneſs, that through his name, *whoſoever believeth in him ſhall receive remiſſion of ſins.* (*p*) *Phil.* 3. 9. And *be found in him, not having mine own righteouſneſs* which is by the Law, but that which is through the faith of Chriſt, the *righteouſneſs which is of God by faith.* Acts 15. 11. But *we believe* that through the grace of our Lord Jeſus Chriſt, *we ſhall be ſaved* even as they.

Q. *How doth Faith juſtifie a Sinner in the ſight of God?*

A. Faith juſtifies a Sinner in the ſight of God, not becauſe of thoſe other graces which do alwayes accompany it, or of good works that are the

the fruits of it (q), nor as if the grace of Faith, or any act thereof, were imputed to him for his juſtification (r), but onely as it is an Inſtrument, by which he receiveth and applieth Chriſt and his righteouſneſs (ſ).

(q) *Gal.* 3 11. But that *no man is juſtified by the law in the ſight of God*, is evident: for the juſt ſhall live by faith. *Rom.* 3. 28. Therefore we conclude that a man is *juſtified* by faith, *without the deeds of the law.* (r) Rom. 4. 5. But to him that worketh not, but believeth on him that juſtifieth the ungodly, his *faith is counted for righteouſneſs*, Compared with *Rom.* 10. 10. For with the heart man *believeth unto righteouſneſs*, and with the mouth *confeſſion is made unto ſalvation.* (ſ) *John* 1. 12. But as many as *received* him, to them gave he power to become the ſons of God, even *to them that believe on his name. Phil.* 3. 9. And be found in him not having mine own righteouſneſs which is by the law, but *that* which is through the faith of Chriſt, *the righteouſneſs which is of God by faith. Gal.* 2. 16. Knowing that a man is not juſtified by the works of the law, *but by the faith of Jeſus Chriſt*, even we have believed in Jeſus Chriſt, that we might be *juſtified by the faith of Chriſt*, and not by the works of the law; for by the works of the law ſhall no fleſh be juſtified.

Q. *What is Adoption?*

A. Adoption is an act of the free grace of God (t), in and for his onely Son Jeſus Chriſt (u), whereby all thoſe that are juſtified are received into the number of his children *, have his Name put upon them (x), the Spirit of his Son given to them (y), are under his fatherly care and diſpenſations (z), admitted to all the liberties and priviledges of the ſons of God, made heirs of all the promiſes, and fellow-heirs with Chriſt in glory (a).

(t) 1 *John* 3. 1. Behold, *what manner of love the Father hath beſtowed upon us*, that we ſhould be called the ſons of God.

(u) *Epheſ.* 1. 5. Having predeſtinated us *to the Adoption of children by Jeſus Chriſt* to himſelf, according to the good pleaſure of his will. *Galat.* 4. 4, 5. But when the fulneſs of time was come, *God ſent forth his Son* made of a woman, made under the law, to redeem them that were under the law, *that we might receive the Adoption of ſons.* **John* 1. 12. But as many as received him, *to them gave he power to become the ſons of God*, even to them that believe on his name. (x) 2 *Cor.* 6. 18. And I will be a *Father* unto you, and *ye ſhall be my ſons and daughters*, ſaith the Lord Almighty. *Revel.* 3. 12. Him that overcometh will I make a pillar in the Temple of my God, and he ſhall go no more out, and *I will write upon him the name of my God*, and the name of the City of my God, which is new Jeruſalem that cometh down out of heaven from my God, and *I will write upon him my new name.* (y) *Galat.* 4. 6. And becauſe ye are ſons, *God hath ſent forth the Spirit of his Son into your hearts*, crying, Abba, Father. (z) *Pſalm* 103. 13 Like *as a Father* pitieth *his children*, *ſo the Lord pitieth them that ſerve him. Prov.* 14. 26. In the fear of the Lord is ſtrong confidence, and *his children ſhall have a place of refuge. Matth.* 6. 32. For *your heavenly Father knoweth that ye have need of all theſe things.* (a) *Heb.* 6. 12. That ye be not ſloathful, but followers of them *who through faith and patience inherit the promiſes. Rom.* 8. 17. And *if children then heirs, heirs of God, and joynt-heirs with Chriſt*, if ſo be that we ſuffer with him, that we may be alſo glorified together.

Q. *What is Sanctification?*

Anſw. Sanctification is a work of Gods grace, whereby they, whom God hath before the foundation of the World choſen to be holy, are in time, through the powerfull operation of his

(b) *Ephes.* 1. 4. According as he hath *chosen us in him before the foundation of the world, that we should be holy*, and without blame before him in love. Spirit (*b*), applying the death and reſurrection of Chriſt unto them (*c*), renewed in the whole man after the Image of God (*d*), having the ſeeds of Repentance unto life, and of all other ſaving graces put into their hearts (*e*), and thoſe graces ſo ſtirred up, increaſed, and ſtrengthened (*f*), as that they more and more dye unto ſin, and riſe unto newneſs of life (*g*).

1 *Cor.* 6. 11. And ſuch were ſome of you; but ye are waſhed, but *ye are ſanctified*, but ye are juſtified, in the name of the Lord Jeſus, and *by the Spirit of our God.* 2 *Theſ.* 2. 13. But we are bound to give thanks to God alway for you, brethren, beloved of the Lord, becauſe God hath from the beginning *choſen you* to ſalvation, *through ſanctification of the Spirit*, and belief of the truth. (*c*) *Rom.* 6. 4, 5, 6. Therefore we are *buried with him by Baptiſme into death*, that like *as Chriſt was raiſed up from the dead* by the glory of the Father, even *ſo we alſo* ſhould walk in newneſs of life. Verſ. 5.] For if we have been *planted* together in the *likeneſs of his death*, we ſhall be alſo in the *likeneſs of his reſurrection*, V. 6.] Knowing this, that our *old man is crucified with him*, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. (*d*) *Epheſ.* 4. 23, 24 And be *renewed in the Spirit of your mind*; and that ye *put on the new man which after God is created in righteouſneſs and true holineſs.* (*e*) *Act.* 11. 18. When they heard theſe things they held their peace, and glorified God, ſaying, Then hath *God alſo to the Gentiles granted repentance unto life.* *John* 3. 9. Whoſoever is born of God doth not commit ſin; for *his ſeed remaineth in him*, and he cannot ſin becauſe he is born of God. (*f*) *Jude ver.* 20. But ye beloved, *building up your ſelves in your moſt holy faith*, praying in the holy Ghoſt. *Heb.* 6. 11, 12. And we deſire that every one of you do *ſhew the ſame diligence to the full aſſurance of hope* unto the end; V. 12.] That ye *be not ſlothful*, but *followers of them* who through faith and patience inherit the promiſes. *Epheſ.* 3. 16, 17, 18, 19. That he would grant you, according to the riches of his glory, *to be ſtrengthened with might, by his Spirit in the inner man.* V. 17.] That Chriſt may dwell in your hearts by faith, that ye being *rooted and grounded in love.* Verſ. 18.] may be able to comprehend with all Saints, what is the breadth and depth, and length and height, V. 19.] And to know the love of Chriſt which paſſeth knowledge, that ye might be *filled with all the fullneſs of God.* *Col.* 1. 10, 11. That ye might walk worthy of the Lord, unto all pleaſing, *being fruitfull in every good work*, and *increaſing in the knowledge of God* V. 11.] *Strengthened with all might*, according to his glorious power, unto all patience and long-ſuffering with joyfulneſs. (*g*) *Rom.* 6. 4-6--14. Therefore we are *buried with* him by baptiſme *unto death*, that like as Chriſt was raiſed up from the dead by the glory of the Father, *ſo we alſo ſhould walk in newneſs of life.* --- Verſ. 6.] Knowing this that our *old man is crucified with him*, that the *body of ſin might be deſtroyed*, that *henceforth we ſhould not ſerve ſin*, ---- Verſ. 14.] For *ſin ſhall not have dominion over you*; for ye are not under the law, but under grace. *Galat.* 5. 24. And they that are Chriſts have *crucified the fleſh*, *with the affections and luſts.*

Q. *What is repentance unto life?*

(*h*) 2 *Tim.* 2. 25. In meekneſs inſtructing thoſe that oppoſe themſelves, if God peradventure may *give them repentance* to the acknowledging of the truth.

A. Repentance unto life, is a ſaving Grace (*h*), wrought in the heart of a ſinner by the Spirit (*i*) and Word of God (*k*), whereby out of the

(*i*) *Zech.* 12. 10 And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem the *Spirit of grace*, and of ſupplications, and they ſhall look on me whom they have pierced, and *mourn for him as one mourneth for his onely ſon*, and ſhall *be in bitterneſs*, as one that is in bitterneſs for his firſt born. (*k*) *Act.* 11 18.--20, 21. *When they heard theſe things* they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles *granted repentance unto life.* ---- Verſ. 20. And ſome of them were men of Cyprus, and Cyrene; who when they were come to Antioch, ſpake unto the Grecians, *preaching the Lord Jeſus.* V. 21.] And the hand of the Lord was with them, and a great number *believed and turned to the Lord.*

ſight and ſenſe not onely of the danger (*l*), but alſo of the filthineſs and odiouſneſs of his ſins (*m*), and upon the apprehenſion of Gods mercy in Chriſt to ſuch as are penitent (*n*), he ſo grieves for (*o*), and hates his ſins (*p*), as that he turns from them all to God (*q*), purpoſing and endeavouring conſtantly to walk with him in all the wayes of new obedience (*r*).

(*l*) *Ezek.* 18. 28--- 30---32. Becauſe he conſidereth & *turneth away* from all his tranſgreſſions that he hath committed, he ſhal ſure live, *he ſhall not die.* ---- Ver. 30.] Therefore I will judge you, O houſe of Iſrael, every one according to his wayes, ſaith the Lord God. *Repent and turn* your ſelves from all your tranſgreſſions, *ſo iniquity ſhall not be your ruine* - - Verſ 32.] For I have no pleaſure in the death of him that dies, ſaith the Lord God: *wherefore turn your ſelves and live ye.* *Luke* 15. 17, 18. And *when he came to himſelf he ſaid*, How many hired ſervants of my fathers have bread enough, and to ſpare, *and I perish with hunger?* I will ariſe, and go to my father, and ſay unto him, father I have ſinned againſt heaven, and before thee. *Hoſ.* 2 6,7. Therefore behold, I will *hedge up thy way with thorns*, and make a wall, that ſhe ſhall not find her paths. V 7] And ſhe ſhall follow after her lovers, but ſhall not overtake them; and ſhe ſhall ſeek them, but ſhall not find them. Then ſhall ſhe ſay, *I will go and return to my firſt husband; for then was it better with me then now.* (*m*) *Ezek.* 36. 31. Then ſhall ye remember your own *evil wayes*, and your doings which were not good, and ſhall *loath your ſelves in your own ſight for your iniquities*, and for your *abominations.* *Iſai* 30.22. Ye ſhall *defile* alſo the covering of thy graven Images of ſilver, and the ornaments of thy molten Images of gold; thou ſhalt *caſt them away as a menſtruous cloth*, thou ſhalt *ſay unto it, get thee hence.* (*n*) *Joel* 2.12,13. Therefore alſo now ſaith the Lord, *turn ye even to me* with all your heart, and with faſting and weeping, and mourning. Verſ 13.] And rent your heart and not your garments, and *turn unto the Lord your God, for he is gracious and mercifull, ſlow to anger, and of great kindneſs*, and repenteth him of the evil. (*o*) *Jer.* 31.18,19. I have ſurely heard *Ephraim bemoaning himſelf thus*, Thou haſt chaſtiſed me, and I was chaſtiſed, as a bullock unaccuſtomed to the yoak: Turn thou me, and I ſhall be turned: thou art the Lord my God V 19. Surely, *after that I was turned, I repented*, and after that I was inſtructed, *I ſmote upon my thigh; I was aſhamed, yea, even confounded*, becauſe I did bear the reproach of my youth. (*p*) 2 *Corint.* 7. 11. For behold this ſelf-ſame thing, *that ye ſorrowed after a godly ſort*, what carefulneſs it wrought in you, yea, what clearing of your ſelves, yea, *what indignation*, yea, what fear, yea, what vehement deſire, yea, what zeal, yea, *what revenge*, in all things ye have approved your ſelves to be cleer in this matter. (*q*) *Acts* 26.18. To open their eyes, and to *turn them from darkneſs to light, and from the power of Satan unto God*, that they may receive forgiveneſs of ſins, and an inheritance among them that are ſanctified by faith that is in me. *Ezek.* 14. 6. Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord God, *Repent and turn your ſelves from your Idols*, and *turn away your faces from all your abominations.* 1 *Kings* 8. 47, 48. Yet if they ſhall bethink themſelves in the land whither they were carried captives, *and repent*, and make ſupplication to thee in the land of them that carried them captives, ſaying, We have ſinned and done perverſly, we have committed wickedneſs. Verſ. 48.] *And ſo return unto thee with all their heart, and with all their ſoul.* ----- (*r*) *Pſalm* 119. 6 --58--28. Then ſhall not I be aſhamed, *when I have reſpect unto all thy commandments* V 58.] I intreated thy favour *with my whole heart*; be merciful unto me according to thy word --- Verſ. 28 My ſoul melteth for heavineſs; *ſtrengthen thou me according unto thy word.* Luke 1. 6. And they were both righteous before God, *walking in all the commandments, and ordinances of the Lord blameleſs.* 2 *Kings* 23. 25. And like unto him was there no King before him, that *turned to the Lord with all his heart*, and *with all his ſoul, and with all his might, according to all the Law of Moſes*, neither after him aroſe there any like him.

Q. *Wherein do juſtification and ſanctification differ?*

A. Although ſanctification be inſeparably joyned with juſtificati-

(f) 1 Cor. 6. 11. And such were some of you but ye are washed, but *ye are ſanctified*, *but ye are juſtified* in the name of the Lord Jeſus, and by the Spirit of our God. 1 *Cor.* 1. 30. But of him are ye in Chriſt Jeſus; who of God is made unto us wiſdom, and *righteouſneſs*, and *ſanctification*, and *redemption*. (t) *Rom.* 4. 6. -- 8. Even as David alſo deſcribeth the bleſſedneſs of the man *unto whom God imputeth righteouſneſs* without works ----- Verſ. 8.] Bleſſed is the man unto whom the Lord will not impute ſin. (u) *Ezek.* 36. 27. And I will *put my Spirit within you, and cauſe you to walk in my ſtatutes*, and ye *ſhall keep my judgements and do them*. * *Rom.* 3. 24, 25. Being *juſtified freely by his grace* through the redemption that is in Jeſus Chriſt. V. 25.] Whom God hath ſet forth to be a propitiation through faith in his blood, to declare his *righteouſneſs for the remiſſion of ſins that are paſt* through the forbearance of God. (x) Rom. 6. 6 --- 14. Knowing this, that *our old man is crucified with him*, that the *body of ſin might be deſtroyed*, that henceforth we *ſhould not ſerve ſin* --- Verſ. 14.] For *ſin ſhall not have dominion over you*, for ye are not under the law, but under grace. (y) Rom. 8. 33, 34. Who ſhall lay any thing to the charge of Gods elect? *It is God that juſtifieth, who is he that condemneth?* It is Chriſt that died, yea rather, that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us. (z) 1 *John* 2. 12, 13, 14. I write *unto you, little children*, becauſe your ſins are forgiven you, for his names ſake. Verſ. 13.] I write *unto you, Fathers*, becauſe ye have known him that is from the beginning. I write unto *you, young men*, becauſe ye have overcome the wicked one. I write unto you, *little children*, becauſe ye have known the Father. Verſ. 14.] I have written *unto you fathers*, becauſe ye have known him that is from the beginning. I have written unto *you young men, becauſe ye are ſtrong*, and the Word of God abideth in you, and ye have overcome the wicked one. *Hebr.* 5. 12, 13, 14. For, when for the time ye ought to be Teachers, ye have need that one teach you again, which be the firſt principles of the Oracles of God, and are become ſuch as *have need of milk, and not of ſtrong meat*. V. 13. For every one that uſeth *milk* is *unskilful in the word of righteouſneſs, for he is a babe*. V. 14.] But *ſtrong meat* belongeth to them *that are of full age*, even thoſe who by reaſon of uſe, *have their ſenſes exerciſed to diſcern both good and evil*. (a) 1 *Joh.* 1. 8. --- 10. And *if we ſay, that we have no ſin, we deceive our ſelves*, and the truth is not in us --- Verſ. 10.] If we *ſay that we have not ſinned, we make him a lyar*, and his word is not in us. (b) 2 *Cor.* 7. 1. Having therefore theſe promiſes (dearly beloved) let us cleanſe our ſelves from all filthineſs of the flesh and ſpirit, *perfecting holineſs* in the fear of God. *Phil.* 3 12, 13, 14. Not as though I had already attained, either were already perfect, but *I follow after, if that I may apprehend that, for which alſo I am apprehended of Chriſt Jeſus*. ver. 13.] Brethren, I count not my ſelf to have apprehended, but this one thing I do, forgetting thoſe things which are behind, and *reaching forth unto thoſe things which are before*. V. 14.] *I preſs toward the mark*, for the price of the high calling of God in Chriſt Jeſus.

on *f*, yet they differ, in that God in juſtification imputeth the righteouſneſs of Chriſt *t*, in ſanctification his ſpirit infuſeth grace, & enableth to the exerciſe thereof *u*; in the former, ſin is pardoned *x*, in the other it is ſubdued *x*, the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation *y*, the other is neither equal in all *z*, nor in this life perfect in any *a*, but growing up to perfection *b*.

Q. *Whence ariſeth the imperfection of ſanctification in believers?*

A. The imperfection of ſanctification in Believers, ariſeth from the remnants of ſin abiding in every part of them, and the perpetual luſtings of the flesh againſt the ſpirit, whereby they are often foiled with temptations, and fall into many ſins *c*, are hindered in all their ſpiritual ſervices

(c) *Rom.* 7. 18.-- 23. For I know that *in me*, that is, *in my flesh dwelleth no good thing*; for, to will is preſent with me, but *how to perform that which is good, I find not* -- V. 23.] But I ſee *another law in my members warring againſt the law of my mind, and bringing me into captivity to the law of ſin*, which is in my members. *Mark* 14. 66. --- to the end. And as *Peter* was beneath in the Palace, there cometh one of the maids of the High Prieſt, &c. --- *Gal.* 2. 11, 12. But when *Peter* was come to Antioch, I withſtood him to the face, becauſe *he was to be blamed*. verſ. 12.] For before that certain came from *James*, he did eat with the Gentiles, but when they were come, *he withdrew, and ſeparated himſelf, fearing them who were of the circumciſion*.

vices *d*, and their beſt works are imperfect and defiled in the ſight of God *e*.

(*d*) *Heb.* 12. 1. Wherefore ſeeing we alſo are compaſſed about with ſo great a cloud of witneſſes, let us lay aſide *every weight and the ſin which doth ſo eaſily beſet us*, and let us run with patience the race that is ſet before us. (*e*) *Iſai.* 64. 6. But we are *all as an unclean thing*, and *all our righteouſneſſes are as filthy rags*, and we all do fade as a leaf, and our iniquities, like the wind, have taken us away. *Exod.* 28 38. And it ſhall be upon Aarons forehead, that Aaron may bear the *iniquity of the holy things*, which the children of Iſrael ſhall hallow in *all their holy gifts*; and it ſhall be *alwayes* upon his forehead, *that they may be accepted before the Lord.*

Q. May not true Believers by reaſon of their imperfections; and the many temptations and ſins they are overtaken with, fall away from the ſtate of Grace.

Anſw. True Believers by reaſon of the unchangeable love of God *f*, and his decree and Covenant to give them perſeverance *g*, their inſeparable union with Chriſt *h*, his continual interceſſion for them *i*, and the ſpirit and ſeed of God abiding in them *k*, can neither totally nor finally fall away from the ſtate of Grace *l*, but are kept by the power of God through Faith unto ſalvation *m*.

(*f*) *Jer.* 31. 3. The Lord hath appeared of old unto me, ſaying, Yea, *I have loved thee with an everlaſting love*, therefore with loving kindneſs have I drawn thee. (*g*) 2 *Tim.* 2. 19. Nevertheleſs the foundation of God ſtandeth ſure, having this ſeal, the Lord knoweth them that are his, and let every one that nameth the name of Chriſt, depart from iniquity. *Hebr.* 13. 20, 21. Now the God of peace, that brought again from the dead our Lord Jeſus, that great Shepherd of the Sheep, *through the blood of the everlaſting Covenant*, Verſ. 21.] *Make you perfect in every good work, to do his will*, working in you that which is well pleaſing in his ſight, through Jeſus Chriſt, to whom be glory, &c. 2 *Sam.* 23. 5. Although my houſe be not ſo with God, *yet he hath made with me an everlaſting Covenant, ordered in all things, and ſure*; for this is all my ſalvation and all my deſire, although he make it not to grow. (*h*) 1 *Cor.* 1. 8, 9. *Who ſhall confirm you unto the end*, that ye may be blameleſs in the day of our Lord Jeſus Chriſt. V. 9.] *God is faithful*, by whom ye were *called unto the fellowſhip of his Son Jeſus Chriſt* our Lord. (*i*) *Hebr.* 7. 25. Wherefore he is able alſo to *ſave them to the uttermoſt* who come unto God by him, *ſeeing he ever liveth to make interceſſion for them.* Luke 22. 32. But *I have prayed for thee, that thy faith fail not*, and when thou art converted, ſtrengthen thy brethren. (*k*) 1 *John* 3. 9. Whoſoever is born of God doth not commit ſin, *for his ſeed remaineth in him, and he cannot ſin*, becauſe he is born of God. 1 *John* 2. 27. But *the anointing which ye have received of him abideth in you*, & ye need not that any man teach you: but as the ſame anointing teacheth you of all things and is truth, and is no lie, and even as it hath taught you, *ye ſhal abide in him.* (*l*) *Jer.* 32. 40. And I will make an everlaſting Covenant with them, that *I will not turn away from them to do them good*, but I will put my fear in their hearts, *that they ſhall not depart from me.* *John* 10. 28. I give unto them eternal life, and *they ſhall never periſh, neither ſhall any pluck them out of my hand.* (*m*) 1 *Pet.* 1. 5. Who are *kept by the power of God through faith unto ſalvation*, ready to be revealed in the laſt time.

Q. Can true Believers be infallibly aſſured that they are in the Eſtate of grace, and that they ſhall perſevere therein unto ſalvation?

A. Such as truly believe in Chriſt, and endeavour to walk in all good conſcience before him *n*, may, without extraordinary revelation, by faith grounded upon the truth of Gods promiſes, and by the Spirit enabling them to diſcern in themſelves thoſe graces to which the promiſes

(*n*) 1 *John* 2. 3. And *hereby we do know that we know him, if we keep his commandments.*

(o) 1 Cor. 2. 12. Now we have received, not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given us of God. 1 John 3. 14---18, 19---21---24. We know that we have passed from death unto life, because we love the brethren; he that loveth not his brother, abideth in death---verſ. 18. My little children, let us not love in word, nor in tongue, but in deed and in truth. verſ. 19.] And hereby we know we are of the truth, and ſhall aſſure our hearts before him. ---- verſ. 21.] Beloved, if our heart condemn us not, then have we confidence towards God. --- v. 24.] And he that keepeth his commandments dwelleth in him, and he in him; and hereby we know that he abideth in us, by the Spirit which he hath given us 1 John 4. 13---16. Hereby we know that we dwell in him, and he in us, becauſe he hath given us of his Spirit --- Ver 16.] And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him. Hebr. 6. 11, 12. And we deſire that every one of you do ſhew the ſame diligence, to the full aſſurance of hope unto the end. V. 12.] That ye be not ſlothful but followers of them who through faith, and patience inherit the promiſes (p) Rom. 8. 16 The Spirit itſelf beareth witneſs with our Spirit, that we are the children of God. (q) 1 John 5. 13. Theſe things have I written unto you, that believe on the Name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the Name of the Son of God.

of life are made *o*, and bearing witneſs with their Spirits that they are the children of God *p*, be infallibly aſſured that they are in the eſtate of grace, and ſhall perſevere therein unto ſalvation *q*.

Q. Are all true Believers at all times aſſured of their preſent being in the eſtate of grace; and that they ſhall be ſaved?

(r) Eph. 1. 13. In whom ye alſo truſted after that ye heard the word of truth, the Goſpel of your ſalvation, in whom alſo after that ye believed, ye were ſealed with the holy Spirit of promiſe (ſ) Iſai. 10. 10. Who is among you that feareth the Lord, that obeyeth the voyce of his ſervant; that walketh in darkneſs & hath no light, let him truſt in the Lord, and ſtay upon his God, Pſ. 88. throughout. O Lord God of my ſalvation, I have cried day and night, &c. (t) Pſal. 77. 1. to the 12. verſ. I cried unto thee with my voice, &c. Cant. 5. 2, 3.---6. I ſleep, but my heart waketh; it is the voice of my beloved that knocketh, ſaying, Open to me, my ſiſter, my love, my dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night. v. 3.] I have put off my coat, how ſhal I put it on? I have waſhed my feet, how ſhal I defile them --- v. 6.] I opened to my beloved, but my beloved had withdrawn himſelf, and was gone; my ſoul failed when he ſpake; I ſought him, but I could not find him; I called him, but he gave me no anſwer. Pſ. 51. 8---12. Make me to hear joy and gladneſs, that the bones which thou haſt broken may rejoyce. v. 12.] Reſtore unto me the joy of thy ſalvation, and uphold me with thy free Spirit. Pſal. 31. 22. For I ſaid in my haſte, I am cut off from before thine eyes: nevertheleſs, thou heardſt the voice of my ſupplications when I cried unto thee Pſal. 22. 1. My God, my God, why haſt thou forſaken me? why art thou ſo far from helping me, and from the words of my roaring? (u) 1 John 3. 9 Whoſoever is born of God doth not commit ſin: for his ſeed remaineth in him, and he cannot ſin becauſe he is born of God Job 13. 15. Though he ſlay me, yet will I truſt in him; but I will maintain mine own ways before him. Pſalm 73. 15 --- 23. If I ſay, I will ſpeak thus; behold, I ſhould offend againſt the generation of thy children. V. 23.] Nevertheleſs, I am continually with thee, thou haſt holden me by thy right hand. Iſai. 54. 7, 8, 9, 10. For a ſmall moment have I forſaken thee, but with great mercies will I gather thee. V. 8.] In a little wrath I hid my face from thee for a moment, but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy Redeemer --- v. 9.] For this is as the waters of Noah unto me: for as I have ſworn that the waters of Noah ſhal no more go over the earth, ſo have I ſworn that I would not be wroth with thee, nor rebuke thee. V. 10.] For the mountains ſhal depart, and the hills ſhal be removed; but my kindneſs ſhal not depart from thee, neither ſhal the Covenant of my peace be removed, ſaith the Lord, that hath mercy on thee.

A. Aſſurance of grace and ſalvation not being of the eſſence of faith, true Believers may wait long before they obtain it *ſ*, & after the enjoyment thereof may have it weakned and intermitted through manifold diſtempers, ſins, temptations, and deſertions *t*, yet are they never left without ſuch a preſence and ſupport of the Spirit of God, as keeps them from ſinking into utter deſpair *u*.

Q. What

Q. *What is the communion in Glory, which the members of the Invisible Church have with Christ?*

A. The communion in glory which the members of the Invisible Church have with Christ is, in this life *, immediately after death *x*, and at last perfected at the resurrection and day of Judgment *y*.

* 2 *Cor.* 3. 18. But we all *with open face beholding, as in a glass, the glory of the Lord,* are changed into the same image, from glory to glory, even as by the Spirit of the Lord. (*x*) *Luk.* 23. 43. And Jesus said unto him, Verily I say unto thee, *To day shalt thou be with me in Paradise.* (*y*) 1 *Thess.* 4. 17. Then we who are alive, and remain, shall be caught up together with them in the clouds, to *meet the Lord in the air*, and *so shall we ever be with the Lord.*

Q. *What is the communion in Glory, with Christ, which the members of the Invisible Church enjoy in this life?*

A. The members of the Invisible Church have communicated to them in this life, the first fruits of glory with Christ, as they are members of him their head, and so, in him, are interested in that glory which he is fully possessed of *z*, and, as an earnest thereof, enjoy the sense of Gods love *a*, peace of conscience, joy in the Holy Ghost, and hope of glory *b*: as, on the contrary, the sence of Gods revenging wrath, horror of conscience, and a fearfull expectation of judgement, are to the wicked, the beginning of their torments which they shal endure after death *c*.

(*z*) *Ephes.* 2. 5, 6. Even when we were dead in sins, hath *quickned us together with Christ* (by grace ye are saved;) *And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.* (*a*) *Rom.* 5. 5. And hope maketh not ashamed, because the *love of God is shed abroad in our hearts, by the Holy Ghost which is given to us.* Compared with 2 *Cor.* 1. 22. Who hath also *sealed us*, and *given the earnest of the Spirit in our hearts.* (*b*) *Rom.* 5. 1, 2. Therefore being justified by faith, we have *peace with God* through our Lord Jesus Christ. Vers. 2. By whom also we have access by faith into the grace wherein we stand, *and rejoyce in hope of the glory of God.* *Rom.* 14. 17. For the *Kingdom of God* is not meat and drink, but righteousness, and peace, and *joy in the Holy Ghost.* (*c*) *Gen.* 4. 13. And *Cain* said unto the Lord, *My punishment is greater then I can bear.* Matt 27. 4. -- Saying, *I have sinned, in that I have betrayed the innocent blood.* And they said, What is that to us? see thou to it. *Hebr.* 10. 27. -- But a certain *fearfull looking for, of judgement, and fiery indignation*, which shall devour the adversaries. *Rom.* 2. 9. *Tribulation and anguish upon every soul of man that doth evil*, of the Jew first, and also of the Gentile. *Mark* 9. 44. Where their *worm dieth not*, and the *fire is not quenched.*

Q. *Shal all man die?*

A. Death being threatned as the wages of sin *d*, it is appointed unto all men once to die *e*, for that all have sinned *f*.

(*d*) *Rom.* 6. 23. For *the wages of sin is death*; but the gift of God is eternal life through Jesus Christ our Lord. (*e*) *Hebr.* 9. 27. And as it *is appointed unto all men once to die*, but after death the judgement. (*f*) *Rom.* 5. 12. Wherefore as by *one man sin* entred into the World, and *death by sin*, and so *death passed upon all men, for that all have sinned.*

Q. *Death*

Q. *Death being the wages of ſin, why are not the righteous delivered from death, ſeeing all their ſins are forgiven in Chriſt?*

A. The righteous ſhall be delivered from death it ſelf at the laſt day, and even in death are delivered from the ſting and curſe of it *g*, ſo that, although they die, yet it is out of Gods love *h*, to free them perfectly from ſin and miſery *i*, and to make them capable of further communion with Chriſt in glory, which they then enter upon *k*.

(g) 1 *Cor.* 15. 26. --- 55. The *laſt enemy that ſhall be deſtroyed is death* ----- V. 55. *O death, where is thy ſting?* &c. *Hebr.* 2. 15. -- And *deliver them who through fear of death, were all their life-time ſubject to bondage.* (h) *Iſai.* 57. 1, 2. The tighteous periſheth, and no man lays it to heart; and merciſull men are taken away, none conſidering that the *righteous is taken away from the evil to come.* Verſ. 2.] *He ſhall enter into peace, they ſhall reſt in their beds*, each one walking in his uprightneſs. 2 *Kings* 22. 20. Behold, therefore I will gather thee unto thy fathers, and *thou ſhalt be gathered into thy grave in peace*, and *thine eyes ſhall not ſee all the evil which I will bring upon this place.* (i) *Revel.* 14. 13. And I heard a voyce from Heaven, ſaying unto me, write, Bleſſed are the dead which die in the Lord from henceforth; yea, ſaith the Spirit, *that they may reſt from their labours*, and their works do follow them. *Eph.* 5. 27. That he might *preſent it to himſelf a glorious Church, not having ſpot or wrinkle*, or any ſuch thing, but that it ſhould be *holy and without blemiſh.* (k) *Luke* 23. 43. And Jeſus ſaid unto him, Verily, I ſay unto thee, *This day ſhalt thou be with me in Paradiſe. Phil.* 1. 23. For I am in a ſtreight betwixt two, having a deſire *depart, and to be with Chriſt*, which is far better.

Q. *What is the communion in glory with Chriſt, which the members of the inviſible Church enjoy immediately after death?*

A. The communion in glory with Chriſt, which the members of the inviſible Church enjoy immediately after death, is, in that their ſouls are then made perfect in holineſs *l*, and received into the higheſt heavens *m*, where they behold the face of God in light and glory *n*, waiting for the full redemption of their bodies *o*, which even in death continue united to Chriſt *p*, and reſt in their graves as in their beds *q*, till at the laſt

(l) *Heb.* 12. 23. To the general aſſembly and Church of the firſtborn, which are written in heaven, and to God the Judge of all, and *to the Spirits of juſt men made perfect.* (m) 2 *Cor.* 5. 1 -- 6 -- 8. For we know that if our earthly houſe of this Tabernacle were diſſolved, we have a *building of God, an houſe not made with hands, eternal in the heavens* -- V. 6.] Therefore we are always confident, knowing that while we are preſent in the body, we are abſent from the Lord --- V. 8.] We are confident, I ſay, and willing rather to be *abſent from the body, and preſent with the Lord. Phil* 1. 23. For I am in a ſtreight betwixt two, having a deſire *to depart, and to be with Chriſt*, which is far better. Compared with *Acts* 3. 21. *Whom the Heavens muſt receive, untill the times of reſtitution of all things*, which God hath ſpoken by the mouth of all his holy Prophets, ſince the World began. And with *Epheſ.* 4. 10. He that deſcended is the ſame alſo that *aſcended up far above all Heavens*, that he might fill all things. (n) 1 *John* 3. 2. Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know that when he ſhall appear, we ſhall be like him, *for we ſhall ſee him as he is.* 1 *Cor.* 13. 12. For now we ſee through a glaſs, darkly, *but then, face to face:* now I know in part, but *then I ſhall know even as alſo I am known.* (o) *Rom.* 8. 23. And not onely they, but our ſelves alſo, who have the firſt fruits of the Spirit, even we our ſelves, groan within our ſelves, *waiting for the Adoption, to wit, the Redemption of our body. Pſalm* 16. 9. Therefore my heart is glad, and my glory rejoyceth: *my fleſh alſo ſhall reſt in hope.* (p) 1 *Theſ.* 4. 14. For if we believe that Jeſus died, and roſe again, even ſo them alſo *which ſleep in Jeſus* will God bring with him. (q) *Eſai.* 57. 2. He ſhall enter into peace, *they ſhall reſt in their beds*, each one walking in his uprightneſs.

laſt day they be again united to their ſouls (r): whereas the ſouls of the wicked are at death caſt into hell, where they remain in torments and utter darkneſs, and their bodies kept in their graves, as in their priſons, till the reſurrection and judgement of the great day (ſ).

(r) *Job* 19.26, 27. And though after my skin, worms deſtroy this body, *yet in my flesh shall I see God.* Verſ.27.] Whom I ſhall ſee for my ſelf, and *mine eyes ſhall behold*, and not another, though my reins be conſumed within me. (ſ) *Luke* 16.23, 24. And *in hell he lift up his eyes, being in torments* and ſeeth Abraham afar off, and Lazarus in his boſome. Verſ.24.] And he cried and ſaid, Father Abraham, have mercy on me, and ſend Lazarus that he may dip the tip of his finger in water and cool my tongue, for I *am tormented in this flame.* *Acts* 1.25. That he may take part of this Miniſtery, and Apoſtleſhip, from which Judas by tranſgreſſion fell, *that he might go to his own place.* *Jude* v.5.6. And the Angels which kept not their firſt eſtate, but left their own habitation, he hath *reſerved in everlaſting chains under darkneſs, unto the judgement of the great day.* Verſ.7.] Even as Sodom and Gomorrha and the Cities round about them in like manner giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, *ſuffering the vengeance of eternal fire.*

Q. *What are we to believe concerning the Reſurrection?*

A. We are to believe that at the laſt day there ſhall be a general reſurrection of the dead, both of the juſt and unjuſt (t), when they that are then found alive, ſhall in a moment be changed; and the ſelf-ſame bodies of the dead which were laid in the grave, being then again united to their ſouls for ever, ſhall be raiſed up by the power of Chriſt (u); the bodies of the juſt, by the Spirit of Chriſt, and by vertue of his reſurrection, as their head, ſhall be raiſed in power, ſpiritual, incorruptible, and made like to his glorious body *, and the bodies of the wicked ſhall be raiſed up in diſhonour, by him, as an offended Judge (x).

(t) *Act.*24.15. And have hope towards God, which they themſelves alſo allow, that *there ſhall be a reſurrection of the dead, both of the juſt, and unjuſt.* (u) 1 *Cor.* 15.51,52,53. Behold, I ſhew you a myſtery, we ſhall not all ſleep, but *we ſhall all be changed.* V. 52.] *In a moment, in the twinkling of an eye,* at the laſt trump (for the trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed:) Verſ.53. For this corruptible muſt put on incorruption, and this mortal muſt put on immortality, 1 *Theſ.* 4.15, 16, 17. For this we ſay unto you by the Word of the Lord, that *we who are alive, and remain unto the coming of the Lord*, ſhall not prevent them who are aſleep. V.16.] For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the Archangel, and with the trump of God; and the dead in Chriſt ſhall riſe firſt. V. 17.] Then we who are alive, and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air, and *ſo ſhall we ever be with the Lord.* *John* 5.28, 29. Marvail not at this, for the hour is coming in the which all *that are in the graves, ſhall hear his voice*, Verſ. 29. *And ſhall come forth*, they that have done good, *unto the reſurrection of life*, and they that have done evil, *unto the reſurrection of damnation* * 1 *Cor.* 15.21,22,23.--42,43,44. For ſince by man came death, by man came alſo the reſurrection of the dead. V.22.] For as in Adam all die, even ſo in Chriſt ſhall all be made alive. Ver.23.] But every man in his own order, *Chriſt the firſt fruits, afterwards they that are Chriſts* at his coming ---- V. 42.] So alſo is the reſurrection of the dead; it is ſown in corruption, *it is raiſed in incorruption*, V.43.] It is ſown in diſhonour, *it is raiſed in glory*: it is ſown in weakneſs, *it is raiſed in power*; V.44.] It is ſown a natural body, *it is raiſed a Spiritual body.* *Phil.* 3.21. Who ſhall *change our vile body*, that it may be faſhioned *like unto his glorious body*, according to the working, whereby he is able to ſubdue all things unto himſelf. (x) *Joh.* 5.27,28,29. And hath *given him authority to execute judgement* alſo, becauſe he is the Son of man. Verſ.28.] Marvail not at this, for the hour is coming in which all that are in the *graves*, ſhall hear his voice, V.29.] And *ſhall come forth*, they that have done good, unto the reſurrection of life, and *they that have done evil unto the reſurrection of damnation.* *Matth.* 25.33. And he ſhall ſet the ſheep on his right hand, *but the goats on the left.*

Q. *What shall immediately follow after the resurrection?*

A. Immediately after the resurrection shall follow the general and final judgement of Angels and men (y), the day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord (z).

(y) 2 Pet. 2. 4. For if God spared not the *Angels* that sinned, but cast them down to hell, and delivered them into chains of darkness *to be reserved unto judgement.* Jude v. 6, 7, 14, 15. And the Angels which kept not their first station, but left their own habitation, he hath *reserved in everlasting chains under darkness, unto the judgment of the great day* Verse. 7.] Even as Sodom and Gomorrah, and the Cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, *suffering the vengeance of eternal fire.* --- Verse. 14. And Enoch also, the seventh from Adam prophesied of these, saying, Behold, *the Lord cometh with ten thousands of his Saints,* Verse. 15.] *To execute judgement upon all,* and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him. *Matth.* 25. 46. And *these shall go away into everlasting punishment, but the righteous into life eternal.* (z) Matth. 24. 36 -- 42 -- 44. *But of that day and hour knows no man,* no not the Angels of Heaven, but my Father only. -- Verse. 42.] *Watch therefore, for ye know not the hour when your Lord doth come* -- Verse. 44. *Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.* Luke 21. 35, 36. For *as a snare shall it come on all them that dwell on the face of the whole earth.* Verse. 36.] *Watch ye therefore and pray always,* that ye may be accounted worthy to escape all these things that shall come to pass, and *to stand before the Son of man.*

Q. *What shall be done to the wicked at the day of judgement?*

A. At the day of judgement the wicked shall be set on Christs left hand (a), and upon clear evidence, and full conviction of their own consciences (b), shall have the fearful, but just sentence of condemnation pronounced against them (c); and thereupon shall be cast out from the favourable presence of God, and the glorious fellowship with Christ, his Saints, and all his holy Angels, into hell, to be punished with unspeakable torments both of body and soul, with the Devil and his Angels for ever (d).

(a) *Matth.* 25. 33. And he shal set the sheep on his right hand, *but the goats on the left* (b) *Rom.* 2. 15, 16. Which shew the work of the law written in their hearts, *their consciences also bearing witness, and their thoughts the mean while accusing,* or excusing one another. Verse. 16.] In the day when he shall judge the secrets of men, by Jesus Christ according to my Gospel. (c) *Matth.* 25. 41, 42, 43.] Then shall he say also to them on the left hand, *depart from me ye cursed,* into everlasting fire, prepared for the Devil and his Angels. Ver. 42.] For I was an hungred and ye gave me no meat, I was thirsty, and ye gave me no drink, V. 43.] I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison and ye visited me not. (d) Luke 16. 26. And besides all this, there is *a great gulf fixed,* so that they which would pass from hence to you, cannot, *neither can they pass to us, that would come from thence.* 2 Thess. 1. 8, 9. *In flaming fire, taking vengeance on them that know not God,* and that obey not the Gospel of our Lord Jesus Christ. Verse 9.] *Who shall be punished with everlasting destruction from the presence of the Lord,* and from the glory of his power.

Q. *What shall be done to the righteous at the day of judgement?*

A. At the day of judgement, the righteous being caught up to

Christ

Christ in the clouds (*e*), shall be set on his right hand, and there openly acknowledged, and acquitted (*f*), shall joyn with him in the judging of roprobate Angels and men (*g*), and shall be received into heaven (*h*); where they shall be fully and for ever freed from all sin and misery (*i*), filled with unconceivable joyes (*k*), made perfectly holy and happy both in body and soul, in the company of innumerable Saints, and holy Angels (*l*), but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the holy Spirit, to all eternity (*m*): and this is the perfect and full communion which the members of the invisible Church shall enjoy with Christ in glory at the resurrection and day of judgement.

(*e*) 1 *Thes.* 4. 17 Then we which are alive and remain, shall be *caught up togesher with them in the clouds*, to meet the Lord in the air, and so shall we ever be with the Lord. (*f*) *Matt.* 25. 33. And *he shal set the sheep on his right hand*, but the goats on the left. *Matth.* 10. 32. Whosoever therefore shall confess me before men, *him will I confess also before my Father which is in Heaven.* (*g*) 1 Cor. 6. 2, 3. *Do ye not know that the Saints shall judge the World?* And if the world, &c. --- V. 3. *Know ye not that we shall judge Angels?* how much more then the things that pertain to this life? (*h*) *Matth.* 25. 34. --- 46. Then shall the King say to them on his right hand, *come ye blessed of my Father, inherit the Kingdom* prepared for you from the foundation of the World --- V. 46.] And these shall go away into everlasting punishment, but *the righteous into life eternal.* (*i*) *Ephes* 5 27. That he might *present it to himself a glorious Church, not having spot or wrinkle*, nor any such thing, but *that it should be holy, and without blemish.* *Revel.* 14 13. And I heard a voice from heaven, saying unto me, write, Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, *that they may rest from their labours*, and their works do follow them. (*k*) *Psalm* 16. 11. Thou wilt shew me the path of life, *in thy presence is fullness of joy*, and *at thy right hand there are pleasures for ever more.* (*l*) *Hebr.* 12. 22, 23. But ye are come unto mount Sion, and unto the *City* of the living God, the heavenly Jernsalem, and *to an innumerable company of Angels*, Vers. 23.] *To the general assembly of the first born, which are written in Heaven*, and to God, the Judge of all, and *to the Spirits of just men made perfect.* (*m*) 1 *Joh* 3 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shal appear we shall be like him; for we *shall see him as he is.* 1 *Cor* 13. 12. For now we *see* through a glass darkly, but *then face to face*; now I know in part, but *then shall I know, even as I am known* 1 *Thes.* 4. 17, 18. Then we who are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, *and so shal we ever be with the Lord.* V. 18.] Wherefore comfort one another with these words.

Having seen, what the Scriptures principally teach us to believe concerning God; it follows to consider, What they require as the duty of man.

Quest. WHat is the duty that God requireth of man?

A. The duty which God requireth of man, is, obedience to his revealed will (*n*).

(*n*) *Rom.* 12. 1, 2. I beseech you therefore, brethren, by the mercies of God, that ye *present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.* Vers. 2.] And be not conformed to this world, but be ye transformed by the renewing of your mind, *that ye may prove what is that good, that acceptable and perfect will of God.* *Mic.* 6 8. He hath shewed thee, O man, what is good; and *what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.* 1 *Sam* 15. 22. And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, *as in obeying the voice of the Lord? Behold, to obey, is better then sacrifice; and to hearken, then the fat of rams.*

Q. *What did God at firſt reveal unto man as the rule of his obedience?*

A. The rule of obedience revealed to Adam in the eſtate of innocency, and to all mankind in him, beſide a ſpecial command, not to eat of the fruit of the Tree of the knowledge of good and evil, was, the Moral Law (*o*).

(*o*) *Gen.* 1. 26, 27. And God ſaid, Let us make man *in our image, after our likeneſs*, and let them have dominion over the fish of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the face of the earth. Verſ. 27. So God created man *in his own image, in the image of God created he him*, male and female created he them. *Rom* 2. 14, 15. For when the Gentiles who have not the law, do by nature the things contained in the law, theſe having not the law, *are a law unto themſelves*; Ver. 15.] Which *ſhew the work of the Law written in their hearts*, their *conſcience alſo bearing witneſs*, and their thoughts the mean while *accuſing*, or elſe *excuſing* one another. *Rom.* 10. 5. For Moſes deſcribeth the *righteouſneſs which is of the law*, that the man which doth thoſe things ſhall live by them. Gen. 2. 17. But *of the Tree of knowledge of good and evil, thou ſhalt not eat of it*: for in the day thou eateſt thereof, thou ſhalt ſurely die.

Q. *What is the Moral Law?*

A. The Moral Law is the declaration of the will of God to mankind, directing and binding every one to perſonal, perfect, and perpetual conformity and obedience thereunto, in the frame and diſpoſition of the whole man, ſoul and body (*p*), and in performance of all thoſe duties of holineſs and righteouſneſs, which he oweth to God and man (*q*); promiſing life upon the fulfilling, and threatning death upon the breach of it (*r*).

(*p*) *Deut.* 5. 1, 2, 3, -- 31.--33. And Moſes called all Iſrael, & ſaid unto them, Hear, O Iſrael, the *Statutes* and *Judgements* which I ſpeak in your ears this day, that ye may *learn them, and keep, and do them*. Verſ. 2.] The Lord our God made a Covenant with us in Horeb. Verſ. 3.] The Lord made not this Covenant with our fathers, but with us, even us; who are all of us alive here this day -- Verſ. 31.] But as for thee ſtand thou here by me, and I will ſpeak unto thee all the Commandments, and the Statutes, and the Judgements which thou ſhalt teach them, *that they may do them* in the land which I give them to poſſeſs it --- V. 33. Ye ſhall walk *in all the wayes which the Lord your God hath commanded* you, that ye may live, and that it may be well with you, and that ye may prolong your dayes in the land which ye ſhall poſſeſs. *Luke* 10. 26, 27. What is written in the law? how readeſt thou? V. 27.] And he anſwering, ſaid, Thou ſhalt love the Lord thy God *with all thy heart*, and *with all thy ſoul*, and *with all thy ſtrength*, and *with all thy mind*, and thy neighbour, as thy ſelf. *Gal.* 3. 10. For as many, as are of the works of the law are under the curſe; for it is written, *Curſed is every one that continueth not in all things contained in the book of the law to do them*. 1 Theſ. 5. 23. And the very God of peace *ſanctifie you wholly*, And I pray God *your whole Spirit, and ſoul and body, be preſerved blameleſs* untill the coming of our Lord Jeſus Chriſt. (*q*) *Luke* 1. 75. *In holineſs and righteouſneſs before him all the dayes of our life*. *Acts* 24. 16. And herein do I exerciſe my ſelf, to have *always a conſcience void of offence both towards God and towards men*. (*r*) *Rom.* 10. 5. For Moſes deſcribeth the righteouſneſs which is of the law, that *the man which doth theſe things ſhall live by them*. *Gal.* 3. 10 --- 12. For as many as are of the works of the law are under the curſe; for it is written, *Curſed is every one that continueth not in all things that are written in the book of the law to do them* --- Verſ. 12.] And the law is not of faith, but the *man that doth them ſhall live in them*.

Q. *Is there any uſe of the Moral Law to man, ſince the fall?*

A. Although no man, ſince the fall, can attain to righteouſneſs and life

life by the Moral Law (*f*), yet there is great use thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerate (*t*).

(*f*) *Rom* 8.3. For *what the law could not do, for it was weak through the flesh*, God sending his own Son in the likeneſs of ſinfull flesh, and for ſin, condemned ſin in the flesh. *Galat* 2.16. Knowing this that a *man is not juſtified by the works of the Law*, but by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law, for *by the works of the Law ſhall no flesh be juſtified.* (*t*) 1 *Tim.* 1. 8. But we know that *the Law is good*, if a man uſe it lawfully.

Q. Of what uſe is the Moral Law to all men?

A. The Moral Law is of uſe to all men, to inform them of the holy nature and will of God (*u*), and of their duty, binding them to walk accordingly; to convince them of their diſability to keep it, and of the ſinfull pollution of their nature, hearts, and lives (*x*), to humble them in ſenſe of their ſin and miſery (*y*), and thereby help them to a clearer ſight of the need they have of Chriſt (*z*), and of the perfection of his obedience (*a*).

(*u*) *Levit.* 11. 44, 45. *For I am the Lord* your God, ye ſhall therefore *ſanctifie* your ſelves, and ye *ſhall be holy, for I am holy*, neither ſhall ye defile your ſelves with any manner of creeping thing that creepeth upon the earth. Verſ. 45. *For I am the Lord* that bringeth you up out of the land of Egypt, to be your God, *ye ſhall therefore be holy, for I am holy.* Levit 20 7, 8. *Sanctifie your ſelves therefore*, and *be ye holy: for I am the Lord your God.* Verſ 8] And ye ſhall keep my Statutes, and do them: *I am the Lord which ſanctifie you.* *Rom.* 7. 12. Wherefore *the Law is holy*, and *the commandment holy*, juſt and good. * *Mich.* 6 8. He hath *ſhewed thee*, O man, what is good; and *what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God.* *Jam.* 2.10, 11. For whoſoever ſhall *keep the whole law, and yet offend in one point, he is guilty of all.* Verſ. 11.] For he that ſaid, Do not commit adultery, ſaid alſo, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſour of the Law. (*x*) Pſalm 19. 11, 12. Moreover *by them is thy ſervant warned*, and in keeping of them there is great reward. Verſ. 12.] *Who can underſtand his errors?* cleanſe thou me from ſecret faults. *Rom.* 3. 20. Therefore by the deeds of the law ſhall no flesh be juſtified in his ſight; for *by the law is the knowledge of ſin.* *Rom.* 7.7 What ſhall we ſay then? Is the law ſin? God forbid. Nay, *I had not known ſin, but by the law*; for I had not known luſt, except the law had ſaid, Thou ſhalt not covet. (*y*) *Rom.* 3.9 -- 22. What then? are we better then they? No, in no wiſe; for we have before *proved* both Jews and Gentiles *that they are all under ſin.* -- V. 23] *For all have ſinned, and come ſhort of the glory of God.* (*z*) *Galat.* 3. 21, 22. Is the law then againſt the promiſe of God? God forbid, for if there had been a law given, which could have given life, verily, righteouſneſs ſhould have been by the law. Verſ. 22.] But *the Scripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe.* (*a*) *Rom.* 10. 4. For *Chriſt is the end of the law, for righteouſneſs* to every one that believeth.

Q. *What particular uſe is there of the Moral Law to unregenerate men?*

Anſw. The Moral Law is of uſe to unregenerate men, to awaken their conſciences to fly from wrath to come (*b*), and to drive them this that the *Law* is not *made* for a righteous man, but *for the lawleſs*, and *diſobedient*, for the *ungodly* and *ſinners*, for *unholy*, and *profane*, *for murderers of fathers*, and *murderers of mothers*, for *man-ſlayers*. V. 10.] For *whore-mongers*, for them that *defile themſelves with man-kind*, for *men-ſtealers*, for *liars*, for *perjured perſons*, and if there be any other thing that is contrary to ſound doctrine.

(*b*) 1 *Tim.* 1. 9, 10. Knowing

(c) *Gal.* 3. 24. Wherefore the *Law was our School-master to bring us unto Christ*, to Christ (*c*); or, upon their continuance in the estate and way of sin, to leave them inexcusable (..), and under the curse thereof *e*).

that we might be justified by faith. (*d*) *Rom.* 1. 20. For the invisible things of him from the creation of the World are clearly seen, being understood by the things that are made, even his eternal power and Godhead, *so that they are without excuse*. Compared with *Rom.* 2. 15. Which shew *the work of the Law written in their hearts*, their *consciences* also *bearing witness*, and their *thoughts* the mean while *accusing one another*. (*e*) *Gal.* 3. 10. For as many as are of the works of the law, *are under the curse*: for it is written, *Cursed is every one that continueth not* in all the things which are written in the book of the Law, to do them.

Q. *What special use is there of the Moral Law to the regenerate?*

Answ. Although they that are regenerate, and believe in Christ, be delivered from the Moral Law as a Covenant of works (*f*), so as thereby they are neither justified (*g*), nor condemned (*h*); yet beside the general uses thereof common to them with all men, it is of special use, to shew them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, & for their good (*i*); and thereby to provoke them to more thankfulness (*k*), and to express the same in their greater care to conform

(*f*) *Roman.* 6. 14. For sin shal not have dominion over you; for *ye are not under the Law*, but under grace. *Rom.* 7. 4, 6. Wherefore, my brethren, ye also are *become dead to the Law*, by the Body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. ---- Verse 6.] But *now we are delivered from the Law*, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter. *Galat.* 4. 4, 5. But when the fullness of time was come, God sent forth his Son made of a Woman, made under the Law. Vers. 5.] *To redeem them that were under the Law*, that we might receive the adoption of sons. (*g*) *Rom.* 3. 20. Therefore *by the deeds of the Law shall no flesh be justified in his sight*, for by the Law is the knowledge of sin. (*h*) *Galat* 5. 23. Meekness, Temperance, *against such there is no law*. *Rom.* 8 1. There is now therefore *no condemnation to them that are in Christ Jesus*, who walk not after the flesh, but after the Spirit. (*i*) *Rom.* 7. 24. 25. O wretched man that I am! *who shall deliver me* from this body of death? Vers. 25.] *I thank God through Jesus Christ our Lord*, so then with the mind I my self serve the Law of God, but with the flesh, the Law of sin. *Galat.* 3. 13, 14. *Christ hath redeemed us from the curse of the Law, being made a curse for us*: for it is written, Cursed is every one that hangeth on a Tree. Vers 14.] *That the blessing of Abraham might come on the Gentiles through Jesus Christ*, that we might receive the promise of the Spirit through Faith. *Rom.* 8. 3, 4. For what the Law could not do, In that it was weak through the flesh, God sending *his own Son in the likeness of sinfull flesh, and for sin, condemned sin in the flesh*. vers 4. *That the righteousness of the Law might be fulfilled in us* who walk not after the flesh, but after the Spirit. (*k*) *Luke* 1. 68, 69, --- 74, 75. *Blessed be the Lord God of Israel, who hath visited and redeemed his people*. Verse 69] And hath raised up an horn of salvation for us in the house of his servant David --- Vers 74.] That he would grant unto us *that we being delivered out of the hand of our enemies, might serve him without fear*. Vers. 75.] *In holiness and righteousness* before him all the dayes of our life. *Coloss.* 1. 12, 13, 14. *Giving thanks unto the Father who hath made us meet* to be partakers of the inheritance of the Saints in light. Vers. 13] *Who hath delivered us from the power of darkness*, and hath translated us into the Kingdom of his dear Son. V. 14.] *In whom we have redemption, through his blood*, even the forgiveness of sins.

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themſelves thereunto as the rule of their obedience (l).

(l) *Rom.* 7. 22. For *I delight in the Law of God after the inward man. Rom.* 12. 2. And be not conformed to this World, but *be ye transformed* by the renewing of your minds, *that ye may prove what is that good, that acceptable and perfect will of God. Tit.* 2. 11, 12, 13, 14. For the *grace of God* that bringeth ſalvation hath appeared to all men. Verſe 12. *Teaching us that denying ungodlineſs and worldly luſts*, we ſhould live *ſoberly, righteouſly*, and *godly* in this preſent evil World Verſe 13. *Looking for that bleſſed hope*, and the glorious appearing of the great God, and *our Lord Jeſus Chriſt.* Verſe 14.] *Who gave himſelf for us*, that he might redeem us from all iniquity, and *purifie unto himſelf a peculiar people, zealous of good works.*

Q. *Where is the Moral Law ſummarily comprehended?*

Anſw. The Moral Law is ſummarily comprehended in the Ten Commandments, which were delivered by the voyce of God upon mount Sinai, and written by him in two Tables of ſtone (m), and are recorded in the twentieth Chapter of Exodus; the four firſt Commandments containing our duty to God, and the other ſix our duty to man (n).

(m) *Deut.* 10 4. *And he wrote in the Tables according to the firſt writing, the ten Commandments, which the Lord ſpake unto you in the Mount*, out of the midſt of the fire, in the day of the aſſembly, and the Lord gave them unto me. *Exod.* 34. 1, 2, 3, 4 And the Lord ſaid unto Moſes, Hew thee two Tables of ſtone like unto the firſt, and *I will write upon theſe Tables* the words that were in the firſt Tables which thou brakeſt. Verſe 2.] And be ready in the morning, and come up into Mount Sinai, and preſent thy ſelf there to me in the top of the Mount. Verſe 3.] And no man ſhall come up with thee, &c. --- Verſe 4. *And he hewed two Tables of ſtone* like the firſt, and roſe early in the morning, and went up into Mount Sinai, as the Lord had commanded him, and *took in his hand the two Tables of ſtone.* (n) *Matth.* 22. 37, 38, 39, 40. Jeſus ſaid unto him, *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind.* Verſe 38.] This is that firſt and great Commandment. Verſe 39] And the ſecond is like unto it, *Thou ſhalt love thy neighbour as thy ſelf.* Verſ. 40.] On theſe two Commandments hang all the Law and the Prophets.

Q. *What Rules are to be obſerved for the right underſtanding of the ten Commandments?*

A. For the right underſtanding of the ten Commandments, theſe rules are to be obſerved.

1. That the Law is perfect, and bindeth every one to full conformity in the whole man unto the righteouſneſs thereof, and unto intire obedience, for ever, ſo as, to require the utmoſt perfection of every duty, and to forbid the leaſt degree of every ſin (o).

(o) *Pſal.* 19. 7. *The Law of the Lord is perfect* converting the ſoul; the Teſtimony of the Lord is ſure, making wiſe the ſimple. *Jam.* 2 10 For *whoſoever ſhall keep the whole Law, and yet offend in one point, he is guilty of all. Matt* 5. 21. to the end Ye have heard that it was ſaid by them of old time, Thou ſhalt not kill --- *But I ſay* --- *and ſo on to the end.*

2. That it is ſpiritual, and ſo, reacheth the Underſtanding, Will, Affections, and all other powers of the ſoul, as well as words, works and

(p) *Rom.* 7. 14. and geſtures (p).
For we know
that the law *is ſpiritual*, but I am carnal, ſold under ſin. *Deuter.* 6. 5. *Thou ſhalt love the Lord thy God with all thy heart*, and *with all thy ſoul*, and *with all thy might*. Compared with *Matth.* 22. 37, 38, 39. Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with *all thy heart*, and with *all thy ſoul*, and with *all thy mind*, Ver. 38.] *This is the firſt and great Commandment.* Verſ. 39.] And the ſecond is like unto it, Thou ſhalt *love thy neighbour as thy ſelf.* Matth. 5. 21, 22 -- 27, 28 -- 36 to the end. Ye have heard that it was ſaid by them of old time, *Thou ſhalt not kill*. and whoſoever ſhall kill ſhall be in danger of the judgement. verſ. 22.] *But I ſay* unto you, that *whoſoever is angry with his brother without a cauſe*, ſhall be in danger of the *judgement*; and whoſoever ſhall *ſay to his brother*, *Raca*, ſhall be in danger of the *Council*; but whoſoever *ſhall ſay*, *Thou fool*, ſhall be in danger of hell-fire --- V. 27.] Ye have heard that it hath been ſaid by them of old time, *Thou ſhalt not commit adultery. But I ſay* unto you, that *whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart* --- verſ. 36.] Neither ſhalt thou *ſwear by thine head*, &c. to the end of the chapter.

3. That one and the ſame thing, in divers reſpects, is required or forbidden in ſeveral Commandments (q)

(q) *Coloſſ.* 3. 5. Mortify therefore your members which are upon the earth, fornication, uncleanneſs, inordinate affection, evil concupiſcence, and *covetouſneſs which is idolatry*. *Amos* 8. 5. Saying, when will the *New Moon* be gone, that we may *ſell corn*? and the *Sabbath*, that we may *ſet forth wheat*? making the *Ephah ſmall*, and the *ſhekel great*, and falſifying *the ballances by deceit*. *Prov.* 1. 19. So are the ways of every one that is greedy of gain, *which taketh away the life of the owners thereof*. 1 *Tim.* 6. 10. For *the love of money, is the root of all evil, which* while ſome have *coveted after*, they have *erred from the faith, and pierced themſelves through with many ſorrows*.

4. That, as, where a duty is commanded, the contrary ſin is forbidden (r), and where a ſin is forbidden, the contrary duty is commanded (ſ): ſo, where a promiſe is annexed, the contrary threatning is included (t); and where a threatning is annexed, the contrary

(r) *Iſa.* 58. 13. If thou turn away thy foot from the *Sabbath*, *from doing thy pleaſure on my holy day*, and *call the Sabbath a delight*, the holy of the Lord honourable, and *ſhalt honour him, not doing thine own wayes*, nor *finding thine own pleaſure, nor ſpeaking thine own words* --- Deut. 6. 13. *Thou ſhalt fear the Lord thy God, and ſerve him*, and ſhalt ſwear by his Name. Compared with *Matth.* 4. 9, 10. --- And ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me. verſ. 10.] Then ſaid Jeſus unto him. *Get thee hence Satan, for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*. Matth. 15. 4, 5, 6. For God commanded, ſaying, *Honour thy father and thy mother*, and *he that curſeth father or mother, let him die the death*. V. 5.] *But ye ſay* that whoſoever ſhall ſay to his father or mother, It is a gift by whatſoever thou mighteſt be profited by me. *And honour not his father or his mother*, he ſhall be free. *Thus have ye made the commandment of God of none effect* by your tradition. (ſ) *Matt.* 5. 21, 22, 23, 24, 25. Ye have heard that it was ſaid by them of old time, *Thou ſhalt not kill*, and whoſoever ſhall kill, ſhall be in danger of the judgement. verſ. 22.] But I ſay unto you, whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgement, and whoſoever ſhall ſay to his brother, Raca, ſhall be in danger of the Council; but whoſoever ſhall ſay, Thou fool, ſhall be in danger of hell-fire. verſ. 23.] Therefore if thou bring thy gift to the Altar, and there remember that thy brother hath ought againſt thee. Ver. 24.] Leave there thy gift, and go thy way; firſt be reconciled to thy brother, and then come and offer thy gift. v. 25.] *Agree with thine adverſary* while thou art in the way with him, leaſt, &c. Eph. 4. 28. *Let him that ſtole, ſteal no more, but rather let him work with his hands the thing that is good*, that he may have to give to him that needeth. (t) *Exod.* 20. 12. *Honour thy father and mother, that thy days may be long in the land*, which the Lord thy God giveth thee. Compared with Prov. 30. 17. *The eye that mocketh at his father, and deſpiſeth to obey his mother, the ravens of the valleys ſhall pick it out, and the young eagles ſhall eat it.*

promiſe

promiſe is included (*n*).

(*n*) *Jerem.* 18. 7, 8. At what *inſtant I ſhall ſpeak concerning a Nation or Kingdom, to pluck up, and to pull down, and to deſtroy it.* Verſe 8.] *If that Nation againſt whom I have pronounced, turn from their evil, I will repent of the evil* that I thought to do unto them. *Exod.* 20. 7. Thou ſhalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltleſs that taketh his Name in vain. Compared with *Pſalm* 15. 1. --- 4,5. *Lord who ſhall abide in thy Tabernacle,* and who ſhall dwell in thy holy Hill? --- Ver. 4.] In whoſe eyes a vile perſon is contemned, but he honoureth them that fear the Lord: *he that ſweareth to his own hurt, and changeth not.* Verſ. 5.] He that putteth not his money out to uſury, nor --- He that doth theſe things ſhall never be moved. *And with Pſalm* 24.4,5. He that hath clean hands, and a pure heart, who hath not lift up his hands unto vanity, *nor ſworn deceitfully.* Verſ. 5.] *He ſhall receive the bleſſing from the Lord,* and righteouſneſs from the God of his ſalvation.

5. That what God forbids, is at no time to be done *, what he commands, is alwayes our duty (*x*), and yet every particular duty is not to be done at all times (*y*).

* *Job* 13. 7, 8. Will ye ſpeak wickedly for God, and talk deceitfully for him? verſ. 8.] Will ye accept his perſon? will ye contend for God? *Rom.* 3. 8. And not rather, as we are ſlanderouſly reported, and as *ſome affirm that we ſay, Let us do evil that good may come, whoſe damnation is juſt. Job* 36. 21. Take heed, *regard not iniquity,* for this haſt thou choſen rather then affliction. *Hebr.* 11. 25. *Chuſing rather to ſuffer affliction* with the people of God, *then to enjoy the pleaſures of ſin* for a ſeaſon. (*x*) *Deut.* 4. 8, 9. And what Nation is there ſo great, that hath ſtatutes and judgements ſo righteous as all this Law which I ſet before you this day? verſe 9.] *Only take heed to thy ſelf,* and *keep thy ſoul diligently, leaſt thou forget the things* which thine eyes have ſeen, *and leaſt they depart from thy heart all the dayes of thy life,* but teach them thy ſons, and thy ſons ſons. (*y*) *Matth.* 12. 7. But if ye had known what this meaneth, *I will have mercy, and not ſacrifice,* ye would not have condemned the guiltleſs.

6. That, under one ſin or duty, all of the ſame kind are forbidden or commanded, together with all the cauſes, means, occaſions, and appearances thereof, and provocations thereunto (*z*).

(*z*) *Matth.* 5. 21, 22 --- 27, 28. See (*f*) before. verſe 27.] Ye have heard that it hath been ſaid of old, *Thou ſhalt not commit adultery: But I ſay* unto you, *whoſoever looketh on a woman to luſt after her,* hath committed *adultery* with her already in his heart. *Matth.* 15. 4, 5, 6. For God commanded, ſaying, *Honour thy father and thy mother;* and he that curſeth his father and his mother, let him die the death. Verſe 5.] *But ye ſay,* that *whoſoever ſhall ſay to his father or mother, It is a gift* by whatſoever thou mighteſt be profited by me, *and honour not his father and his mother,* he ſhall be free, *thus have ye made the Commandments of God of none effect* by your tradition. *Hebr.* 10. 24, 25. And *let us conſider one another to provoke unto love,* and *unto good works.* Verſe 25.] *Not forſaking the aſſembling of our ſelves together* as the manner of ſome is, *but exhorting one another,* and ſo much the more as ye ſee the day approaching. 1 *Theſſ.* 5. 22. *Abſtain from all appearance of evil.* Jude verſ. 23. And others *ſave with fear,* pulling them out of the fire, *hating even the garment, ſpotted by the fleſh.* Galat. 5. 26. *Let us not be deſirous of vain glory, provoking one another, envying one another. Coloſſ.* 3. 21. Fathers *provoke not your Children to anger,* leaſt they be diſcouraged.

7. That what is forbidden or commanded to our ſelves, we are bound, according to our places, to endeavour that it may be avoided

or performed by others, according to the duty of their places (a).

(a) *Exod.* 20. 10 --- But the seventh day is the Sabbath of the Lord thy God, in it thou ſhalt do no manner of work, *thou, nor thy ſon nor thy daughter, nor thy man-ſervant, nor thy maid-ſervant, nor thy cattel, nor the ſtranger that is within thy gates* --- Levit. 19. 17. Thou ſhalt not hate thy brother in thy heart, *thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him.* Gen. 18. 19. For I know him *that he will command his children and his houſhold after him, and they ſhall keep the way of the Lord* to do juſtice and judgement, that the Lord may bring upon Abraham that which he hath ſpoke of him. *Joſh.* 24. 15. And if it ſeem evil to you to ſerve the Lord, chuſe you this day whom ye will ſerve --- but *as for me and my houſe we will ſerve the Lord.* Deut. 6. 6, 7. And theſe words which I command thee this day ſhall be in thy heart, and *thou ſhalt teach them diligently to thy children*, and ſhalt *talk of them* when thou *ſitteſt in thine houſe*, and when thou *walkeſt by the way*, and when thou *lieſt down*, and when thou *riſeſt up*.

8. That, in what is commanded to others, we are bound according to our places and callings to be helpful to them (b), and to take heed of pertaking with others in vvhat is forbidden them (c).

(b) 2 *Corint.* 1. 24. Not for that we have dominion over your faith, *but are helpers of your joy* --- (c) 1 *Tim.* 5. 22. Lay hands ſuddenly on no man, *neither be pertaker of other mens ſins*; keep thy ſelf pure. *Eph.* 5. 11. And *have no fellowſhip with the unfruitfitable works of darkneſs*, but rather reprove them.

Q. *What ſpecial things are we to conſider in the ten Commandments?*

A. We are to conſider in the ten Commandments, the Preface, the ſubſtance of the Commandments themſelves, and ſeveral reaſons annexed to ſome of them, the more to inforce them.

Q. *What is the Preface to the Commandments?*

A. The Preface to the Commandments is contained, in theſe words [*I am the Lord thy God which have brought thee out of the Land of Egypt out of the houſe of bondage* (d),] wherein God manifeſteth his Soveraignty, as being Jehovah, the Eternal, Immutable, and Almighty God (e), having his Being in and of himſelf (f), and giving being to all his words (g), and works (h), and that he is a God in Covenant, as with Iſrael of old, ſo with all his people (i), who as he brought them out of their bondage in Egypt, ſo he delivereth us from our Spiritual thraldom (k);

(d) *Exod.* 20. 2. (e) *Iſai.* 44. 6. Thus ſaith *the Lord* the King of Iſrael, and his Redeemer *the Lord of hoſts, I am the firſt, and I am the laſt*, and beſides me there is no God. (f) *Exod.* 3. 14. And God ſaid unto Moſes, *I AM THAT I AM*, and he ſaid, Thus ſhalt thou ſay unto the children of Iſrael, *I AM* hath ſent me unto you. (g) *Exod.* 6. 3. And I appeared unto Abraham, and Iſaac, and Jacob, by the name of God Almighty; but by my *Name* Jehovah *was I not known to them.* (h) *Acts* 17. 24 --- 28. *God that made the World*, and all things therein, ſeeing that he is Lord of Heaven, and of Earth, dwelleth not in Temples made with hands. --- Ver. 28.] For *in him we live, and move, and have our being*, as certain alſo of your own Poets have ſaid, For we are alſo of his off-ſpring. (i) *Gen.* 17. 7. And I *will eſtablish my Covenant between me and thee, and thy ſeed after thee in their generations for an everlaſting Covenant, to be a God unto thee, and to thy ſeed after thee.* Rom. 3. 29. *Is he the God of the Jews onely? is he not alſo of the Gentiles? Yes, of the Gentiles alſo.* (k) *Luke* 1. 74 75. That he would grant unto us, that we *being delivered out of the hands of our enemies*, might ſerve him without fear. Ver. 75.] In holineſs and righteouſneſs before him all the dayes of our life.

and

and that therefore we are bound to take him for our God alone; and to keep all his Commandments (*l*).

(*l*) 1 *Pet.* 1. 15, 16, 17, 18. But *as he who hath called you, is holy; so be ye holy in* all manner of converſation. verſ. 16.] Becauſe it is written, *Be ye holy, for I am holy.* Verſ. 17.] And if ye call on the father, who without reſpect of perſons judgeth according to every mans work, *paſs the time of your ſojourning here in fear.* Verſ. 18.] Foraſmuch as ye know that ye were not *redeemed* with corruptible things, as ſilver and gold, *from your vain converſation* received by tradition from your fathers. *Lev.* 18. 30. Therefore ſhall ye *keep mine Ordinances*, that ye commit not any of theſe abominable cuſtomes which were committed before you, that ye defile not your ſelves therein: I am the Lord your God. *Levit.* 19. 37. *Therefore ſhall ye obſerve all my Statutes, and all my judgements, and do them: I am the Lord.*

Q. *What is the ſum of the four Commandments, which contain our duty to God?*

A. The ſum of the four Commandments containing our duty to God, is, to love the Lord our God with all our heart, and with all our ſoul, and with all our ſtrength, and with all our mind (*m*).

(*m*) *Luke* 10. 27. And he anſwering ſaid unto him, *Thou ſhalt love the Lord thy God with all thy heart, and with all*, &c.

Q. *Which is the firſt Commandment?*

Anſw. The firſt Commandment is, *Thou ſhalt have no other Gods before me* (*n*).

(*n*) *Exod.* 20. 3.

Q. *What are the duties required in the firſt Commandment?*

A. The duties required in the firſt Commandment, are, the knowing and acknowledging of God to be the only true God, and our God (*o*); and to vvorship and glorifie him accordingly (*p*), by thinking (*q*), me-

(*o*) 1 *Chro.* 28. 9. And thou Solomon my ſon, *Know thou the God of thy father*, and ſerve him with a perfect heart, and with a willing mind; for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts; if thou ſeek him, he will be found of thee; but if thou forſake him, he will caſt thee off for ever. *Deut.* 26. 17. Thou haſt *avouched the Lord this day to be thy God*, and to walk in his wayes, and to keep his ſtatutes, and his commandments, and his judgements, and to hearken unto his voice. *Eſai.* 43. 10. Ye are my witneſſes, ſaith the Lord, and my ſervant whom I have choſen; that ye may *know and believe me, and underſtand that I am he, before me there was no God formed, neither ſhall there be after me.* Jer. 14. 22. *Are there any* among the vanities of the Gentiles that can cauſe rain? or can the Heavens give showers? *Art not thou he, O Lord our God?* therefore we will wait upon thee, for *thou haſt made all theſe things.* (*p*) *Pſalm* 95. 6, 7. O come *let us worſhip and bow down, let us kneel before the Lord our Maker.* Verſ. 7.] For he is our God, and we are the people of his paſture, and the sheep of his hands. *Matth.* 4. 10. Then ſaid Jeſus unto him, Get thee hence Satan, for it is written, *Thou ſhalt worſhip the Lord thy God*, and *him* onely ſhalt thou *ſerve. Pſalm* 29. 2. *Give unto the Lord the glory* due unto his name; *worſhip the Lord* in the beauty of holineſs. (*q*) *Mal.* 3. 16. Then they that feared the Lord ſpake often one to another, and the Lord hearkned and heard it, and a book of remembrance was written before him for them that feared *the Lord, and thought upon his name.*

(r) *Pſal.* 63. 6. When I remember thee upon my bed, and *meditate on thee* in the night watch.

(ſ) *Eccl.* 12. 1. *Remember now thy Creator* in the days of thy youth, &c.

dicating (*r*), remembring (*ſ*), highly eſteeming (*t*), honouring (*u*), adoring *, chooſing (*x*), loving (*y*), deſiring (*z*), fearing of him (*a*), believing him (*b*), truſting (*c*), hoping (*d*), delighting (*e*), rejoycing in him (*f*), being zealous for him (*g*), calling upon him, giving all praiſe and thanks (*h*), and yielding all obedience and ſubmiſſion to him, with the whole man (*i*), being carefull in all things to pleaſe him (*k*), and ſorrowfull when in any thing he is offended (*l*), and walking humbly with him (*m*).

(*t*) *Pſalm* 71. 19. Thy righteouſneſs alſo, O God, is very high, who haſt done great things. *O God, who is like unto thee?* (*u*) *Mal.* 1. 6. A ſon *honoureth* his father, and a ſervant his maſter; *if then I be a father, where is mine honour?* and if I be a maſter, where is my fear, ſaith the Lord of Hoſts, unto you, O Prieſts, that deſpiſe my name? * *Iſai.* 45. 23. I have ſworn by my ſelf, the word is gone out of my mouth in righteouſneſs, and ſhall not return, *that unto me every knee ſhall bow*, every tongue ſhall ſwear. (*x*) *Joſh.* 24. 15–22. And if it ſeem evil unto you to ſerve the Lord, chooſe you this day whom ye will ſerve, whether the God which your fathers ſerved; that were on the other ſide of the flood, or the Gods of the Amorites in whoſe land ye dwell; but as for me and my houſe, we will ſerve the Lord --- Verſ. 22.] And Joshua ſaid unto the people, Ye are witneſſes againſt your ſelves, *that ye have choſen the Lord* to ſerve him; And they ſaid, we are witneſſes. (*y*) *Deut* 6. 5. And *thou ſhalt love the Lord thy God* with all thy heart, and with all thy ſoul, and with all thy might. (*z*) *Pſalm* 73. 25. Whom have I in heaven but thee? and there is *none upon earth that I deſire beſides thee.* (*a*) *Iſai.* 8. 13. Sanctifie the Lord of Hoſts himſelf, and *let him be your fear*, and *let him be your dread.* (*b*) *Exod.* 14. 31. And Iſrael ſaw the great work which the Lord did upon the Egyptians, and the people feared the Lord, *and believed the Lord* and his ſervant Moſes. (*c*) *Iſai.* 26. 4. *Truſt ye in the Lord for ever*, for in the Lord Jehovah is everlaſting ſtrength. (*d*) *Pſalm* 130. 7. *Let Iſrael hope in the Lord*, for with the Lord there is mercy, and with him is plenteous redemption. (*e*) *Pſalm* 37. 4. *Delight thy ſelf alſo in the Lord*, and he ſhall give thee the deſires of thine heart. (*f*) Pſalm 32. 11. *Be glad in the Lord, and rejoyce* ye righteous, and ſhout for joy all ye that are upright in heart. (*g*) *Rom.* 12. 11. Not ſlothful in buſineſs, fervent in ſpirit, *ſerving the Lord.* Compared with *Numb.* 25. 11. *Phineas* the ſon of Eleazar, the ſon of Aaron the Prieſt, hath turned my wrath away from the children of Iſrael (*while he was zealous for my ſake* amongſt them) that I conſumed them not in my jealouſie. (*h*) *Phil.* 4. 6. Be carefull for nothing, but in every thing, by prayer and ſupplication, with thankſgiving *let your requeſts be made known unto God.* (*i*) *Jer.* 7. 23. But this thing commanded I them, ſaying, *Obey my voice, and I will be your God*, and ye ſhall be my people, and *walk ye in all the wayes that I have commanded you*, that it may be well with you. *Jam.* 4. 7. *Submit your ſelves therefore to God*, reſiſt the Devil and he will flee from you. (*k*) 1 *John* 3. 22. And whatſoever we ask we receive of him, becauſe we keep his commandment, and do thoſe things that are pleaſing in his ſight. (*l*) *Jerom.* 31. 18. I have ſurely heard *Ephrain* bemoaning himſelf thus, *Thou haſt chaſtiſed me, and I was chaſtiſed as a bullock unaccuſtomed to the yoak*, turn thou me, and I ſhall be turned, thou art the Lord my God. *Pſalm* 119. 136. *Rivers of waters run down mine eyes, becauſe men keep not thy Law.* (*m*) *Mich.* 6. 8. He hath ſhewen thee, O man, what is good; and what doth the Lord require of thee, but to do juſtice, and to love mercy, and *to walk humbly with thy God?*

Q. *What are the ſins forbidden in the firſt Commandment?*

A. The ſins forbidden in the firſt Commandment, are, Atheiſm in denying, or not having a God (*n*), Idolatry, in having, or worshipping

(*n*) *Pſal.* 14. 1. The fool hath *ſaid in his heart, There is no God* --- *Epheſ.* 2. 12. That at the time ye were without Chriſt, being aliens from the Commonwealth of Iſrael, and ſtrangers from the Covenant of promiſe, having no hope, and *without God in the world.*

more

more Gods then one, or any with, or instead of the true God *o*; the not having and avouching him for God, and our God *p*; the omission or neglect of any thing due to him required in this Commandment *q*, ignorance *r*, forgetfulness *s*, misapprehensions *t*, false opinions *u*, unworthy, and wicked t' oughts of him, bold and curious searching into his secrets *x*, all profaneness *y*, hatred of God *z*, self-love *a*, self-seeking *b*, and all other inordinate and immoderate setting of our mind, will, or affections upon other things, and taking them off from him in whole or in part *c*, vain credulity *d*, unbe-

(o) *Jerem.* 2. 27. 28. *Saying to a stock, Thou art my father, and to a stone, Thou hast brought me forth*; for they have turned their back upon me, and not their face;

but in the time of their trouble they will say, arise and save us. Vers. 28.] But where are thy Gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble, *for according to the number of thy Cities are thy Gods, O Judah.* Compared with 1 *Thess.* 1. 9 For they themselves shew of us what manner of entring in we had unto you, and how ye *returned to God from Idols, to serve the living and true God.* (p) *Psalm* 81. 11. But my people would not hearken to my voyce, *Israel would have none of me.* (q) *Isai* 43. 22, 23, 24. *But thou hast not called upon me*, O Jacob, but thou hast been weary of me, O Israel. Vers 23.] *Thou hast not brought me the small cattel of thy burnt-offerings, neither hast thou honoured me with thy sacrifices* ---- Vers. 24.] *Thou hast bought me no sweet cane* with money, *nor hast thou filled me with the fat of thy sacrifices*, but hast made me to serve with thy sins, thou hast wearied me with thine iniquities. (r) *Jer.* 4. 22. For my people is foolish, *they have not known me*; they are foolish children, and have no understanding, they are wise to do evil, but to do good they have no knowledge. *Hos.* 4. 1 ---6. Hear the word of the Lord, ye children of Israel; for *the Lord hath a controversie* with the inhabitants of the land, because there is no truth, nor mercy, *nor knowledge of God in the land* --- Vers. 6.] My people are *destroyed for lack of knowledge*, because thou hast rejected knowledge, I also will reject thee, that thou shalt be no Priest to me, seeing thou hast forgotten the law of thy God, I also will forget thy children. (s) *Jerem.* 2. 32. Can a maid forget her ornaments, or a bride her attire? yet *my people have forgotten me* dayes without number. (t) *Acts* 17 23 --- 29. For as I passed by, and beheld your devotion, I found an Altar with this inscription, *TO THE VNKNOWN GOD; whom therefore ye ignorantly worship*; him I declare unto you --- Vers 29. Forasmuch then, as we are the off-spring of God, *we ought not to think that the Godhead is like unto gold*, or silver, or stone graven by art or mans device. (u) *Isai.* 40. 18. *To whom then will ye liken God*, or what likeness will ye compare unto him? * *Psalm* 50. 21 These things hast thou done, and I kept silence, *thou thoughtest that I was altogether such a one as thy self*; but I will reprove thee, and set them in order before thine eyes. (x) *Deut.* 29. 29. *Secret things belong unto the Lord our God*; but those things that are revealed belong unto us, and to our children for ever, that we may do all the words of the law. (y) *Tit.* 1. 16. They profess they know God, *but in works they deny him, being abominable, disobedient, and to every good work reprobate. Hebr.* 12. 16. Least there be among you any fornicator, *or profane person, as Esau*, who for one morsel of meat, sold his birth-right. (z) *Rom.* 1. 30. Back-biters, *haters of God*, despightful, proud, boasters, &c. (a) 2 *Tim.* 3. 2. For men shal *be lovers of themselves*, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. (b) *Phil.* 2. 21. For *all seek their own*, not the things that are Jesus Christs. (c) 1 John 2. 15, 16. *Love not the world, nor the things of the world. If any man love the world, the love of the father is not in him.* Vers 16.] For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life is not of the Father, but is of the world. 1 *Sam.* 2. 29. Wherefore kick ye at my sacrifice, and at mine offering which I have commanded in my habitation, and *honourest thy sons above me*, to make your selves fat with the chiefest of all the offerings of Israel my people? *Col* 3. 2 -- 5. *Set your affections* on things above, *not on things on the earth* -- Vers. 5.] For though I am absent in the flesh, yet I am with you in the Spirit, joying, and beholding your order, and the stedfastness of your faith in Christ. (d) 1 *John* 4. 1. Beloved, *believe not every spirit*, but try the spirits, whether they be of God, because many false Prophets are gone out into the world.

(e) *Heb.*3.12. Take heed, brethren, leſt there be in any of you *an evil heart of unbelief* in departing from the living God.
(f) *Gal.*5.20. Idolatry, Witch-craft, Hatred, Variance, Emulations, Wrath, Striſe, Seditions, *Hereſies*, *Tit.* 3.10. *A man that is an*

lief *e*, hereſie *f*, misbelief *g*, diſtruſt *h*, deſpair *i*, incorrigibleneſs *k*, inſenſibleneſs under judgements *l*, hardneſs of heart *m*, pride *n*, preſumption *o*, carnal ſecurity *p*, tempting of God *q*, uſing unlawful means *r*, and truſting in lawful means *ſ*, carnal delights and joys *t*, corrupt, blind, and indiſcreet zeal *u*, luke-warmneſs *, and deadneſs in the things of God *x*: eſtranging our ſelves, and apoſtatizing from God *y*, praying, or giving any religious worship to Saints, Angels, or any other creatures *z*, all compacts, and conſulting with the devil *a*, and hearkening to his ſuggeſtions *b*, making men the Lords of our faith and Conſcience *c*: ſlighting and deſpiſing God, and his commands *d*, reſiſting and grieving of his ſpirit *e*, diſcontent, and impatience at his diſpenſations, charging him foolishly for the evils he inflicts on us *f*; and aſcribing the praiſe of any good we either are, have, or can do, to fortune *g*, Idols *h*, our ſelves *i*, or any other creature *k*.

heretick, after the firſt, and ſecond admonition, reject. (*g*) *Acts* 26.9. *I verily thought with my ſelf, that I ought to do many things contrary to the name of Jeſus of Nazareth.* (*h*) *Pſalm* 78 22. Becauſe they believed not in God, *nor truſted in his ſalvation.* (*i*) *Gene*. 4.13. And *Cain* ſaid unto the Lord, *My punishment is greater then I can bear.* (*k*) *Jer.* 5.3. O Lord, are not thine eyes upon the truth? *Thou haſt ſtricken them, but they have not grieved, thou haſt conſumed them, but they have refuſed to receive correction*, they have made their faces harder then a rock, *they have refuſed to return.* (*l*) *Iſai.*42.25. Therefore he hath poured upon him the fury *of his anger*, and the *ſtrength of battel*; and it hath *ſet him on fire* round about, *yet he knew it not*; and *it burned him, yet he laid it not to heart*, (*m*) *Rom.*2.5. But after *thy hardneſs and impenitent heart*, treaſureſt up unto thy ſelf wrath againſt the day of wrath, and revelation of the righteous judgement of God. (*n*) *Jerem.*13.15. Hear ye and give ear; *be not proud*, for the Lord hath ſpoken it. (*o*) *Pſalm* 19.13. *Keep back thy ſervant alſo from preſumptuous ſins*, let them not have dominion over me, then ſhall I be upright and innocent from the great tranſgreſſion. (*p*) *Zeph.*1.11. And it ſhall come to paſs at that time, that I will ſearch Jeruſalem with candles. *and punish the men that are ſetled on their lees, that ſay in their hearts, The Lord will not do good, neither will he do evil.* (*q*) *Matt.* 4.7. Jeſus ſaid unto him, It is written again, *Thou ſhalt not tempt the Lord thy God.* (*r*) *Rom.* 3.8. And not rather, *as we be ſlanderouſly reported, and as ſome affirm that we ſay, Let us do evil that good may come, whoſe damnation is juſt.* (*ſ*) *Jerem.*17.5. Thus ſaith the Lord, *Curſed be the man that truſteth in man, and maketh his fleſh his arm*, and whoſe heart departeth from the Lord. (*t*) 2 *Tim.*3.4. Traytors, heady, high-minded, *lovers of pleaſure*, more then lovers of God. (*u*) *Gal.* 4.17. *They zealouſly affect you, but not well*, yea, they would exclude you that ye might affect them. *John* 16.2 --- Yea, the time cometh that *whoſoever killeth you, will think that he doth God good ſervice.* Rom.10.2. For I bear them record that they have *a zeal of God, but not according to knowledge. Luke* 9.54, 55. And when his diſciples *James* and *John* ſaw this, they ſaid, Lord wilt thou that we *command fire to come down from heaven*, and conſume them, even as *Elias* did? Verſ. 55.] But he turned and rebuked them, and ſaid, *Ye know not what manner of ſpirit ye are of.* * *Revel.* 3.16. So then *becauſe thou art luke-warm, and neither cold, nor hot*, I will ſpew thee out of my mouth. (*x*) *Revel.* 3.1. And unto the Angel in the *Church of Sardis*, write, Theſe things ſaith he that hath the ſeven Spirits of God, and the ſeven ſtars, I know thy works, that *thou haſt a name, that thou liveſt, and art dead.* (*y*) *Ezek.*14.5. That I may take the houſe of Iſrael in their own heart, becauſe they *are all eſtranged from me, through their Idols. Iſai.*1.4,5. Ah ſinfull Nation, a people laden with iniquity, a ſeed of evil-doers, children that are corrupters, *they have forſaken the Lord*, they have provoked the Holy One of Iſrael unto anger, *they are gone backward.* Verſ. 5.] Why ſhould ye be ſtricken any more? *ye will revolt more and more*, the whole head is ſick, &c. (*z*) *Rom.*10.13, 14. For whoſoever ſhall call upon the name of the Lord, ſhall be ſaved. Ver. 14.] *How then ſhall they call upon him in whom they have not believed?* and how ſhall they believe in him, of whom they have

not

not heard? and how ſhall they hear without a preacher? *Hoſ.* 4. 12. *My people aſk counſel at their ſtocks*, and their ſtaff declareth unto them; for the ſpirit of whoredoms hath cauſed them to erre, and they *have gone a whoring from under their God.* *Acts* 10. 25, 26. And as *Peter* was coming in *Cornelius met him, and fell down at his feet, and worshipped him.* Verſ. 26. *But Peter took him up*, ſaying, *ſtand up, I my ſelf alſo am a man.* Rev. 19. 10. *I fell at his feet to worship him, and he ſaid unto me, See thou do it not:* I am thy fellow-ſervant, and of thy brethren that have the teſtimony of Jeſus; worship God, for the teſtimony of Jeſus is the Spirit of Prophecy. *Matt.* 4. 10. Then ſaid Jeſus unto him, Get thee hence Satan, for it is written, *Thou ſhalt worship the Lord thy God, and him only ſhalt thou ſerve.* *Col.* 2. 18. Let no man beguil you of your reward, *in a voluntary humility, and worshipping of Angels*, intruding into thoſe things which he hath ſeen, vainly puft up by his fleshly mind. *Rom.* 1. 25. Who changed the truth of God into a lie, and worshipped, and *ſerved the creature more then the Creator*, who is bleſſed for ever. Amen. (c) *Lev.* 20. 6. And the ſoul *that turneth after ſuch as have familiar ſpirits, and after wizards* to go a whoring after them, I will even ſet my face againſt that ſoul, and will cut him off from among his people. 1 *Sam.* 28. 7 -- 11. *Then ſaid Saul to his ſervants, Seek me a woman that hath a familiar ſpirit*, that I may go to her, and enquire of her; and his ſervant ſaid unto him, Behold, there is a woman that hath a familiar ſpirit at Endor -- Verſe 11. Then ſaid the woman, whom ſhall I bring up unto thee? and he ſaid, bring me up Samuel. Compared with 1 *Chron.* 10. 13, 14. *So Saul died for his tranſgreſſion*, which he committed againſt the Lord, even againſt the Word of the Lord, which he kept not; alſo for asking counſel of one that had a familiar ſpirit to enquire of it. Verſ. 14.] And enquired not of the Lord, therefore he ſlew him, &c. (b) *Acts* 5. 3. But Peter ſaid, Ananias, *why hath Satan filled thy heart to lie to the holy Ghoſt*, and to keep back part of the price of the land. (c) 2 *Cor.* 1. 24. *Not for that we have dominion over your faith*, but are helpers of your joy; for by faith ye ſtand *Matth.* 23. 9. And call no man your father upon earth, for one is your Father which is in heaven. (d) *Deut.* 23. 15. But *Jeſhurun waxed fat and kicked*; thou art waxed fat, thou art grown thick, and thou art covered with fatneſs; then *he forſook the God that made him, and lightly eſteemed the rock of his ſalvation.* 2 *Sam.* 12. 9. Wherefore haſt thou deſpiſed the commandment of the Lord, to do evil in his ſight? thou haſt killed Uriah the Hittite with the ſword, and haſt taken his wife to be thy wife, &c. *Prov.* 13. 13 *Whoſo deſpiſeth the Word, ſhall be deſtroyed*; but he that feareth the commandment ſhall be rewarded. (e) *Acts* 7. 51. Ye ſtiff-necked and uncircumciſed in heart and ears, ye do alwayes reſiſt the Holy Ghoſt; as your fathers did, ſo do ye. *Epheſ.* 4. 30. And *grieve not the holy Spirit of God*, whereby ye are ſealed to the day of redemption. (f) *Pſalm* 73. 2, 3 -- 14, 15 -- 22. But as for me, my feet were almoſt gone, my ſteps had well nigh ſlipt. Verſ. 3] For *I was envious at the foolish, when I ſaw the proſperity of the wicked* -- V. 13.] Verily, *I have cleanſed my heart in vain*, and waſhed mine hands in innocency. For all the day long have I been plagued, and chaſtened every morning Verſ. 15. If I ſay I will ſpeak thus, *Behold, I ſhould offend againſt the generation of thy children* -- V. 22.] *So foolish was I, and ignorant*; I was even as a beaſt before thee. *Job* 1. 22. In all this *Job* ſinned not, nor charged God foolishly. (g) 1 *Sam.* 6. 7, 8, 9. Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring the calves home from them Verſ. 8.] And take the *Ark of the Lord*, and lay it upon the cart, and put the jewels of gold, which ye return him for a treſpaſs-offering, in a coffer by the ſide thereof, and ſend it away that it may go. V. 9] And ſee, if it goeth on by the way of his own coaſt to *Bethshemesh*, then he hath done us this great evil; but if not, then we ſhall know that it is not his hand that ſmote us, it was a chance that happened to us. (h) *Dan.* 5. 23. But haſt lifted up thy ſelf againſt the Lord of heaven, and they have brought the veſſels of his houſe before thee; and thou, and thy Lords, thy wives and thy concubines have drunk wine in them, and thou haſt praiſed the Gods of ſilver, of braſs, iron, wood, and ſtone; which ſee not, nor hear, nor know; and the God in whoſe hand thy breath is, and whoſe are all thy wayes, haſt thou not glorified? (i) *Deut.* 8. 17. And thou ſay in thy heart, *my power, and the might of my hand hath gotten me this wealth.* *Dan.* 4. 30. The King ſpake, and ſaid, *Is not this great Babylon that I have built* for the houſe of the Kingdom, by the might of my power, and for the honour of my Majeſty. (k) *Heb.* 1. 16. Therefore *they ſacrifice unto their net, and burn incenſe unto their drag*; becauſe by them their portion is fat, and their meat plenteous.

Q. *What are we eſpecially taught by theſe words* [before me] *in the firſt Commandment?*

A. Theſe

A. These words *before me*, or before my face, in the first Commandment, teach us, that God who seeth all things, takes special notice of, and is much displeased with the sin of having any other God; that so it may be an argument to dissuade from it, and to aggravate it, as a most impudent provocation *l*; as also to perswade us to do, as in his sight, what ever we do in his service *m*.

(*l*) *Ezek.* 8. 5. to the end.

Then said he unto me, Son of man, *lift up thine eyes* now the way towards the North; so I lift up mine eyes, and behold at the gate of the Altar, this image of jealousie in the entry. *And he said ---- so on. Psalm* 44. 20, 21. But if we have forgotten the name of our God, or stretched out our hands to a strange God; *shall not God search this out*? for *he knoweth the secrets of the heart.* (*m*) 1 *Chron.* 28. 9. And thou Solomon my son, *know* thou the *God of thy father*, and *serve him with a perfect heart*, *and with a willing mind*; *for the Lord searcheth all hearts*, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

Q. *Which is the second Commandment?*

A. The second Commandment is [*Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands, of them that love me, and keep my Commandments n.*]

(*o*) *Exod.* 20. 4, 5, 6.

Q. *What are the duties required in the second Commandment?*

A. The duties required in the second Commandment, are the receiving, observing, and keeping pure and entire, all such religious worship and Ordinances as God hath instituted in his word *o*, particularly, Prayer and Thanksgiving in the name of Christ *p*, the reading preaching, and hearing of the word *q*; the administration and receiving of

(*n*) *Deut.* 32. 46, 47. And he said unto them, *Set your hearts unto all the Words which I testifie among you this day, which ye shall command children to observe* to do all the words of this law. Vers. 47.] For *it is not a vain thing for you*; because *it is your life*, and through this thing ye shal prolong your dayes in the land whither ye go over Jordan to possess it. *Matth.* 28. 20. *Teaching them to observe all things whatsoever I have commanded you*; and lo, I am with you alway unto the end of the World. *Act.* 2. 42. And *they continued stedfastly in the Apostles doctrine*, and fellowship, and in breaking of bread, and in prayer. 1 *Tim.* 6. 13. 14. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession. Vers. 14.] *That thou keep this Commandment without spot, unrebukeable*, untill the appearing of our Lord Jesus Christ.

(*p*) *Phil.* 4. 6. Be careful for nothing, but in *every thing by prayer and supplication with thanksgiving, let your requests be made known to God. Eph.* 5. 20. *Giving thanks always*, for all things, unto God, and the Father in the name of our Lord Jesus Christ. (*q*) *Deut.* 17. 18. 19. And it shall be when he sitteth upon the throne of his Kingdom, that he shall *write him a copy of his law in a book*, out of that which is before the Priests and Livites. V. 19.] And it shall be with him, *and he shall read therein all the dayes of his life*, that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes to do them. *Act.* 15. 12. For *Moses* of old time hath in every city them *that preach him*, *being read in the Synagogues every Sabbath day.* 2 *Tim.* 4 2. *Preach the word*, be instant, *in season, out of season*, reprove, rebuke, exhort, with all long-suffering and Doctrine. *Jam.* 1. 21. 22. Wherefore lay apart all filthiness, and superfluity of naughtiness, and *receive with meekness the ingrafted word*, which is able to save your souls. V. 22.] But be ye doers of the word, and not *hearers only*, deceiving your own selves. *Act.* 10. 33. Immediately therefore I sent unto thee, and thou hast well done, that thou art come. Now therefore *are we all here present before God, to hear all things that are commanded thee of God.*

the

the Sacraments *r*, Church-government and Diſcipline *ſ*, the Miniſtery and maintenance thereof *t*, religious faſting *u*, ſwearing by the name of God ***, and vowing unto him *x*: As alſo the diſapproving, deteſting, oppoſing all falſe worſhip *y*; and, according to each ones place and calling, removing it, and all monuments of Idolatry *z*.

(*r*) *Matth.* 28. 19. ---- Go ye therefore, and *teach all Nations, baptizing them* in the Name of the Father, and of the Son, and of the Holy Ghoſt. 1 *Cor.* 11. 23. to the 30. verſe. For *I have received of the Lord, that which alſo I delivered unto you*, that the Lord Jeſus the ſame night wherein he was betrayed, *took bread*, --- *And ſo on.* (*ſ*) *Matt.* 18 15, 16, 17. Moreover, *if thy brother treſpaſs againſt thee, go and tell him his fault between thee and him alone*; if he ſhall hear thee, thou haſt gained thy brother. Verſ. 16.] But if he will not hear, *then take with thee one or two more*, that in the mouth of two or three witneſſes every word may be eſtabliſhed. V. 17.] And if he ſhall neglect to hear them, *tell it to the Church*, but if he will not hear the Church, *let him be*, &c. *Matt.* 16. 19. And I will give unto thee *the keyes of the Kingdom of Heaven*, and whatſoever thou ſhalt bind on earth ſhall be bound in heaven, and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven. 1 *Cor.* 5. the whole Chapter. 1 *Cor.* 12. 28. And *God hath ſet ſome in the Church*; firſt, *Apoſtles*; ſecondarily, *Prophets*; thirdly, *Teachers*; after that *Miracles*; then *Gifts of healings, Helps, Governments, diverſities of tongues.* (*t*) *Epheſ.* 4. 11, 12. And *he gave ſome Apoſtles*, and *ſome Prophets*, and *ſome Evangeliſts*, and *ſome Paſtors*, and *Teachers*, Verſe 12.] For the perfecting of the Saints, for the work of the Miniſtery, for the edifying of the body of Chriſt. 1 *Tim.* 5. 17, 18. *Let the Elders that rule well, be counted worthy of double honour*, eſpecially they who *labour in the Word and Doctrine.* Verſe 18.] For the Scripture ſaith, thou ſhalt not muzzle the Ox that treadeth out the Corn, and *the labourer is worthy of his reward.* 1 *Cor.* 9. 7. to verſ. 15. *Who goeth a warfare any time at his own charge?* who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? --- *And ſo on to* Verſe 15. (*u*) *Joel.* 2. 12, 13. Therefore alſo now, ſaith the Lord, *Turn ye even to me with* all your heart, and *with faſting, and weeping and mourning.* Verſe 13.] And rend your hearts, and not your garments, and turn unto the Lord your God, for he is gracious, and merciful, &c. --- 1 *Cor.* 7. 5. Defraud ye not one the other, except it be with conſent for a time, that ye may give your ſelves to faſting and prayer, and come together again, that Satan tempt you not for your incontinency. * *Deut.* 6. 13. Thou ſhalt fear the Lord thy God, and ſerve him, *and ſhalt ſwear by his Name.* (*x*) *Iſai.* 19. 21. And the Lord ſhall be known to Egypt, and the Egyptians ſhall know the Lord in that day, and ſhall do ſacrifice and oblation, yea, *they ſhall vow a vow unto the Lord*, and perform it. *Pſalm* 76. 11. *Vow and pay unto the Lord your God*; let all that are round about him, bring preſents unto him that ought to be feared. (*y*) *Acts* 17. 16, 17. Now while Paul waited for them at Athens, *his ſpirit was ſtirred in him when he ſaw all the City given to idolatry.* Verſ. 17.] Therefore diſputed he in the Synagogue with the Jews, and with the devout perſons, and in the market daily with them that met with him. *Pſalm* 16. 4. Their ſorrows ſhall be multiplied *that haſten after another* God; *their drink-offerings of blood will not I offer, nor take up their names into my lips.* (*z*) *Deut.* 7. 5. But thus ſhall ye deal with them, *ye ſhall deſtroy their Altars, and break down their images, and cut down their groves, and burn their graven images with fire. Iſai.* 30. 22. *Ye ſhall defile alſo the covering of thy graven images of ſilver*, and the ornament of thy molten images of gold; *thou ſhalt caſt them away* as a menſtruous cloth, thou ſhalt ſay unto it, Get thee hence.

Q. *What are the ſins forbidden in the ſecond Commandment?*

A. The ſins forbidden in the ſecond Commandment, are, all deviſing *a*, (*a*) *Num.* 15. 39. And it ſhal be unto you for a fringe, that ye may look upon it, and remember all the Commandments of the Lord, and do them, and *that ye ſeek not after your own heart, and your own eyes*, after which ye uſe to go a whoring.

counselling *b*, commanding *c*, using *d*, and any wayes approving any religious worship not instituted by God himself *e*, tolerating a false Religion *f*, the making any representation of God, of all, or of any of the three Persons, either inwardly in our mind, or outwardly, in any kind of Image or likeness of any creature whatsoever *g*, all worshipping of it *h*, or God in it, or by it *i*; the making of any representation of feigned Deities *k*, and all worship of them, or service belonging to them *l*, all superstitious devices *m*, corrupting the worship of God *n*, adding to it, taking from it *o*, whether invented and taken up of our selves *p*, or received by tradition from others *q*, though under the title of Antiquity *r*, Custome *s*, Devotion *t*, good intent, or any other pretence whatsoever *u*, simony *, sacriledge *x*, all neglect *y*, contempt *z*, hindering *a*, and opposing the worship and Ordinances which God hath appointed *b*.

(*b*) *Deut.* 13. 6, 7, 8. *If thy brother*, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosome, or thy friend which is as thine own soul, entice thee secretly, saying, *Let us go and serve other gods*, which thou hast not known, thou, nor thy fathers, Vers. 7.] Namely, of the gods of the people which are round about thee, or far off from thee, from the one end of the earth to the other. Vers. 8.] *Thou shalt not consent unto* him, nor hearken unto him, nor shall thine eye pity him, nor shalt thou spare, nor shalt thou conceal him. (*c*) *Hos.* 5. 11. *Ephraim is oppressed* and broken in judgement, *because he willingly walked after the Commandment. Mich.* 6. 16. For *the Statutes of Omri are kept*, and all the works of the house of *Ahab*; and ye walk in their counsels, that I should make thee a desolation, and the inhabitants thereof an hissing; therefore ye shall bear the reproach of my people. (*d*) 1 *Kings* 11 33. Because that they have forsaken me, and *worshipped Ashtaroth the goddess of the Sidonians, Chemosh* the god of the *Moabites*, and *Milcom* the god of the children of *Ammon*, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and judgements, as did David his father. (*e*) *Deut.* 12. 30, 31, 32. *Take heed to thy self that thou be not snared by following them*, after they be destroyed from before thee; and that thou enquire not after their gods, saying, *how did these Nations serve their gods? even so will I do likewise.* Vers. 31.] Thou shalt not do so unto the Lord thy God, for every abomination to the Lord which he hateth have they done unto their gods; for even their sons and their daughters have they burnt in the fire to their gods. Vers. 32.] Whatsoever I command you, observe to do; thou shalt not adde thereto, nor diminish from it. (*f*) *Deut.* 13. from vers. 6. to vers. 12. If thy brother the son of thy mother, or, &c. --- *vide* [*b*] *Zech.* 13. 2, 3. And it shall come to pass in that day, saith the Lord of Hosts, that I will cut off the names of the Idols out of the Land, and they shall no more be remembred: and also I will cause the Prophets, and the unclean spirit to pass out of the Land. Vers. 3.] And it shall come to pass that when any shall yet prophesie, then his father and mother that begat him shall say to him, *Thou shalt not live; for thou speakest lies in the name of the Lord; and his father and mother that begat him, shall thrust him through when he prophesieth. Rev.* 2. 2. ---- 14, 15 --- 20. I know thy works and thy labour, and thy patience, and *how thou canst not bear them which are evil*, and thou hast tried them who say they are Apostles and are not, and hast found them liars --- Verse 14.] But I have *a few things against thee, because thou hast there them that hold the Doctrine of Balaam*, who taught Balak to cast a stumbling-block before the children of Israel, and to eat things sacrificed to Idols, and to commit fornication. Vers. 5.] *So hast thou also them that hold the Doctrine of the Nicolaitans*, which thing I hate. --- V. 20.] Notwithstanding I have a few things against thee (the Church of *Thyatira*) *because thou sufferest that woman Jezabel, who calleth her self a Prophetess, to teach, and to seduce my servants*, to commit fornication, and to eat things sacrificed to Idols. *Revel.* 17. 12. --- 16, 17. And the *ten horns* which *thou sawest*, are *ten Kings*, which have

have received no Kingdom as yet, but *receive power as Kings one hour with the beast.* --- Verse 16.] And the ten horns which thou saweſt upon the beaſt, theſe ſhall hate the whore, and make her deſolate, and naked, and eat her flesh, and burn her with fire. Verſe 17.] For God hath put in their hearts to fulfill his will, and to agree, *and give their Kingdom unto the beaſt, untill the words of God ſhall be fulfilled.* (g) *Deut.* 4.15,16,17,18,19. *Take ye therefore good heed unto your ſelves (for ye ſaw no manner of ſimilitude on the day that the Lord ſpake unto you in Horeb*, out of the midſt of the fire.) V. 16. *Leſt you corrupt your ſelves, and make you a graven Image*, &c. --- V. 19.] And *leſt thou lift up thine eyes unto Heaven*, and when thou ſeeſt the Sun, Moon, and Stars, even all the Hoſt of Heaven, ſhouldeſt be driven to worship them, and ſerve them, which the Lord God hath divided unto all Nations under the whole heaven. *Acts* 17. 29. For aſmuch then as we are the off-ſpring of God, we ought not to think that the Godhead is like to gold or ſilver, or ſtone graven by art and mans device. *Rom.* 1. 21,22,23 --- 25. Becauſe that when they knew God, they glorified him not as God, nor were they thankful, but became vain in their imaginations, and their foolish heart was darkned. Verſe 22.] Profeſſing themſelves wiſe, *they became fools.* V. 23. And *changed the glory of the incorruptible God, into an Image made like to corruptible man, and to birds, and beaſts, and creeping things.* --- Verſ. 25.] Who *changed the truth of God into a lie*, and worshipped and ſerved the creature more then the Creator, who is bleſſed for ever. Amen. (h) *Dan.* 3.18. But if not, be it known unto thee, O King, that we will not ſerve thy gods, nor worſhip thy golden Image which thou haſt ſet up. *Galat.* 4.8. Howbeit then when ye knew not God, ye did ſervice unto them which by nature are no Gods. (i) *Exod.* 32 5 --- 8. And *when Aaron ſaw it he built an Altar before it*, and made proclamation, and ſaid, *To morrow is a feaſt to the Lord.* --- Verſ. 8.] They have turned aſide quickly out of the way which I commanded; *they have made them a molten calf, and have worſhipped it, and have ſacrificed thereunto, and ſaid, Theſe be thy Gods, O Iſrael*, which have brought thee up out of the Land of Egypt. (l) 1 *Kings* 18. 26 --- 28. And they took the *bullock*, and dreſſed it, and *called upon the name of Baal*, from morning to noon, ſaying, *O Baal, hear us*; but there was no voice, nor any that anſwered; and they leapt upon the Altar which was made. ---- Verſ. 28.] And they cried loud, and cut themſelves with knives, &c. --- *Iſai* 65.11. But *ye are they that forſake the Lord*, that forget my holy mountain, *that prepare a table for the troop*, that *furniſh the drink-offering unto the number.* (m) *Acts* 17.22. Then Paul ſtood in the midſt of Mars-hill, and ſaid, Ye men of Athens, I perceive *that in all things ye are too ſuperſtitious.* *Col.* 2. 21, 22, 23. (*Touch not, taſte not, handle not.* Verſ 22.] Which all are to periſh with the uſing) after the commandments and doctrines of men. Verſ. 23.] Which things have indeed *a ſhew of wiſdom in Will-worſhip*, and humility, and neglecting of the body, not in any honour to the ſatisfying of the flesh. (n) *Mal.* 1. 7, 8. ---- 14. *Ye offered polluted bread upon mine Altar*, and ye ſay, Where have we pollured thee? In that ye ſay, The table of the Lord is contemptible. Verſ. 8. And *if ye offer the blind for a ſacrifice, is it not evil?* and *if the lame and ſick, is it not evil?* Offer it now to thy Governour, will he be pleaſed with thee, or accept thy perſon, ſaith the Lord of Hoſts --- Verſ. 14. But *curſed be the deceiver, who hath in his flock a male, and voweth and ſacrificeth unto the Lord a corrupt thing*; for *I am a great King*, ſaith the Lord of Hoſts, and my name is dreadful among the heathen. (o) *Deut.* 4. 2. *Ye ſhall not adde unto the word which I command you, nor ſhall ye diminiſh ought from it*, that ye may keep the commandments of the Lord your God which I command you. (p) *Pſal.* 106. 39. Thus were they defiled with their own works, and went a whoring with their own inventions. (q) *Matth.* 15. 9. But *in vain do they worſhip me, teaching for doctrine the commandments of men.* (r) 1 *Pet.* 1. 18. Foraſmuch as ye know ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation received by tradition from your fathers. (ſ) *Jerem.* 44. 17. *But we will certainly do* whatſoever thing goeth forth out of our own mouth, to *burn incenſe to the Queen of heaven*, and to pour out drink-offerings unto her, *as we have done, we and our fathers, our Kings, and our Princes in the Cities of Judah, and in the ſtreets of Jeruſalem*, for then we had plenty of victuals, and were well, and ſaw no evil. (t) *Iſai.* 65. 3, 4, 5. A people that provoketh me to anger continually to my face, that ſacrificeth in gardens, and burns incenſe upon Altars of brick. Verſ 4.] Which remain among the graves, and lodge in the mountains, which eat ſwines fleſh, and broth of abominable things is in their veſſels. V. 5.] *Which ſay, Stand by thy ſelf, come not neer me, for I am holier then thou*; theſe are *a ſmoke in my noſe*, a fire that burns all the day. *Galat.* 1. 13, 14. For ye have

heard of my converſation in times paſt in the Jews Religion, how that beyond meaſure I perſecuted the Church of God, and waſted it. Verſ. 14.] And profited in the Jews Religion, above many mine equals in mine own Nation, *being exceedingly zealous of the traditions of my fathers.* (u) 1 *Sam.* 15. 21. But *the people* (ſaid Saul) *took of the ſpoil*, ſheep, and oxen, the chief of thoſe things which ſhould have been utterly deſtroyed, *to ſacrifice unto the Lord thy God in Gilgal.* * *Acts* 8. 18. And when *Simon* ſaw, that through the laying on of the Apoſtles hands the Holy Ghoſt was given, *he offered them money.* (x) *Rom.* 2. 22. --- Thou that abhorreſt Idols, *doſt thou commit ſacriledge?* *Mal.* 3. 8. Will a man rob God? *yet ye have robbed me.* But ye ſay, Wherein have we robbed thee? *in tithes, and offerings.* (y) *Exod.* 4, 24, 25. And it came to paſs by the way in the Inne, that *the Lord met him, and ſought to kill him.* V. 25.] *Then* Zipporah took a ſharp ſtone, *and cut off the foreskin of her ſon*, and caſt it at his feet, &c.--- (z) *Matt.* 22. 5. But *they made light of it*, and went their way, one to his farm, another to his merchandize. *Mal.* 1. 7 --- 13. *Ye offer polluted bread upon mine Altar*; and ye ſay, Wherein have we polluted thee? *In that ye ſay, The table of the Lord is contemptible* --- Verſ. 13.] Ye ſaid alſo, Behold, what a weerineſs is it, and ye have ſnuffed at it, ſaith the Lord of Hoſts, and *ye brought that which was torn, and the lame, and ſick*: ſhould I accept this of your hand? ſaith the Lord. (a) *Matth.* 23. 13. But wo unto you Scribes and Phariſees, Hypocrites; for ye ſhut up the Kingdom of heaven againſt men, for ye neither go in your ſelves, nor ſuffer them that are entring to go in. (b) *Acts* 13. 44, 45. And the next Sabbath day, came almoſt the whole City together to hear the Word of God. Verſ. 45.] But when the Jews ſaw the multitudes, they were filled with envy, and *ſpake againſt thoſe things which were ſpoken by Paul*, contradicting and blaſpheming. 1 *Theſ.* 2. 15, 16. Who both killed the Lord Jeſus, and their own Prophets, and have perſecuted us, and they pleaſe not God, and are contrary to all men. V. 16.] *Forbidding us to ſpeak to the Gentiles*, that they might be ſaved, to fill up their ſins alwayes, for the wrath is come upon them to the uttermoſt.

Q. What *are the Reaſons annexed to the ſecond Commandment the more to enforce it?*

A. The Reaſons annexed to the ſecond Commandment, the more to enforce it, contained in theſe words: [*For I the Lord thy God am a zealous God, viſiting the iniquities of the fathers upon the children, unto the third and fourth generation, of them that hate me; and ſhewing mercy unto thouſands of them that love me, and keep my Commandments* c:] are, beſides Gods ſoveraignity over us, and property in us *d*, his fervent zeal for his own worship *e*, and his revengeful indignation againſt all falſe worſhip, as

(c) *Exod.* 20. 5, 6.

(d) *Pſalm* 45. 11. So ſhal the King greatly deſire thy beauty, *for he is thy Lord*, and worſhip thou him. *Rev.* 15. 3, 4. And they ſing the ſong of *Moſes the Servant of God*, and the ſong of the Lamb, ſaying, *Great and marvellous are thy works, Lord God Almighty*, juſt and true are thy wayes, *thou King of Saints.* Verſ. 4. Who ſhall not fear thee, O Lord, and glorifie thy Name? for *thou only art holy*, for all Nations ſhall come, and worſhip before thee, for thy judgements are made manifeſt. (e) *Exod.* 34. 13, 14. But ye ſhall deſtroy their Altars, break their Images, and cut down their groves. Verſ. 14.] For thou ſhalt worſhip no other God: *for the Lord whoſe name is jealous, is a jealous God.*

being

being a ſpiritual whoredom *f*, accounting the breakers of this Commandment ſuch as hate him, and threatning to punish them unto divers generations *g*, and eſteeming the obſervers of it, ſuch as love him, and keep his Commandments, and promiſing mercy to them unto many generations *h*.

(*f*) 1 *Cor.*10. 20,21, 22. But I ſay that the things which the Gentiles ſacrifice, *they ſacrifice to Divels, and not to God*; and I would not ye ſhould have fellowship with Devils. V. 21] *Ye cannot drink the Cup of the Lord, and the Cup of Devils*; ye cannot be partakers of the Lords table, and the table of Devils. V. 22.] *Do we provoke the Lord to jealouſie*? are we ſtronger then he? *Jerem.*7.18,19,20. The children gather wood, and the fathers kindle the fire, and the women knead their dough *to make cakes to the Queen of Heaven*, and *to pour out drink-offerings to other gods, that they may provoke me to anger*. Ver. 19.] *Do they provoke me to anger*, *ſaith the Lord*? do they not provoke themſelves to the confuſion of their own faces? Verſ. 20.] Therefore thus ſaith the Lord God, *Behold, mine anger and fury ſhall be powred out upon this place, upon man, and beaſt*, and the trees of the field, and the fruit of the ground, and it ſhall burn, and none ſhall quench it. *Ezek.* 16. 26, 27. *Thou haſt alſo committed fornication with the Egyptians* thy neighbours great of fleſh, and haſt *encreaſed thy whoredoms to provoke me to anger*. V. 27.] Behold, therefore I have ſtretched out my hand over thee, &c. *Deut.*32.16,17,18,19.20. They *provoked him to jealouſie with ſtrange Gods*, with abominations provoked him to anger. Ver.17.] *They ſacrificed to Devils*, not to God, *to gods whom they knew not*, to new gods, &c.v.18] Of the rock that begat thee thou art unmindful, and haſt forgotten God that formed thee. V. 19.] And *when the Lord ſaw it, he abhorred them*, becauſe of the provoking of his ſons, and daughters. Verſ. 20.] *And he ſaid, I will hide my face from them*; I will ſee what their end ſhall be, for they are a very froward generation, children in whom there is no faith. (g) *Hoſ.* 2. 2, 3,4. Plead with your mother, plead *for ſhe is not my wife*, neither am I her husband; let her therefore put away her whoredoms out of her ſight, and her adulteries from between her breaſts.. V.3.] *Leſt I ſtrip her naked*, and ſet her as in the day that ſhe was born, and make her as a wilderneſs, and ſet her like a dry land, and ſlay her with thirſt. Verſ 4.] *And I will not have mercy upon her children, for they are the children of whoredoms.* (*h*) *Deut.*5. 29. O that there were ſuch a heart in them, *that they would fear me, and keep my Commandments* always, *that it might be well with them and with their children for ever.*

Q. *Which is the third Commandment*?

Anſw. The third Commandment is, *Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs, that taketh his name in vain* i.

(*i*) *Exod.*20.7.

Q. *What is required in the third Commandment*?

Anſw. The third Commandment requires, that the Name of God, his Titles, Attributes *k*, Ordinances *l*, the Word *m*, Sa-

(*k*) *Matt.*6.9. After this manner therefore pray ye, Our Father which art in heaven, *hallowed be thy Name*. *Deut.*28.58. If thou wilt not obſerve to do all the words of this law, written in this book, *that thou maiſt fear this glorious and fearful name*, THE LORD THY GOD. *Pſalm* 29. 2. *Give unto the Lord the glory due unto his Name*, &c. *Pſalm* 68. 4. Sing unto God, ſing praiſes unto his Name, extoll him that rideth upon the heavens *by his Name* JAH, and rejoyce before him. *Revel.* 15. 3, 4. See above in [*d*] (*l*) *Mal.*1. 14. *Curſed be the deceiver* that hath in his flock a male, and *offereth unto the Lord a corrupt thing*; *for I am a great King*, ſaith the Lord of Hoſts, and *my Name is dreadful among the heathen*. Eccleſ.5.1. *Keep thy foot* when thou goeſt to the *Houſe of God*, *and be more ready to hear, then to give the ſacrifice of fools*, for they conſider not that they do evil. (*m*) *Pſalm* 138.2. I will worship towards thy holy Temple, and praiſe thy name for thy loving kindneſs, and for thy truth; for *thou haſt magnified thy word above all thy Name.*

(n) 1 Cor. 11. 24, 25, 26, 28, 29. And when he had given thanks, he brake it, and said, *Take, eat, this is my body which is broken for you*, this do in remembrance of me. Verse 25.] *After the same manner also he took the cup*, &c. --- verse 28.] But *let a man examine himself, and so let him eat* of this bread and *drink* of this cup. v. 29.] For *he that eateth and drinketh unworthily*, eateth and drinketh damnation to himself, not discerning the Lords Body. (o) 1 *Tim.* 2. 8. I will therefore that men pray every where, lifting up holy hands without wrath and doubting. (p) *Jer.* 4. 2. And *thou shalt swear, the Lord liveth, in truth, in judgement, and in righteousness*, and the Nations shall bless themselves, in him shall they glory. (q) *Eccl.* 5. 2 -- 4, 5, 6. *Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God*; for God is in heaven, and thou upon earth, therefore let thy words be few. --- Verse 4. *When thou vowest a vow unto God, defer not to pay it*, for he hath no pleasure in fools; *pay that which thou hast vowed.* Verse 5.] Better is it that thou shouldest not vow, then that thou shouldest vow and not pay. Vers. 6.] *Suffer not thy mouth to cause thy flesh to sin*; neither say thou before the Angel, that it was an errour. Wherefore should God be angry at thy voice, and destroy the work of thine hand? (r) *Acts* 1. 24, 26. And they prayed, and said, Thou Lord who knowest the hearts of all men, shew whether of these two thou hast chosen -- Vers. 26.] *And they gave forth their lots*, and the lot fell upon Matthias, and he was numbred with the eleven Apostles. (s) *Job* 36. 24. Remember *that thou magnifie his work*, which men behold. (t) *Mal.* 3. 16. Then they that feared the Lord, spake often one to another: and the Lord hearkened, and heard it; and a book of remembrance was written before him, for them that feared the Lord, and thought upon his Name. (u) *Psalm* 8. throughout. *O Lord, our Lord, how excellent is thy Name* throughout the earth! -- to the end. * *Col.* 3. 17. *Whatsoever ye do in word or in deed, do all in the Name of the Lord Jesus*, giving thanks to God, and the Father by him. *Psalm* 105. 2 --- 5. Sing unto him, sing Psalms unto him; *talk ye of all his wondrous works.* -- Vers 5.] Remember his marvellous works that he hath done, his wonders, and the judgements of his mouth. (x) *Psalm* 102. 18. *This shall be written for the generation to come*: and the people which shall be created shall praise the Lord. (y) 1 Pet. 3. 15. But sanctifie the Lord God in your hearts; and be ready alwayes to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. *Mich.* 4. 5. For all people will walk every one in the name of his God: and we will walk in the Name of our God for ever and ever. (z) *Phil.* 1. 27. Only *let your conversation be such as becomes the Gospel of Christ*, &c. (a) 1 Cor. 10. 31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. (b) *Jer.* 32. 39. And I will give them one heart, and one way, that they may fear me for ever, *for the good of them, and of their children after them.* (c) 1 *Pet.* 2. 12. *Having your conversation honest among the Gentiles, that* whereas they speak against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of visitation.

Q. *What are the sins forbidden in the third Commandment?*

A. The sins forbidden in the third Commandment, are, the not using (d) *Mal.* 2. 2. of Gods name as is required *d*, and the abuse of it, in an ignorant *e*, If you will not hear, *and if you will not lay it to heart to give glory to my Name*, saith the Lord of Hosts, I will even send a curse upon you, and will curse your blessings, yea, I have cursed them already, because you do not lay it to heart. (e) *Acts* 17. 23. For as I passed by, and beheld your devotions, I found an Altar with this inscription, *To the unknown God; whom therefore ye ignorantly worship*, him declare I unto you.

vain *f*, irreverent, profane *g*, ſuperſtitious *h*, or wicked mentioning or otherwiſe uſing his titles, attributes *i*, ordinances *k*, or works *l*; by blaſphemy *m*, perjury *n*; all ſinful curſings *o*, oaths *p*, vows *q*, and lots *r*, violating of our oaths, and vows, if lawful *ſ*, and fulfilling them, if of things unlawful *t*, murmuring and quarrelling at *u*, curious prying into *, and miſapplying of Gods decrees *x*, and providences *y*, mis-interpreting *z*, mis-applying *a*, or any way perverting the word, or any part of it *b*, to profane jeſts *c*, curious or unprofitable queſtions, vain janglings, or the maintaining of falſe Doctrines *d*, abuſing it, the creatures, or any thing contained under the name of God, to charms *e*, or ſinful luſts and practiſes *f*, the maligning *g*, ſcorning *h*, reviling *i*, or any wayes oppoſing of Gods truth, grace, and wayes *k*, making profeſſion of Religion in hypocriſie, or for miniſter ends *l*; being aſhamed of it *m*, or a ſhame to it, by uncomfortable *n*, unwiſe *o*, unfruitful *p*, and offenſive walkings *q*, or back-ſliding from it *r*.

(*f*) *Prov.* 30. 9. Leaſt I be full, and deny thee, and ſay, Who is the Lord? or leaſt I be poor, and ſteal, *and take the Name of my God in vain.* (*g*) *Mal.* 1. 6, 7 -- 12. A ſon honoureth his father, and a ſervant his maſter. If then I be a father, *where is mine honour?* and if I be a Maſter, *where is my fear* ſaith the Lord of Hoſts unto you, O Prieſts, *that deſpiſe my Name*? and ye ſay, Wherein have we deſpiſed thy Name? Verſ. 7.] *Ye offer polluted bread upon mine Altar*; and ye ſay, Wherein have we polluted thee; in that ye ſay, *The Table of the Lord is contemptible.* ---- Mal. 3. 14. *Ye have ſaid, It is vain to ſerve God*; and what profit is it that we have kept his Ordinances, and that we have walked mournfully before the Lord of Hoſts? (*h*) 1 *Sam.* 4. 3, 4, 5. And when the people were come into the camp, the Elders of Iſrael ſaid, Wherefore hath the Lord ſmitten us to day before the Philiſtines? *Let us fetch the Ark of the Covenant of the Lord out of* Shiloh *unto us, that when it cometh among us, it may ſave us out of the hand of our enemy.* Verſ. 4.] So the people ſent to *Shiloh*, to bring from thence the Ark of the Covenant of the Lord of Hoſts, who dwelleth between the Cherubims; and the two ſons of Eli, Hophni and Phinias, were there with the Ark of the Covenant of God. Verſ. 5.] And *when it came into the Camp, all Iſrael ſhouted with* a great ſhout, ſo that the earth rang again. Jerem. 7. 4 -- 9, 10 -- 14, 31. *Truſt ye not in lying words*, ſaying, *The Temple of the Lord, the Temple of the Lord, the Temple of the Lord*, are theſe -- Ver. 9.] Will ye ſteal, murder, and commit adultery, and ſwear falſly, and burn incenſe unto Baal, and walk after other Gods whom ye know not. V. 10.] and come and ſtand before me in this houſe which is called by my Name, and ſay, we are delivered to do all theſe abominations; -- Verſ. 14.] Therefore will I do *unto this houſe, which is called by my Name wherein ye truſt*, and unto the place which I gave unto you, and to your fathers, *as I have done to Shiloh* -- Verſ. 31.] And they have built the high Places of Tophet, which is in the valley of the ſon of Hinnon to burn their ſons and daughters in the fire, which I commanded them not, neither came it into my heart. *Col.* 2. 20, 21, 22. Wherefore, If ye be dead with Chriſt from the rudiments of the World, *Why as though living in the world, are ye ſubject to ordinances*? V. 21.] (*Touch not, taſte not, handle not*, V. 22.] Which all are to periſh with the uſing) after the Commandments and Doctrines of men. (*i*) 2 *Kings* 18. 30 -- 35. *Neither let Hezekiah make you truſt In the Lord*, ſaying, *The Lord will ſurely deliver us*, and this City ſhall not be delivered into the hand of the King of Aſſyria --- V. 35.] Who are they, among all the gods of the Countries that have delivered their Country out of my hand, *that the Lord ſhould deliver Jeruſalem* out of my hand? *Exod.* 5. 2. *And Pharaoh ſaid, Who is the Lord, that I ſhould obey his voice*, to let Iſrael go? I know not the Lord, neither will I let Iſrael go. *Pſal.* 139. 20. For they ſpeak againſt thee wickedly; and thine enemies *take thy Name in vain.* (*k*) *Pſalm* 50. 16, 17. But unto the wicked he ſaith, *What haſt thou to do to declare my Statutes, or to take my Covenant into thy mouth*? Verſ. 17.] Seeing thou hateſt inſtruction, and caſteſt my words behind

bind thee. (l) *Isai.* 5. 12. And the harp, and the viol, the timbrel, and pipe, and wine are in their feasts; *but they regard not the work of the Lord, nor the operation of his hands.* (m) 2 *Kings* 19. 22. *Whom hast thou reproached, and blaſphemed,* and againſt whom haſt thou exalted thy power, and lift up thine eyes on high, even againſt the Holy one of Iſrael. *Levit.* 24. 11. And the Iſraelitiſh womans ſon *blaſphemed the Name of the Lord, and curſed,* and they brought him unto Moſes --- (n) *Zech.* 5. 4. I will bring it forth, ſaith the Lord of Hoſts, and it ſhall enter into the houſe of the thief, *and into the houſe of him that ſweareth falſly by my Name,* and it ſhall remain in the midſt of his houſe, and ſhall conſume it, with the timber thereof, and the ſtones thereof. *Zech.* 8. 17. And let none of you imagine evil in your hearts againſt your neighbour, *and love no falſe oath; for all theſe are things that I hate, ſaith the Lord.* (o) 1 *Sam.* 17. 43. -- And *the Philiſtine curſed David by his gods.* 2 *Sam.* 16. 5. --- And *Shimei* the ſon of *Gera* came forth, *and curſed ſtill as he came.* (p) *Jerem.* 5. 7. How ſhall I pardon thee for this? thy children have forſaken me, and *ſworn by them that are no gods,* when I had fed them to the full, they then committed adultery, and aſſembled themſelves by troops in the harlots houſes. *Jerem.* 23. 10. For the Land is full of adulterers, *for becauſe of ſwearing, the Land mourneth.* --- (q) Deut. 23. 18. *Thou ſhalt not bring the hire of a whore, or the price of a dog into the houſe of the Lord thy God, for any Vow:* for even both theſe are an abomination to the Lord thy God, *Acts* 23. 12. And when it was day, certain of the Jews banded together and *bound themſelves under a curſe,* ſaying, *that they would neither eat nor drink till they had killed Paul.* (r) *Eſth.* 3. 7. In the fifth moneth (that is the moneth Niſan) in the twelfth year of King Ahaſuerus *they caſt Pur, that is the lot, before Haman, from day to day,* and from moneth to moneth, to the twelfth moneth, that is the moneth Adar. *Eſth.* 9. 24. Becauſe *Haman* had deviſed againſt the Jews to deſtroy them, *and had caſt Pur, that is the lot, to conſume and deſtroy them.* *Pſalm* 22. 18. They part my garments among them, *and caſt lots upon my veſture.* (ſ) *Pſalm* 24. 4. He that hath clean hands and a pure heart, who hath not lift up his ſoul unto vanity, *nor ſworn deceitfully.* *Ezech.* 17. 16. --- 18, 19. As I live, ſaith the Lord God, ſurely in the place where the King dwelleth, that made him King, *whoſe oath he deſpiſed, and whoſe Covenant he breaketh,* even with him in the midſt of Babylon he ſhall die --- Verſ. 18. 19.] *Seeing he deſpiſeth the oath, by breaking the Covenant, (when lo he had given his hand)* and hath done all theſe things, *he ſhall not eſcape.* Verſ. 19.] Therefore thus ſaith the Lord God, As I live, *ſurely mine Oath that he hath deſpiſed, and my Covenant that he hath broken, even it will I recompence upon his own head.* (t) *Mark* 6. 26. And the King was exceeding ſorry, *yet for his oaths ſake, and for their ſake who ſate with him, he would not reject her.* 1 Sam. 25. 22 --- 32, 33, 34. *So, and more alſo do God unto the enemies of David, if I leave of all that pertain to him, by the morning light, any that piſſeth againſt the wall* -- Verſ. 32.] And David ſaid to Abigail, *bleſſed be the Lord God of Iſrael,* who ſent thee this day to me; Verſ. 33.] *And bleſſed be thy advice, and bleſſed be thou who haſt kept me this day from coming to ſhed blood, and from avenging my ſelf with mine own hand.* Verſ. 34.] For in very deed, as the Lord God of Iſrael liveth, which hath kept me back from hurting thee, except thou haſtt haſted, and come to meet me, ſurely there had not been left unto Nabal by the morning light, any that piſſeth againſt the wall. (u) *Rev.* 9. 14. -- 19, 20. What ſhall we ſay then? Is there unrighteouſneſs with God? God forbid -- verſ. 19.] Thou wilt ſay then unto me, *Why doth he yet find faults?* For who hath reſiſted his will? verſ. 20.] *Nay, but O man, who art thou that replyeſt againſt God?* ſhall the thing formed ſay to him that formed it, Why haſt thou made me thus? * *Deut.* 29. 29. *The ſecret things belong unto the Lord our God;* but thoſe things which are revealed belong unto us, and to our children for ever, that we may do all the words of this Law. (x) *Rom.* 3. 5. -- 7. *But if our unrighteouſneſs commend the righteouſneſs of God, what ſhall we ſay? Is God unrighteous* who taketh vengeance? I ſpeak as a man --- verſ. 7.] *For if the truth of God hath more abounded through my lie, unto his glory, why yet am I alſo judged as a ſinner?* *Rom.* 6. 1. What ſhall we ſay then? *ſhall we continue in ſin, that grace may abound? God forbid.* (y) *Eccl.* 8. 11. *Becauſe ſentence againſt an evil work, is not executed ſpeedily, therefore the heart of the ſons of men, is fully ſet in them to do evil.* *Eccleſ.* 9. 3. This is an evil among all things that are done under the ſun, *that there is one event unto all; yea, alſo the heart of the ſons of men is full of evil,* and madneſs is in their heart, while they live; and after that they go to the dead. *Pſalm* 39. I ſaid I will take heed to my wayes, that I ſin not with my tongue -- throughout. (z) *Matt.* 5. from verſ. 21.] *To the end.* Ye have heard that it was ſaid by them of old time --- (a) *Ezek.* 13. 22. *Becauſe with lies ye have made the heart of the right-*

ſome

ſtone ſad, whom I have not made ſad; and ſtrengthened the hands of the wicked that he ſhould not return from his wicked way, by promiſing him life. (*b*) 1 *Pet.* 3. 16. As alſo in all his Epiſtles, ſpeaking in them of thoſe things, in which are ſome things hard to be underſtood, *which they that are unlearned wreſt, as they do alſo the other Scriptures, to their own deſtruction.* *Matt.* 22.24 to the 31. Verſ. Saying, Maſter, Moſes ſaid, If a man die having no children, his brother ſhall marry his wife, and raiſe up ſeed to his brother; for there were with us ſeven brethren, and the firſt, &c. -- Verſ. 29.] Jeſus anſwered and ſaid unto them, *ye erre, not knowing the Scriptures nor the power of God;* For in the Reſurrection -- (*c*) *Iſai.* 22. 13. And behold joy and gladneſs, ſlaying of oxen and killing of ſheep, eating fleſh and drinking wine; *let us eat and drink, for to morrow we ſhall die.* *Jer.* 23. 34. -- 36-- 38. As for the Prophet, and the Prieſts, and the people that ſhall ſay, *The burthen of the Lord*, I will even punish that man and his houſe -- verſ. 36.] And *the burden of the Lord ſhall ye mention no more*; for every mans word ſhall be his burden, for ye have perverted the words of the living God -- verſ. 38.] But *ſith ye ſay, The burden of the Lord*, and I have ſent unto you, ſaying, ye ſhall not ſay, The burden of the Lord, therefore I will utterly forget and forſake you, &c. -- (*d*) 1 *Tim.* 1.4. -- 6.7 *Neither give heed to fables, and endleſs genealogies, which miniſter Queſtions, rather than good edifying*, which is in faith; ſo do -- verſ. 6.] From which (faith) ſome having (wer)ved, have turned aſide unto vain jangling. verſ 7. Deſiring to be Teachers of the Law, underſtanding neither what they ſay, nor whereof they affirm. 1 *Tim.* 6 4, 5. -- 20. He is proud knowing nothing, but doting about queſtions and ſtrifes of words, whereof cometh envy, ſtrife, railings, evil ſurmiſings. verſe 5.] Perverſe diſputings of men of corrupt minds, and deſtitute of the truth, ſuppoſing that gain is godlineſs, *from ſuch withdraw thy ſelf* ..... verſe 20.] O Timothy, keep that which is committed to thy truſt, avoiding profane, and vain bablings, and oppoſitions of ſcience, falſly ſo called. 2 *Tim.* 1.14. Of theſe things put them in remembrance, charging them before the Lord that they ſtrive not about words to no profit, but to the ſubverting of the hearers. *Tit* 3 9. *Avoid foolish queſtions, and genealogies, and contentions, and ſtrivings about the Law; for they are unprofitable and vain.* (*e*) *Deut.* 18. 10, 11, 12, 13, 14. There ſhall not be found among you any one that maketh his ſon, or daughter paſs through the fire, or that uſeth Divination, or an obſerver of times, or an Inchanter, or a Witch, verſe 11.] Or a Charmer, or a Conſulter with familiar ſpirits, or a Wizard, or a Necromancer. verſ 12] *For all theſe things are an abomination to the Lord*: and becauſe of theſe abominations, the Lord thy God doth drive them out from before thee. verſe 13.] Thou ſhalt be perfect before the Lord thy God. verſe 14.] For theſe Nations which thou ſhalt poſſeſs, *hearkned unto obſervers of times, and unto diviners*; but as for thee, the Lord thy God hath not ſuffered thee to do ſo *Acts* 19 13. Then certain of the vagabond Jews, exorciſts, took upon them to *call over them who had evil ſpirits the Name of the Lord Jeſus*, ſaying, We adjure you by Jeſus, whom *Paul* preached. (*f*) 2 *Tim.* 4. 3, 4. For the time will come when they will not endure ſound Doctrine, but *after their own luſts ſhall they heap to themſelves Teachers, having itching ears:* verſe 4] And they ſhall turn away their ears from the truth, and ſhall be turned unto fables. *Rom.* 13. 13, 14. Let us walk honeſtly as in the day, *not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying.* verſe 14.] But put ye on the Lord Jeſus Chriſt, and *make not proviſion for the fleſh to fulfill the luſt thereof.* 1 *Kings* 21.9.10. And ſhe wrote in the letters, ſaying, *Proclaim a Faſt, and ſet Naboth on high* among the people verſe 10.] *And ſet two men, ſons of Belial, to bear witneſs againſt him*, ſaying, Thou didſt blaſpheme God and the King; and then carry him out, and ſtone him that he may die *Jude* v. 4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, *ungodly men, turning the grace of our God into laſciviouſneſs*, and denying the onely Lord God, and our Lord Jeſus Chriſt (*g*) *Acts* 13. 45. But when the Jews ſaw the multitudes, *they were filled with envy*, and ſpake againſt thoſe things that were ſpoken by *Paul*, contradicting and blaſpheming. *Joh.* 3 12. *Not as Cain*, who was of that wicked one and ſlew his brother; and *wherefore ſlew he him? becauſe his own works were evil, and his brothers righteous.* (*h*) *Pſalm* 1. 1. Bleſſed is the man that walketh not in the counſel of the ungodly, nor ſtandeth in the way of ſinners, *nor ſitteth in the ſeat of the ſcornful.* 2 *Pet.* 3 3. Knowing this firſt, that *there ſhall come in the laſt dayes ſcoffers*, walking after their own luſts (*i*) 1 *Pet.* 4. 4. Wherein they think it ſtrange that you run not with them to the ſame exceſs of riot, *ſpeaking evil of you.* (*k*) *Acts* 13. 45, 46. -- 50. But when the Jews ſaw the multitudes, they were filled with envy, *and ſpake againſt thoſe things that*

were ſpoken by Paul, contradicting and blaſpheming. verſe 46.] Then Paul and Barnabas waxed bold, and ſaid, It was neceſſary that the Word of God ſhould firſt have been ſpoken to you: but ſeeing ye put it from you, and judge your ſelves unworthy of everlaſting life, lo, we turn to the Gentiles: ..... V. 50] But the Jews ſtirred up the devout and honourable women, and the chief men of the City, and *raiſed perſecution againſt Paul and Barnabas*, and expelled them out of their coaſt. *Acts* 4. 18. And they called them, *and commanded them not to ſpeak at all, nor teach in the Name of Jeſus.* *Acts* 19. 9. But when divers were hardned and believed not, *but ſpake evil of that way before the multitude*, he departed from them, and ſeparated the Diſciples. 1 *Theſ* 2. 16. *Forbidding us to ſpeak to the Gentiles* that they might be ſaved, to fill up their ſins alway: for the wrath is come upon them to the uttermoſt. *Hebr.* 10. 29. Of how much ſorer punisment ſuppoſe ye ſhall he be thought worthy, *who hath trodden under foot the Son of God*, and hath counted the blood of the Covenant wherewith he was ſanctified an unholy thing, *and done deſpight unto the Spirit of Grace*? (*l*) 2 Tim. 3. 5. *Having a form of godlineſs, but denying the power thereof*; from ſuch turn away. *Matt.* 23. 14. *Wo unto you Scribes and Phariſees, Hypocrites*, for ye ſhut up the Kingdom of Heaven againſt men; ye neither go in your ſelves, nor ſuffer them that are entring to go in. *Matt.* 6. 1, 2, ... 5, ... 16. *Take heed you do not your almes before men, to be ſeen of them*; otherwiſe you have your reward of your Father which is in heaven. Verſe 2.] Therefore when thou doſt thine almes, *do not ſound a trumpet before thee, as the Hypocrites do*, in the Synagogues, and in the ſtreets, *that they may have glory of men.* Verily, I ſay unto you, *They have their reward.* ..... verſ. 5.] And when thou prayeſt, *Thou ſhalt not be as the Hypocrites are*, for they love to pray ſtanding in the Synagogues, and in the corners of the ſtreets, that they may be ſeen of men. Verily, I ſay, &c. ..... verſ. 16.] Moreover, when ye faſt, *be not as the Hypocrites, of a ſad countenance*; for they diſfigure their faces, *that they may appear to men to faſt.* Verily, I ſay unto you, *They have their reward.* (*m*) *Mar.* 8. 38. *Whoſoever therefore ſhall be aſhamed of me, and of my words in this adulterous and ſinful generation*, of him alſo ſhall the ſon of man be aſhamed, when he cometh in the glory of his Father with the holy Angels. (*n*) *Pſalm* 73. 14, 15. *For all the day long have I been plagued*, and chaſtened every morning. Verſe 15.] *If I ſay, I will ſpeak thus, behold, I ſhould offend againſt the generation of thy children.* (*o*) 1 *Cor.* 6. 5, 6. *I ſpeak to your ſhame. Is it ſo, that there is not a wiſe man amongſt you?* no, not one that ſhall be able to judge between his brethren? Verſ. 6.] But brother goes to Law with brother, and that before the unbelievers. *Epheſ.* 5. 15, 16, 17. See then *that you walk circumſpectly, not as fools, but as wiſe.* Verſ. 16.] Redeeming the time, becauſe the dayes are evil. Verſ. 17.] Wherefore *be ye not unwiſe*, but underſtanding what the will of the Lord is. (*p*) *Iſai* 5. 4. What could have been done more to my Vineyard that I have not done in it? *wherefore when I looked that it ſhould bring forth grapes, brought it forth wild grapes?* 2 *Pet.* 1. 8, 9. For if theſe things be in you, and abound, they make you that ye ſhall neither be barren nor unfruitful in the knowledge of our Lord Jeſus Chriſt. Verſe 9.] But he that lacketh theſe things is blind, and cannot ſee afar off, and hath forgotten that he was purged from his old ſins. (*q*) *Rom.* 2. 23, 24. Thou that makeſt thy boaſt of the Law, *through breaking the Law diſhonoureſt thou God*? Verſ. 24.] For *the Name of God is blaſphemed among the Gentiles through you*, as it is written. (*r*) *Galat.* 3. 1. -- 3. O fooliſh Galatians, who hath bewitched that you ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been evidently ſet forth; crucified among you? --- Verſe 3.] Are ye ſo fooliſh? *having begun in the ſpirit, are ye now made perfect in the flesh*? Hebr. 6. 6. *If they ſhall fall away*, to renew them again unto repentance: ſeeing they crucifie to themſelves afreſh the Son of God, and put him to open ſhame.

Q. *What Reaſon are annexed to the third Commandment?*

A. The Reaſons annexed to the third Commandment in theſe words [*The Lord thy God*] and [*For the Lord will not hold him guiltleſs that taketh his name in vain*] (*ſ*) *Exod.* 20. 7. are, becauſe he is the Lord and our God, and therefore

fore his Name is not to be profaned, or any way abuſed by us *t*, eſpecially, becauſe he is ſo far from acquitting and ſparing the tranſgreſſors of this Commandment, as that he will not ſuffer them to eſcape his righteous judgement *u*, albeit many ſuch eſcape the cenſures and puniſhments of men *.

(*t*) *Levit.* 19. 12. And *ye ſhal not ſwear by my Name falſly, neither ſhalt thou profane the the Name of thy God, I am the Lord.* (*u*) *Ezek.* 36.21,22,23. But I had pity for *mine holy Name, which the houſe of Iſrael had profaned among the heathen* whither they went. Verſ. 22.] Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord God, I do not this for your ſakes, O houſe of Iſrael, *but for mine holy Names ſake, which ye have profaned among the heathen* whither ye went. Verſ. 23.] *I will ſanctifie my great Name which was profaned among the heathen, which ye have profaned in the midſt of them; and the heathen ſhall know that I am the Lord, ſaith the Lord God, when I ſhall be ſanctified in you before their eyes.* *Deut.* 28.58,59. If thou wilt not obſerve to do all the words of this Law that are written in this book, that thou maiſt fear this glorious and fearful Name, THE LORD THY GOD. Verſe 59.] *Then the Lord will make thy plagues wonderful, and the plagues of thy ſeed*, even great plagues, and of long continuance; and ſore ſickneſſes, and of long continuance. *Zech.* 5.2,3,4. And he ſaid unto me, What ſeeſt thou? and I anſwered, I ſee *a flying roll*, the length thereof twenty cubits, and the breadth thereof thirty cubits. Verſ. 3.] Then ſaid he unto me, *This is the curſe that goeth over the face of the whole Earth*: for every one that ſtealeth ſhall be cut off, as on this ſide according to it; and every one that ſweareth ſhall be cut off, as on that ſide, according to it. Verſ. 4.] I will bring it forth, ſaith the Lord of Hoſts, and it ſhall enter into the houſe of the thief, and into the houſe of him that ſweareth falſly by my Name. * *1 Sam.* 2.12.--17.--22.--24. Now the ſons of *Eli* were ſons of *Belial*; they knew not the Lord. --- Verſ. 17.] Wherefore the ſin of the young men was very great before the Lord; for men abhorred the offering of the Lord. — Verſ. 22.] Now *Eli* was very old, and heard all that his ſons did unto all Iſrael, and how they lay with the women that aſſembled at the door of the Tabernacle of the Congregation. -- Ver. 24.] Nay, my ſons, for it is no good report that I hear; *ye make the Lords people to tranſgreſs.* Compared with *1 Sam.* 3. 13. For I have told him *that I will judge his houſe for ever*, for the iniquity which he knoweth; becauſe his ſons made themſelves vile, and he reſtrained them not.

Q. *Which is the fourth Commandment?*

A. The fourth Commandment is, [*Remember the Sabbath day to keep it holy: ſix dayes ſhalt thou labour and do all thy work: but the ſeventh day is the Sabbath of the Lord thy God: in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattel, nor thy ſtranger that is within thy gates: for in ſix dayes the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the Sabbath day, and hallowed it* *x*.]

(*x*) *Exod.* 20.8, 9,10,11.

A. *What is required in the fourth Commandment?*

A. The fourth Commandment requireth of all men, the ſanctifying, or keeping holy to God, ſuch ſet time as he hath appointed in his Word; expreſly, one whole day in ſeven, which was the ſeventh from the beginning of the world to the reſurrection of Chriſt, and the firſt day of the week ever ſince, and ſo to continue to the end of the world; which

(y) *Deut.* 5. 12, 13, 14 *Keep the Sabbath day to sanctifie it*, as the Lord thy God hath commanded thee. Verſ. 13.] Six dayes ſhalt thou labour, and do all thy work. Verſ. 14.] But *the ſeventh day is the Sabbath of the Lord thy God*; in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, nor thy man-ſervant, nor thy maid-ſervant, nor thine ox, nor thine aſs, nor any of thy cattel, nor thy ſtranger that is within thy gates, that thy man-ſervant and thy maid-ſervant may reſt as well as thou. *Geneſ.* 2. 2, 3. And *on the ſeventh day God ended his work which he had made: and he reſted on the ſeventh day from all his work which he made.* verſ. 3.] And *God bleſſed the ſeventh day, and ſanctified it*; becauſe that in it he reſted from all his work which God created and made. 1 *Cor.* 16. 1, 2. Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, ſo do ye. Verſ. 2.] *The firſt day of the week*, let every one of you lay by him in ſtore, as God hath proſpered him, that there be no gatherings when I come. *Acts* 20. 7. And *upon the firſt day of the week, when the Diſciples came together to break bread*, Paul preacht to them, ready to depart on the morrow, &c. *Matth* 5. 17, 18. *Think not that I come to deſtroy the Law*, or the Prophets; I am not come to deſtroy, *but to fulfill*. Verſ. 18.] For verily, I ſay unto you, till Heaven and Earth paſs, *one jot or one tittle ſhall in no wiſe paſs from the Law, till all be fulfilled. Iſai.* 56. 2. — 4. — 6, 7. *Bleſſed is the man that doth this, and the ſon of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing evil.* — Verſ. 4.] For thus ſaith the Lord unto the *Eunuchs that keep my Sabbaths, and chuſe the things that pleaſe me, and take hold of my Covenant.* — Verſ. 6.] Alſo the ſons of the ſtranger that joyn themſelves to the Lord, *to ſerve him, and to love the Name of the Lord, to be his ſervants, every one that keepeth the Sabbath from polluting it*, and taketh hold of my Covenant. verſe 7.] *Even them will I bring to my holy mountain*, and make them joyful in my houſe of prayer; their burnt-offerings and their ſacrifices ſhall be accepted upon mine Altar; for mine houſe ſhall be called, &c. —

(z) *Revel.* 1. 10. *I was in the ſpirit on the Lords day*, and heard behind me, &c.

Q. *How is the Sabbath, or Lords day to be ſanctified?*

A. The Sabbath, or Lords day is to be ſanctified, by an holy reſting all the day *a*, not onely from ſuch works as are at all times ſinful, but even from ſuch worldly imployments and recreations as are on other dayes lawful *b*, and making it our delight to ſpend the whole time (except ſo much of it as is to be taken up in works of neceſſity and mercy) in the publick and private exerciſes of Gods worſhip *d*; and to that end we are to prepare our hearts, and with ſuch fore-ſight, diligence and moderation to diſpoſe, and ſeaſonably to diſpatch our worldly buſineſs, that we may be the more free and fit for the duties of that day *e*.

(a) *Exod.* 20. 8. — 10. Remember the Sabbath day to keep it holy. — verſe 10. But the ſeventh day is the Sabbath of the Lord thy God: *In it thou ſhalt not do any work, thou, nor thy ſon,* &c. (b) *Exod.* 16. 25, 26, 27, 28. And Moſes ſaid, Eat that to day, for to day is a Sabbath unto the Lord; to day ye ſhall not find it in the field. verſe 26.] Six dayes ſhall ye gather it, *but on the ſeventh day, which is the Sabbath, in it there ſhall be none.* verſ. 27.] And it came to paſs that there went out ſome of the people on the ſeventh day to gather, and they found none. verſe 28.] And the Lord ſaid unto Moſes, *How long refuſe ye to keep my Commandments, and my Laws?* *Nehem.* 13. 15, 16, 17, 18, 19. — 21, 22. In thoſe dayes ſaw I in Judah ſome treading Wine-preſſes on the Sabbath day, and bringing in ſheaves, and lading Aſſes, as alſo wine grapes, and figs, and all manner of burdens, which they brought into Jeruſalem on the Sabbath day; and I teſtified againſt them in the day wherein they ſold victuals. verſe 15.] There dwelt men of Tyre alſo therein, which brought fiſh, and all manner of wares, and ſold on the Sabbath day unto the children of Judah, and in Jeruſalem. verſe 16.] Then contended I with the Nobles of Judah, and ſaid unto them, *What evil thing is this that ye do, and profane the Sabbath day?* verſe 17.] *Did not your fathers thus?* and did not God bring all this evil upon us, and upon this City? yet ye *bring more wrath upon Iſrael by profaning the Sabbath.* verſe 18.] And it came to paſs that

that when the gates of Jeruſalem began to be dark *before the Sabbath*, I commanded *that the gates ſhould be ſhut*, and charged that they ſhould not be opened till after the Sabbath; and ſome of my ſervants I ſet at the gates, *that there ſhould be no burden brought in on the Sabbath day*. verſe 20. So the merchants and ſellers of all ſorts of ware were lodged without Jeruſalem once or twice. verſe 21.] Then teſtified I againſt them, ſaying, Why lodge ye about the wall? If ye do ſo again, I will lay hands on you. *From that time forth came they no more on the Sabbath*. verſe 22.] And I commanded the Levites that they ſhould cleanſe themſelves, and come and keep the gates, to ſanctifie the Sabbath. Remember me, O my God, concerning this alſo, &c. — *Jer.* 17. 21, 22. Thus ſaith the Lord, Take heed to your ſelves, and *bear no burden on the Sabbath day*, neither bring it in by the gates of Jeruſalem. verſe 22.] *Neither carry forth a burden out of your houſe on the Sabbath, nor do ye any work*, but hallow ye the Sabbath day, as I commanded your fathers. (c) *Matt.* 12. from verſ. 1. to verſ. 13. At that time Jeſus went *on the Sabbath day* through the Corn, and his Diſciples were an hungred, *& began to pluck the ears of corn and to eat*. But when the Phariſees ſaw it, &c. — (d) *Iſai.* 58. 13. If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy day, and *call the Sabbath a delight, the Holy of the Lord honourable, and ſhalt honour him*, not doing thine own wayes, nor finding thine own pleaſure, nor ſpeaking thine own words. — *Luke* 4. 16. And he came to Nazareth where he had been brought up, and as his cuſtome was, he went into the Synagogue on the Sabbath day, and ſtood up for to read. *Acts* 20. 7. And upon the firſt day of the week, when the Diſciples came together to break bread, *Paul preached to them*, ready to depart on the morrow. — 1 *Cor.* 16. 1, 2. Now *concerning the collection for the Saints*, as I have given order to the Churches of Galatia, even ſo do ye. verſe 2.] *upon the firſt day of the week let every one of you lay by him in ſtore*, as God hath proſpered him, that there be no gatherings when I come. *Pſal.* 92. Title. *A Pſalm, or ſong for the Sabbath day*. *Iſai.* 66. 23. And it ſhall come to paſs that from one new Moon to another, *and from one Sabbath to another, ſhall all fleſh come to worſhip before me, ſaith the Lord*. *Levit.* 23. 3. Six dayes ſhall work be done; but the ſeventh day is the Sabbath of reſt, an holy convocation, ye ſhall do no work therein: it is the Sabbath of the Lord in all your dwellings. (e) *Exod.* 20. 8. *Remember the Sabbath day to keep it holy*. *Luke* 23. 54 — 56. And *that day was the preparation*, and the Sabbath drew on. — verſe 56.] And they returned, and prepared ſpices and ointments, and reſted the Sabbath day, according to the Commandment. *Exod.* 16. 22 — 25, 26. — 29. And it came to paſs on the ſixth day they gathered twice as much bread, two Omers for one man; and all the Rulers of the Congregation came and told Moſes. — Verſ. 25.] And Moſes ſaid, Eat that to day; for to day is a Sabbath unto the Lord, to day ye ſhall not find it in the field. Ver. 26.] Six dayes ſhall ye gather it, but on the ſeventh day, which is the Sabbath, there ſhall be none. — Verſ. 29.] See *for that the Lord hath given you the Sabbath; therefore he giveth you on the ſixth day the bread of two days*: abide you every man in his place, let no man go out of his place on the ſeventh day. *Nehem.* 13. 19. And it came to paſs that when the gates of Jeruſalem began to be dark before the Sabbath, *I commanded that the gates ſhould be ſhut, and charged that they ſhould not be opened till after the Sabbath*. And *ſome of my ſervants ſet I at the gates*, that there ſhould be no burden brought in on the Sabbath day.

Q. *Why is the charge of keeping the Sabbath, more ſpecially directed to Governours of Families, and other Superiours?*

Anſw. The charge of keeping the Sabbath is more ſpecially directed to Governours of Families and other Superiours, becauſe they are bound not onely to keep it themſelves, but to ſee that it be obſerved by all thoſe that are under their charge; and becauſe they are prone oft times to hinder them by imploy-

(f) *Exod.* 20. 10.-- In it thou shalt do no manner of work, *thou, nor thy ſon, nor thy daughter, nor thy man-ſervant, nor thy maid-ſervant, nor thy cattel, nor the ſtranger that is within thy gates.* Joſh. 24. 15 ---- *but as for me and my houſe, we will ſerve the Lord.* Nehem. 13. 15 --- 17. In thoſe dayes *ſaw I in Judah ſome treading the Wine-preſſes*, &c. --- See above in [b] Jerem. 17. 20. 21, 22. And *ſay unto them, Hear the Word of the Lord, ye Kings of Judah, and all Judah, and all the Inhabitants of Jeruſalem, that enter in by theſe gates.* Verſe 21.] Thus ſaith the Lord, *Take heed to your ſelves*, and *bear no burden on the Sabbath day* -- &c. See above in [b] *Exod.* 23. 12. Six dayes ſhalt thou do thy work, and on the ſeventh day thou ſhalt reſt; *that thine Ox and thine Aſſe may reſt, and the ſon of thine hand-maid and the ſtranger may be refreſhed.*

Q. *What are the ſins forbidden in the fourth Commandment?*

A. The ſins forbidden in the fourth Commandment, are, all omiſſions of the duties required *g*, all careleſs negligent, and unprofitable performing of them, and being weary of them *h*, all profaning the day by idleneſs, and doing that which is in it ſelf ſinful *i*, and by all needleſs works, words and thoughts, about our worldly imployments and recreations *k*.

(g) *Ezek.* 22. 26. Her Prieſts have violated my Law, and profaned mine holy things: they have put no difference between the ho\\ and profane, neither have they ſhewed difference between the unclean and clean; *they have hid their eyes from my Sabbaths*, and I am profaned among them. (h) *Act.* 20. 7 --- 9. And upon the firſt day of the week, when the Diſciples came together to break bread, *Paul* preached unto them, ready to depart on the morrow, and continued his ſpeech untill midnight. --- Verſe 9.] And there ſate in a window a certain young man named *Eutychus*, *being fallen into a deep ſleep*; *and as Paul was long preaching he ſunk down with ſleep, and fell down from the third loft, and was taken up dead.* *Ezek* 33. 30, 31, 32. Alſo thou ſon of man, the children of thy people ſtill are talking againſt thee by the walls, and in the doors of the houſes, and ſpeak one to another, every one to his brother, ſaying, Come, I pray you, and hear what is the word that cometh forth from the Lord. Verſ. 31.] And they come unto thee, as the people cometh, and ſit before thee as my people, and *hear my words, but they will not do them*; for *with their mouth they ſhew much love, but their heart runneth after their covetouſneſs.* Verſ. 32.] And lo, thou art unto them as a very lovely ſong of one that hath a pleaſant voice, and can play well on an inſtrument; for *they hear thy words, but they do no them not.* *Amos* 8. 5. Saying, *When will the new Moon be gone, that we may ſell Corn, and the Sabbath, that we may ſet forth Wheat*; making the Ephah ſmall, and the ſhekel great, falſifying the balances by deceit. *Mal.* 1. 13. Ye ſaid alſo, *Behold, what a wearineſs is it! and ye ſnuffed at it*, ſaith the Lord of Hoſts; and ye brought that which was torn, and the lame, and the ſick; thus ye brought an offering: Should I accept this of your hand, ſaith the Lord? (i) *Eze.* 23. 38. Moreover, this they have done to me, *They have defiled my ſanctuary in the ſame day, and have profained my Sabbaths.* (k) *Jer.* 17. 24. --- 27. And it ſhall come to paſſe if ye diligently hearken unto me, ſaith the Lord, *to bring in no burden through the gates of this city on the Sabbath day*, but Hallow the Sabbath day, *to do no work therein* ---- V. 27.] But if ye will not hearken unto me to hallow the Sabbath, and *not to bear a burden*, even entring in at the gates of Jeruſalem *on the Sabbath day*, then will I kindle a fire in the gates thereof, and it ſhall devour the palaces of Jeruſalem, and ſhall not be quenched. *Iſai.* 58. 13. *If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holly day*, and call the Sabbath a delight, the Holy of the Lord, honorable, and ſhall honour him, *not doing thine own wayes, nor finding thine own pleaſure, nor ſpeaking thine own words.*

Q. What

Q. *What are the Reasons annexed to the fourth Commandment the more to enforce it?*

A. The Reasons annexed to the fourth Commandment, the more to enforce it, are taken from the equity of it, God allowing us six dayes of seven for our own affairs, and reserving but one for himself, in these words, [*Six dayes shalt thou labour, and do all thy work* l, from Gods challenging a special propriety in that day, [*The seventh day is the Sabbath of the Lord thy God* m] from the example of God, who *in six dayes made heaven and earth, the sea & all that in them is, & rested the seventh day*; and from that blessing which God put upon that day, not onely in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it; [*Wherefore the Lord blessed the Sabbath day and hallowed it* n.]

(l) *Exod.* 20. 9.

(m) *Exod.* 20. 10.

(n) *Exod.* 20. 11.

Q. *Why is the word* Remember *set in the beginning of the fourth Commandment?*

A. The word *Remember* is set in the beginning of the fourth Commandment *o*, partly because of the great benefit of remembring it; we being thereby helped in our preparation to keep it *p*, and in keeping it better to keep all the rest of the Commandments *q*, and to continue a thankfull remembrance of the two great benefits of Creation, and Redemption, which contain a short abridgement of Religion *r*: and

(o) *Exod.* 20. 8.

(p) *Exod.* 16. 23. And he said unto them, this is that which the Lord hath said, *To morrow is the rest of the holy Sabbath unto the Lord*: bake that which ye will bake to day, and seeth that ye will seeth; and that which remaineth over, lay up for you, to be kept till morning. *Luke* 23. 54, --- 56. And that day was the preparation, and the sabbath drew on. -- v. 56.] And they returned and prepared spices, and ointments and rested the sabbath day according to the commandment. Compared with *Mar.* 15. 42. And now when the even was come, *because it was the preparation*, that is, the day before the sabbath *Nehem.* 13. 19. And it came to pass, that when the gates of Jerusalem began to be dark *before the Sabbath*, *I commanded that the gates should be shut*, and charged that they should not be opened till after the Sabbath -- (q) *Psalm* 92. Title. *A Psalm or song for the Sabbath day.* Compared with Vers. 13. 14. Those that be planted in the house of the Lord, *shall flourish in the Courts of our God.* Vers. 14.] *They shall still bring forth fruit in old age*: they shall be fat and flourishing. *Ezek* 20. 12. --- 19, 20. Moreover also *I gave them my sabbaths, to be a sign between me and them, that they might known that I am the Lord that sanctifie them.* -- vers. 19.] I am the Lord your God: walk in my statutes, and keep my judgements and do them; vers. 20.] And *hallow my sabbaths*, and they shall be a *sign* between me and you, that ye may known that I am the Lord your God. (r) *Gen.* 2. 2, 3. And on the *seventh* day God *ended* his *work* which he had made, and *he rested on the seventh day*, from all his work which he had made. vers. 3.] And *God blessed the seventh day and sanctified it; because that in it he had rested from all his work* which God created and made. *Psalm* 118 22, -- 24. *The stone which the builders refused is become the head stone of the corner.* --- vers. 24.] *This is the day which the Lord hath made*, we will rejoyce and be glad in it. Compared with *Acts* 4. 10, 11. Be it known unto you all, and unto all the people of Israel, that by the Name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. Verse 12.] *This is the stone which was set at nought by you builders, which is become the head of the corner.* *Rev.* 1. 10. *I was in the Spirit on the Lords day*, and heard behind me a voice as of a Trumpet.

partly

(f) Ezek. 22. 26. Her Priests have violated my Law, and profaned my holy things; they have put no difference between the holy and profane, the unclean, and *have hid their eyes from my Sabbaths*, and I am profaned among them. (t) Neh. 9. 14. And madest known unto them the holy Sabbath, and commandedst them precepts, and Statutes, and Laws, by the hand of Moses thy servant. (u) Exod. 34. 21. Six dayes shalt thou work, but on the seventh day thou shalt rest; in earing time, and in harvest thou shalt rest. Deut. 5. 14. 15. But *the seventh day is the Sabbath of the Lord*, &c. --- Vers. 15.] And *remember that thou wast a servant in the land of Egypt*, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm: *Therefore the Lord thy God commanded thee to keep the Sabbath day.* Amos 8. 5. Saying, When will the new moon be gone, that we may sell corn, *and the Sabbath, that we may set forth wheat*, making the Ephah small, and the shekel great, and falsifying the balances by deceit? (x) Lam. 1. 7. Jerusalem remembred in the dayes of her affliction, and of her miseries all her pleasant things that she had in the dayes of old, when her people fell into the hand of the enemy, and none did help her; *the adversaries saw her, and did mock at her sabbaths.* Jer. 17. 21, 22, 23. Thus saith the Lord, *Take heed to your selves*, and *bear no burden on the Sabbath day*, nor bring it in by the gates of Jerusalem. Vers. 22.] Neither carry forth a burden out of your houses on the Sabbath day, nor do ye any work, *but hallow ye the Sabbath day*, as I commanded your fathers. Vers. 23.] *But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.* Nehem. 13. from v. 15. to v. 23. In those dayes saw I in Judah some treading wine-presses on the Sabbath day,--- &c.

partly becauſe we are very ready to forget it *f*; for that there is leſs light of nature for it *t*, and yet it reſtraineth our natural liberty in things at other times lawful *u*; that it cometh but once in ſeven dayes, and many worldly buſineſſes come between, and too often take off our minds from thinking of it, either to prepare for it, or to ſanctifie it *; and that Satan with his inſtruments much labour to blot out the glory, and even the memory of it, to bring in all irreligion and impiety x.

Q. *What is the ſum of the ſix Commandments, which contain our duty to man?*

A. The ſum of the ſix Commandments, which contain our duty to man, is, to love our neighbours as our ſelves *y*, and to do others what we would have them do to us z.

(y) Matt. 22. 39. And the ſecond is like unto it, *Thou ſhalt love thy neighbour as thy ſelf.* (z) Matt. 7. 12. Therefore all things whatſoever ye would that men ſhould do unto you, do ye even to them: for this is the Law and the Prophets.

Q. *Which is the fifth Commandment?*

A. The fifth Commandment is, *Honour thy father and thy mother, that thy dayes may be long upon the land, which the Lord thy God giveth thee* a.

(a) Exod. 20. 12.

Q. *Who are meant by father, and mother, in the fifth Commandment?*

A. By Father and Mother, in the fifth Commandment, are meant not onely natural Parents *b*, but all Superiours in

(b) Prov. 23. 22--25 Hear *thy father that begat thee*, and deſpiſe not thy mother when ſhe is old. --- vers. 25.] Thy father and mother ſhall be glad, and ſhe that bare thee ſhall rejoyce. Ephe. 6. 1, 2. Children obey your Parents in the Lord: for this is right. vers. 2.] *Honour thy father and thy mother* (which is the firſt Commandment with promiſe).

age

age *c*, and gifts *d*, and especially such as by Gods Ordinance are over us in place of authority, whether in Family *e*, Church *f*, or Common wealth *g*.

(c) 1 *Tim.* 5. 1, 2. *Rebuke not an Elder, but entreat him as a father*, and the younger men as brethren. Ver. 2.] *The elder woman as mothers*, the younger as sisters, with all purity. (d) *Gen.* 4. 20, 21, 22. And Adah bare Jabal he was *the father of such as dwell in Tents*, and of such as have cattel. Vers. 21.] And his brothers name was Jubal; *he was the father of all such as handle the harp and Organ.* Vers. 22.] And Zillah she also bare Tubal Cain, an instructer of every Artificer in Brasse and Iron, &c. --- *Gen.* 45. 8. So now it was not you that sent me hither but God: he hath *made me a father to Pharaoh*, and Lord of all his house, and Ruler throughout all the Land of Egypt. (e) 2 *Kings* 5. 13. And his servants came neer, and spake unto him, *My father*, if the prophet had bid thee do some great thing, &c. --- (f) 2 *Kings* 2. 12. And *Elisha* saw it, and he cryed, *My father, my father*, the Chariot of Israel and the Horsemen thereof. 2 *Kings* 13. 14. Now Elisha was fallen sick of his sickness whereof he dyed; and Joash the King of Israel came down to him, and wept over his face, and said, *O my father, my father*, the Chariot of Israel and the Horsemen thereof! *Gal.* 4. 19. *My little Children, of whom I travel in birth again, until Christ be formed* in you. (g) Isai. 49. 23. And *Kings shall be thy nursing fathers*, and *Queens thy nursing mothers*; they shall bow down to thee with their face toward the earth and lick up the dust of thy feet, and thou shalt know, that I am the Lord ---

Q. *Why are Superiours, stiled Father and Mother?*

A. Superiours are stiled Father and Mother, both to teach them in all duty towards their inferiors, like natural Parents, to express love and tenderness to them, according to their several relations *h*, and to work inferiours to a greater willingness and chearfulness in performing their duties to their Superiours as to their Parents *i*.

(h) *Ephes.* 6. 4. And *ye fathers, provoke not your children to wrath but bring them up in the nature and admonition of the Lord.* 2 *Cor.* 12. 14. For the *children ought not to lay up for the Parents, but the Parents for the children.* 1 *Thes.* 2. 7, 8, 11. But we are *gentle* amongst you, *even as a nurse cherisheth her children.* Vers. 8.] *So being affectionately desirous of you*, if we were willing to have imparted to you, not the Gospel of God only, but also our own souls; *because ye were dear unto us* --- Vers. 11.] As ye know how *we exhorted and comforted, and charged every one of you, as a father doth his children.* *Numb.* 11. 11, 12. And Moses said unto the Lord, wherefore hast thou afflicted thy servant, and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? Vers. 12.] Have conceived all this people? *Have I begotten them? that thou should'st say, unto me, Carry them in thy bosome, as a nursing father beareth a sucking child*, unto the land which thou swearedst unto their fathers. (i) 1 *Cor.* 4. 14, 15, 16. I write not these things to shame you, *but as my beloved sons, I warn you.* Vers. 15.] For though ye have ten thousand instructors in Christ, yet have ye not many Fathers; for in Christ Jesus I have begotten you through the Gospel, Vers. 16.] Wherefore I beseech you be ye followers of me. 1 *Kings* 5. 13. And his servants came near, and spake unto him, *and said, My father*, &c. ---

Q. *What is the general scope of the fifth Commandment?*

A. The general scope of the fifth Commandment, is the performance of those duties which we mutually owe in our several relations, as Inferiours, Superiours, Equals *k*.

(k) *Eph.* 5. 21. *Submitting your selves one to another in the fear of God.* 1 *Pet.* 2. 17. *Honour all men; Love the brotherhood. Fear God*, honour the King. *Rom.* 12. 10. *Be kindly affectioned one to another, with brotherly love in honour preferring one another.*

Q. *What is the honour that Inferiours owe to their Superiours?*

Answ. The Honour which Inferiours owe to their Superiours, (*l*) *Mal.* 1. 6. is, all due reverence, in heart *l*, word *m*, and behaviour *n*; prayer, and thanksgiving for them *o*, imitation of their vertues and graces *p*; willing obedience to their lawfull commands, and counsels *q*, due submission to their corrections *r*, fidelity

A son honoureth his father, and a servant his master; If then I be a father, where is mine honor? and if I be a master, where is my fear, saith the Lord of Hosts unto you, O Princes, that despise my Name? and yet say, Wherein have we despised thy Name? *Levit.* 19. 3. *Ye shall fear every man his mother, and his father,* and keep my Sabbaths. I am the Lord your God. (*m*) *Prov.* 31. 28. *Her children arise up, and call her blessed*; her husband also he praiseth her. 1 *Pet.* 3. 6. Even *as Sarah obeyed Abraham, calling him Lord*; whose daughters ye are, as long as ye do well, and are not afraid with any amazement. (*n*) Levit. 19. 32. *Thou shalt rise up before the hoary head, and honour the face of the old man*, and fear thy God: I am the Lord. 1 *Kings* 2. 19. *Bathsheba* therefore went unto King *Solomon* to speak unto him for Adonijah; *and the King rose up to meet her, and bowed himself to her*, and sate down on his Throne, and caused a seat to be set for the Kings mother, and she sate on his right hand. (*o*) 1 *Tim.* 2. 1, 2. I exhort therefore that *supplications, prayers, intercessions and thanksgivings be made for all men.* verse 2.] *For Kings, and all that are in authority*, that we may lead a quiet and peaceable life, in all godliness and honesty. (*p*) *Hebr.* 13. 7. Remember them *who have the rule over you*, who have spoken to you the Word of God, *whose faith follow*, considering the end of their conversation. *Phil.* 3. 17. Brethren, *be followers together of me*; and mark them, who walk so as ye have us for an example. (*q*) *Ephes.* 6. 1, 2, — 5, 6, 7. *Children, obey your Parents in the Lord:* for this is right. Vers. 2.] *Honour thy father and mother* (which is the first Commandment with promise) — Vers. 5.] *Servants, be obedient to them that are your masters according to the flesh*, with fear and trembling, *in singleness of your heart*, as unto Christ. V. 6.] *Not with eye-service, as men-pleasers*, but as the servants of Christ, *doing the will of God from the heart.* V. 7.] *With good will, doing service as to the Lord*, and not to men. 1 *Pet.* 2. 13. 14. *Submit your selves to every ordinance of man, for the Lords sake*, whether it be to the King as supreme. Vers. 14.] Or unto Governours, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. *Rom.* 13. 1, 2, 3, 4, 5. *Let every soul be subject to the higher powers*: for there is no power but of God: the powers that be, are ordained of God. V. 2.] Whosoever therefore resisteth the power, resisteth the Ordinance of God: and they that resist shall receive to themselves damnation. V. 3.] For rulers are not a terror to good works but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. Ver. 4.] For he is the minister of God to thee for good: but if thou do that which is evil be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon them that doth evil. Vers. 5.] Wherefore ye must needs be subject, not only for wrath, but for conscience sake. *Hebr.* 13. 17. Obey them that have the rule over you, and submit your selves. *Prov.* 4. 3, 4. For I was my fathers son, tender and only beloved in the sight of my mother. V. 4.] He taught me also, and said unto me, *Let thy heart retain my words, keep my Commandments, and live. Prov.* 23. 22. *Hearken to thy father that begat thee*, and despise not thy mother when she is old. *Exod.* 18. 19, — 24. Hearken now unto my voice, I will give thee counsel, and God shall be with thee — V. 24.] *So Moses hearkned to the voice of his father-in-law, and did all that he said.* (*r*) Hebr. 12. 9 Furthermore, *we have had fathers of our flesh, who corrected us, and we gave them reverence:* shall we not much rather be in subjection unto the Father of Spirits, and live? 1 *Pet.* 2. 18, 19, 20. Servants be subject to your masters, with all fear, not only to the good, and gentle, but also to the froward. V. 19. For this is thank worthy, if a man for conscience towards God endure grief, suffering wrongfully. V. 20.] For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

to

to *s*, defence *t*, and maintenance of their persons and authority, according to their several ranks, and the nature of their places *u*; bearing with their infirmities, and covering them in love *, that so they may be an honour to them and to their government *x*.

(*s*) 1 *Tit.* 2. 9, 10. Exhort servants to be obedient to their own masters, and to please them well in all things, not answering them again. verse. 10.] *Not purloyning, but shewing all good fidelity*, that they may adorn the Doctrine of God, our Saviour in all things. (*t*) 1 *Sam.* 26. 15, 16. And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? *Wherefore then hast thou not kept thy Lord, the King?* for there came one of the people in, to destroy the King thy Lord. V. 16.] This thing is not good which thou hast done. As the Lord liveth, *ye are worthy to die, because ye have not kept your Master*, the Lords anointed. -- 2 *Sam.* 18. 3. But the people answered, *Thou shalt not go forth*: for if we flee away, they will not care for us, neither if half of us die, will they care for us; *but now thou art worth ten thousand of us*, therefore now it is better that thou succour us out of the City. *Esth.* 6. 2. And it was found written that *Mordecai had told of Bigthana and Teresh*, two of the Kings Chamberlains, the keepers of the door, who sought to lay hands on the King *Ahasuerus*. (*u*) *Matth.* 22. 21. They say unto him, Cæsars. Then saith he unto them, *Render therefore unto Cæsar the things which are Cæsars*, and unto God the things which are Gods. *Rom.* 13. 6, 7. For this cause pay ye tribute also: For they are Gods Ministers, attending continually upon this very thing. Verse. 7.] *Render* therefore unto *all* their *dues*; *tribute*, *to whom tribute is due*; *custome*, *to whom custome*, *fear*, *to whom fear*; *honour*, *to whom honour*. 1 *Tim.* 5. 17, 11. *Let the Elders that rule well be counted worthy of double honour*, especially they who labour in the Word and Doctrine. verse 18.] For the Scripture saith, Thou shalt not muzle the Oz that treadeth out the Corn: and, The labourer is worthy of his reward. *Galat.* 6. 6. Let him that is taught in the Word communicate unto him that teacheth in all good things. *Gen.* 45. 11. And *there will I nourish thee* (for yet there are five years of famine) least thou and thy houshold, and all that thou hast, come to poverty. *Gen.* 47. 12. *And Joseph nourished his father, and his brethren, and all his fathers household with bread*, according to their families. * 1 *Pet.* 2. 18. Servants be subject to your Masters with all fear, not only to the good and gentle, but also to the froward. *Prov.* 23. 22. Hearken unto thy father which begat thee, and despise not thy mother when she is old. *Genes.* 9. 23. And Sem and Japhet took a garment and laid it upon both their shoulders, and went backwards, and covered the nakedness of their father; and their faces were backward, and they saw not their fathers nakedness. -- (*x*) *Psalm* 127. 3, 4, 5. Lo, *children are an inheritance of the Lord*, and the *fruit of the womb is his reward*. verse. 4.] As arrows are in the hand of a mighty man, so are children of the youth. V. 5.] Happy is the man that hath his quiver full of them; they shall not be ashamed, but shall speak with the enemies in the gate. *Prov.* 31. 23. *Her husband is known in the gates, when he sitteth among the Elders of the land.*

Q. *What are the sins of Inferiours against their Superiours?*

A. The sins of Inferiours against their Superiours, are, all neglect of the duties required toward them *y*; envying at *z*, contempt

(*y*) *Matt.* 15. 4, 5, 6. For God commanded, saying, Honour thy father and thy mother, and he that curseth father or mother, *let him die the death*. verse 5.] But ye say, that whosoever shall say to his father or mother, It is a gift by whatsoever thou mightest be profited by me. ver. 6.] *And honour not his father and mother*, he shall be free. *Thus have ye made the Commandment of God of none effect*, by your tradition. (*z*) *Numb.* 11. 28, 29. And *Joshuah* the son of Nun, the Servant of *Moses*, one of his young men answered, and said my Lord *Moses*, forbid them. verse 29.] And *Moses* said unto him, *Envieth thou for my sake?* Would God that all the Lords people were Prophets, and that the Lord would put his Spirit upon them.

(a) 1 *Sam.*8.7. And the Lord said unto *Samuel*, hearken unto the voice of the people in all what they say unto thee, for they have not rejected thee, but they have rejected me, that I should not reign over them, *Isai.*3.5. And the people shall be oppressed every one by another, and every one by his neighbour, and *the child shall behave himself proudly against the ancient, and the base against the honourable.* (b) 2 *Sam.*15. from *v.*1. to *v.*12. And it came to pass after that *Absalom prepared him chariots and horses* --- &c. --- and so on. (c) *Exod.*21.15. And *he that smiteth his father, or mother shall surely be put to death.* (d) 1 *Sam.*10.27. But the children of Belial said, How shall this man save us? and they despised him, and brought him no presents: but he held his peace. (e) 1 *Sam.*2.25 -- Notwithstanding they (*viz.* the sons of *Eli*) *hearkned not unto the voice of their father*; because the Lord would slay them. (f) *Deut.*21.18,19,20,21. If a man have a stub-born and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that when they have chastened him, will not hearken unto them. Vers. 19.] Then shall his father and mother lay hold on him, and bring him out unto the Elders of his City, and unto the gate of his place. verse 20.] And they shall say to the Elders of his City, This our son is stub-born and rebellious, he will not obey our voice; he is a glutton, and a drunkard. *v.*21.] And all the men of his City shall stone him with stones, that he die: So shall thou put evil away, &c. (g) *Prov.*30.11 -- 17. There is a generation *that curseth their father*, and *doth not bless their mother.* -- ver.17.] The eye that mocketh at his father, and despiseth to obey his mother; the Ravens of the valley shall pick it out, and the young Eagles shall eat it. (h) *Prov.*19.26. He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach.

Q. What is required of Superiours towards their inferiours?

A. It is required of Superiours, according to that power they receive from God, and that relation wherein they stand, to love *i*, pray for *k*, and bless their inferiours *l*; to instruct *m*, counsel, and admonish them *n*, countenancing *o*, commending *p*, and rewarding such as do

(i) *Col.*3.19. *Husbands, love your wives, and be not bitter against them.*

*Tit.*2.4. That they may teach the young woman to be sober, *to love their husbands, to love their children.* (k) 1 *Sam.*12.23. Moreover, as for me, *God forbid that I should sin against the Lord in ceasing to pray for you*: but I will teach you the good and the right way. *Job* 1.5. And it was so, when the dayes of their feasting were gone about, that *Job sent, and sanctified them*, and rose up early in the morning, and *offered burnt-offerings, according to the number of them all*: for *Job* said, It may be that my sons have sinned, and cursed God in their hearts, *Thus did Job continually.* (l) 1 *Kings* 8.55,56. And he stood *and blessed all the Congregation of Israel* with a loud voice, saying, verse 56.] Blessed be the Lord God, that hath given rest to his people Israel, according to all that he promised; there hath not failed, &c. -- *Heb.*7.7. And without all contradiction, *the less is blessed of the greater. Gen.*49.28. All these are the twelve Tribes of Israel; and this is that *their father spake unto them, and blessed them, every one according to his blessing he blessed them.* (m) *Deut.*6.6,7. And *these words* which I command thee this day shall be in thy heart. verse 7.] And *thou shalt teach them diligently unto thy children*, and shalt *talk of them* when thou *sittest in thine house*, and when thou *walkest by the way*, and when thou *lyest down*, and when thou *risest up.* (n) *Ephes.*6.4. And *ye fathers*, provoke not your *children* to wrath, but *bring them up in the nurture and admonition of the Lord.* (o) 1 *Pet.*3.7. Likewise, *ye husbands*, dwell with them according to knowledge, *giving honour unto the wife, as unto the weaker vessel*, and as being heirs together of the grace of life, that your prayers be not hindred. (p) 1 *Pet.*2.14. Or unto *governours*, as unto them that are sent by him, for the punishment of evil doers, *and the praise of them that do well. Rom.*13.3. For *Rulers* are not a terrour to good works, but to the evil. Wilt thou then not be afraid of the *power? do that which is good, and thou shalt have praise of the same.*

well

well *q*: discountenancing *r*, reproving, and chastising such as do ill *s*: protecting *t*, and providing for them all things necessary for soul *u* and body *: and by grave, wise, holy, and exemplary carriage, to procure glory to God *x*, honour to themselves *y*, and so to preserve that authority which God hath put upon them *z*.

(*q*) *Esth.* 6. 3. And the King said, *What honour and dignity hath been done to Mordecai for this?* Then saith the Kings servants. There is nothing done for him. (*r*) *Rom.* 13. 3, 4. For Rulers are not a terrour to good works, but to the evil. --- Vers. 4.] For he is the Minister of God to thee for good: but *if thou do evil, be afraid*; for he beareth not the sword in vain: for *he is the Minister of God, a revenger, to execute wrath upon him that doth evil.* (*s*) *Prov.* 29. 15. *The Rod and Reproof give wisdom*, but a child left to himself bringeth his mother to shame. 1 *Pet.* 2. 14. See above in [p] (*t*) *Job* 29. 12, 13, 14, 15, 16, 17. Because I delivered the poor that cryed, the fatherless, and him that had none to help him. Vers. 13.] The blessing of him that was ready to perish came upon me; and I caused the widows heart to sing for joy. vers. 14.] I put on righteousness, and it clothed me; my judgement was a robe and a diadem. verse 15.] I was eyes to the blind, and feet was I to the lame. Vers. 16.] I was as a father to the poor, and the cause which I knew not, I searched out. vers. 17.] And *I brake the jaws of the wicked, and plucked the spoil out of his mouth.* *Isai.* 1. 10 --- 17. Hear the voice of the Lord, ye Rulers of Sodom; give ear unto the Law of our God, ye people of Gomorrah. --- verse 17.] Learn to do well, seek judgement, *relieve the oppressed, judge the fatherless, plead for the widow.* [*u*) *Eph.* 6. 4. And ye fathers provoke not your children, but *bring them up in the nurture and admonition of the Lord.* * 1 *Tim.* 5. 8. But *if any man provide not for his own*, and especially *for those of his own house, he hath denied the faith*, and is worse then an Infidel. (*x*) 1 *Tim.* 4. 12. Let no man despise thy youth; but be thou *an example of all the believers, in word, in conversation, in charity, in Spirit, in faith, in purity.* *Tit.* 2. 3, 4, 5. The *aged women* likewise, that they be *in behaviour as becometh holiness*, not false accusers, not given to much wine, Teachers of good things. verse 4.] That they may *teach the young women to be sober*, to love their husbands, to love their children. verse 5.] To be discreet, chast, keepers at home, good, obedient to their own husbands, *that the Word of God be not blasphemed.* (*y*) 1 *Kings* 3. 28. And all Israel heard of the judgement which the King had judged; *and they feared the King, for they saw that the wisdome of God was in him, to do judgement.* (*z*) *Tit.* 2. 15. These things speak and exhort, and *rebuke with all authority: let no man despise thee.*

Q. *What are the sins of Superiours?*

Answ. The sins of Superiours are, beside the neglect of the duties required of them *a*, an inordinate seeking of themselves *b*, their own glory *c*, ease, profit, or pleasure *d*; commanding things

(*a*) *Ezek.* 34. 2, 3, 4. Son of man prophecy against the shepherds of Israel; prophesie, and say unto them, Thus saith the Lord God unto the shepherds, *woe be to the shepherds of Israel*, that do feed themselves; *should not the shepherds feed the flocks?* Vers. 3.] Ye eat the fat and cloth you with the wool, ye kill them that are good; *but ye feed not the flock.* verse 4.] *The diseased have ye not strengthned, nor have ye healed that which was sick*, nor bound up that which was broken, nor brought again that which was driven away, nor sought that which was lost, but with force and cruelty have ye ruled them. (*b*) *Phil.* 2. 21. *For all seek their own*, not the things which are Jesus Christs. (*c*) *Joh.* 5. 44. How can ye believe, *who receive honour one of another*, and seek not the honour that cometh from God only? *Joh.* 7. 18. *He that speaketh of himself seeketh his own glory*: but he that seeketh his glory who sent him, the same is true, and no unrighteousness is in him. (*d*) *Isai.* 56. 10, 11. His watchmen are blind, they are all ignorant, they are all *dumb dogs*, they cannot bark, sleeping, lying down, loving to slumber. vers. 11.] Yea, *they are greedy dogs*, which can never have enough, and they are shepherds that cannot understand; they *all look to their own, every one for his gain from his quarter.* *Deut.* 17. 17. *Neither shall he multiply wives to himself*, that his heart turn not away; *neither shall he greatly multiply to himself silver and gold.*

(e) *Dan.* 3. 4, 5, 6. Then an Herald cried aloud, *To you it is commanded, O people, nations and languages.* Verſ. 5.] That at what time ye hear the ſound of the Cornet, Flute, Harp, Sackbut, Pſaltery, Dulcimer, and all kindes of muſick, *ye fall down and worſhip the golden Image*, which Nebuchadnezzar the King hath ſet up. Verſ. 6.] And whoſo falleth not down, ſhall be caſt into the midſt of a burning fiery furnace. *Act.* 4. 17 18. But that it ſpread no further among the people, let us ſtraitly threaten them that they ſpeak henceforth to no man in this name. V. 18.] And they called them, *and commanded them not to ſpeak at all, nor teach in the name of Jeſus.* (f) *Exod.* 5. *from ver.* 10. *to the* 18. And the *Task-maſters* of the people went out and their officers, and they ſpake to the people ſaying, *Thus ſaith Pharaoh, I will not give you ſtraw* &c. --- *Mat.* 23. 2. --- 4. Saying, The Scribes and Phariſees ſit in Moſes Seat --- V.] For they *bind heavy burdens and grievous to be born, and lay them on mens ſhoulders*, but they themſelves will not move them with one of their fingers. (g) *Mat.* 14. 8. And *ſhe being before inſtructed of her mother, ſaid, Give me here John Baptiſts head in a charger. Compared with Mark.* 6. 24. And ſhe went forth, and *ſaid unto her mother, what ſhall I ask? and ſhe ſaid, The head of John Baptiſt.* (h) 2 *Sam.* 13. 28. Now *Abſalom* had commanded his ſervants ſaying, Mark ye now when Amnons heart is merry with wine, and when I ſay unto you, *ſmite Amnon*, then kill him; *fear not, have not I commanded you? be couragious and valiant.* (i) 1 *Sam.* 3. 13. For I have told him that I will judge his houſe for ever for the iniquity which he knoweth; *becauſe his ſons made themſelves vile, and he reſtrained them not.* (k) *Joh.* 7. 46. 47. 48. 49. The officers anſwered, Never man ſpake like this man. Verſe 47.] Then *anſwered them the Phariſees, are ye alſo deceived*; Verſe 48.] Have any of the Rulers or Phariſees believed on him? Verſe 49.] But this people who knoweth not the law are curſed. *Col.* 3. 21. *Fathers provoke not your children to wrath leſt they be diſcouraged. Exod.* 5. 17. *But he ſaid, ye are idle; ye are idle, therefore ye ſay, Let us go and do ſacrifice to the Lord.* (l) 1 *Pet.* 2. 18, 19. 20. *Servants* be ſubject to your *maſters* with all fear, not only to the good and gentle but alſo *to the froward.* Verſe 19.] For this is thank-worthy, if a man for conſcience towards God endure grief, *ſuffering wrongfully.* Verſe 20.] For what glory is it, if when ye be buffeted for your faults, ye ſhall take it patiently? *but if when ye do well and ſuffer for it, ye take it patiently*, this is acceptable with God. *Heb.* 12. 10. For *they* verily for a few dayes, *chaſtened us after their own pleaſures*; but he for our profit, that we might be partakers &c. --- *Deut.* 25. 3. *Forty ſtripes he may give him, and not exceed*, leaſt if he ſhould exceed, and beat him above theſe with many ſtripes, then thy brother ſhould ſeem vile unto thee. (m) *Gen.* 38. 11. --- 26. Then ſaid *Judah to Tamar* his daughter in law, *Remain a widdow at thy fathers houſe, till Shelah my ſon be grown up*: for he ſaid, leaſt peradventure he die alſo as his brethren did ---- Verſe 26.] And *Judah* acknowledged them, and ſaid, *She hath been more righteous then I, becauſe I gave her not to Shelah my ſon*: and he knew her again no more. *Act.* 18. 17. Then all the Greeks took Soſthenes the chief Ruler of the Synagogue, and beat him before the judgment ſeat, *and Gallio cared for none of theſe things*, (n) *Eph.* 6. 4. And *ye fathers, provoke not your children to wrath*, but bring them up in, &c.

unlawful *e*, or not in the power of Inferiours to perform *f*: counſelling *g*, encouraging *h*, or favouring them in that which is evil *i*, diſſwading, diſcouraging, or diſcountenancing them in that which is good *k*; correcting them unduly *l*, careleſs expoſing, or leaving them to wrong, temptation and danger *m*; provoking them to wrath *n*, or any way diſhonouring themſelves, or leſſening their authority, by an unjuſt, indiſcreet, rigorous or remiſſe be-

haviour *o*.

(*o*) *Gen.* 9. 21. And he drank of the wine, *and was drunken*, and *he was uncovered within his tent*. 1 *King.* 12. 13, 14. 15. 16. And *the King* (Rehoboam) *answered the people roughly*, and forsook the old mens counsel which they gave him, V. 14.] And spake to them after the councel of the young men, saying, *My father made your yoke heavy; and I will add to your yoke: my father chastised you with whips*; but *I will chastise you with scorpions*. V. 15.] Wherefore the King hearkened not to the people; for the cause was from the Lord --- V. 16.] So when all Israel saw that the King hearkened not to them, the people answered the King, saying, *what portion have we in David*? neither have we inheritance in the son of Jesse; to your tents, O Israel: now see to thine own house, David, *so Israel departed to their tents*. 1 *Kin.* 1. 6. And *his father had not displeased him* (viz. Adonijah) at any time, in saying, *why hast thou done so* --- 2 *Sam.* 2. 29. 30, 31. Wherefore kick ye at my sacrifices, and at my offering, which I have commanded in mine habitation, *and honourest thy sons above me, to make your selves fat, with the chiefest of all the offerings of Israel my people*? V. 30.] Wherefore the Lord God of Israel saith, I said, indeed, that thy house, and the house of thy father, should walk before me for ever; but now the Lord said, Be it far from me; for them that honour me I will honour; and *they that despise me, shall be lightly esteemed*. V. 31.] Behold the dayes come; that I will cut off thine arm, and the arm of thy fathers house; that there shall not be an old man in thine house.

Q. *What are the duties of equals*?

A. The duties of equals are to regard the dignity and worth of each other *p*, in giving honour to go one before another *q*, and to rejoyce in each others gifts and advancement *s*, as in their own *r*.

(*p*) 1 *Pet.* 2. 17. *Honour all men, love the brother-hood*, fear God honour the King. (*q*) *Rom.* 12. 10. Be kindly affectioned one towards another with brotherly love, *in honour preferring one another*. (*r*) *Rom.* 12. 15. 16. *Rejoyce with them that do rejoyce*, and weep with them that weep. V. 16.] *Be of the same mind, one towards another*; mind not high things, but condescend to men of low estate, &c. *Phil.* 2. 3. 4. Let nothing be done through strife or vain glory; but in lowliness of mind *let each esteem other better then themselves*. V. 4.] *Look* not every man on his own things *but every man also on the things of others*.

Q. *What are sinnes of equals*?

A. The sins of equals are, beside the neglect of the duties required *t*, the undervaluing of the worth *t*, envying the gifts *u*, grieving at the advancement or prosperity, one of another *x*, and usurping preheminence one over another *x*.

(*s*) *Rom.* 13. 8. *Owe no man any thing, but to love one another*: for he that loveth another hath fulfilled the Law. (*t*) 2 *Tim.* 3. 3. *Without natural affection*, &c. (*u*) *Act.* 7. 19. And *the Patriarchs moved with envy sold Joseph into Egypt*; but God was with him. *Gal.* 5. 26. Let us not be desirous of vain glory, provoking one another, *envying one another*. * *Num.* 12. 2. And they said, *Hath the Lord indeed only spoken by Moses*? *hath he not also spoken by us*? and the Lord heard it. *Esth.* 6. 12, 13. And *Mordecai* came again to the Kings gate; *but Haman hasted to his house mourning, and having his head covered*. V. 13.] And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men, and Zeresh his wife unto him, if Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him but shalt surely fall before him. (*x*) 3 *Joh.* v. 9. I wrote unto the Church; but *Diotrephes who loveth to have the preheminence amongest them*, receiveth us not. *Luke* 22. 24. And there was also *a strife among them which of them should be the greatest*.

Q. What

Q. *What is the Reason annexed to the fifth Commandment, the more to enforce it?*

A. The Reason annexed to the fifth Commandment, in these words, [*That thy dayes may be long upon the Land which the Lord thy God giveth thee*] is an expreſs promiſe of long life and proſperity, as far as it ſhall (y) *Exod.* 20. 12. ſerve for Gods glory, and their own good, to all ſuch as keep this (z) *Deut.* 5. 16. Commandment (z).

Honor thy father and thy mother, as the Lord thy God hath commanded thee, *that thy dayes may be prolonged, and that it may go well with thee*, in the Land which the Lord thy God giveth thee. 1 *Kings* 8. 25. Therefore now, Lord God of Iſrael *keep with thy ſervant David, my father, that which thou promiſedſt him*, ſaying, There ſhall not fail thee a man in thy ſight to ſit on the Throne of Iſrael, *ſo that thy children take heed to their way*, that they walk before me as thou haſt walked before me. *Epheſ.* 6. 2, 3. Honour thy father and thy mother (which is the firſt Commandment with promiſe.) verſe 3.] *That it may be well with thee, and thou maiſt live long on the earth.*

Q. *Which is the ſixth Commandment?*

(a) *Exod.* 20. 13. A. The ſixth Commandment is, [*Thou ſhalt not kill* (a).]

Q. *What are the duties required in the ſixth Commandment?*

A. The duties required in the ſixth Commandment, are, all careful ſtudies, and lawful endeavours to preſerve the life of ourſelves (b), and others (c), by reſiſting all thoughts and purpoſes (d), ſubduing all paſſions (e), and avoiding all occaſions (f), temptations.

(b) *Epheſ.* 5. 28, 29. So ought men to love their own wives *as their own bodies*. He that loveth his wife, loveth himſelf. verſ. 29.] *For no man ever hated his own fleſh, but nourisheth and cherisheth it*, even as the Lord the Church? (c) 1 *King.* 18. 4. For it was ſo, when Jezebel cut off the Prophets of the Lord, that *Obadiah* took an hundred Prophets, and hid them by fifty in a Cave, and fed them with bread and water. (d) *Jerem.* 26. 15, 16. But know ye for certain; that if ye put me to death, ye ſhall ſurely bring innocent blood upon your ſelves, and upon this City, and upon the Inhabitants thereof; for of a truth the Lord hath ſent me unto you to ſpeak all theſe words in your ears. Verſ. 16.] *Then ſaid the Princes, and all the people to the Prophets, This man is not worthy to die*; for he hath ſpoken unto us in the Name of the Lord our God. *Acts* 23. 12 — 16, 17 — 21 — 27. And when it was day, certain of the Jews banded together, and bound themſelves under a curſe, ſaying, That they would neither eat nor drink till they had killed Paul. — Verſ. 16.] And *when Pauls ſiſters ſon heard of their lying in wait, he went and entred into the Caſtle and told Paul*, verſe 17.] *Then Paul called one of the Centurions unto him* and ſaid, Bring this young man unto the chief Captain, for he hath a certain thing to tell him. — Verſ. 21.] There lie in wait for him more then forty men, which have bound themſelves with an oath, that — and now are they ready, looking for a promiſe from thee. — Verſ. 27.] This man was taken of the Jews, and ſhould have been killed of them: *then came I with an army and reſcued him*, having underſtood that he was a Roman. (e) *Epheſ.* 4. 26, 27. Be ye angry, and ſin not; *Let not the Sun go down upon your wrath*; Verſ. 27.] Neither give place to the Devil (f) 2 *Sam.* 2. 22. And *Abner* ſaid again to *Aſahel*, *Turn thee aſide from following me, wherefore ſhould I ſmite thee to the ground*? how then ſhould I hold up my face to Joab thy brother? *Deut.* 22. 8. When thou buildeſt a new houſe, then *thou ſhalt make a battlement for thy roof, that thou bring not blood upon thy houſe, if any man fall from thence.*

ons,

ons *g*, and practiſes, which tend to the unjuſt taking away the life of any *h*: by juſt defence thereof againſt violence *i*, patient bearing of the hand of God *k*, quietneſe of mind *l*, chearfulneſs of ſpirit *m*, a ſober uſe of meat *n*, drink *o*, phyſick *p*, ſleep *q*, labour *r*, and re-

(*g*) *Matth.*4. 6,7. ---- And ſaith unto him, If thou be the Son of God, caſt thy ſelf

down: for it is written, *He ſhall give his angels charge over thee*, and in their hands they ſhall bear thee up, leaſt at any time thou daſh thy foot againſt a ſtone. Verſ. 7.] *Jeſus* ſaid unto him, *It is written again, Thou ſhalt not tempt the Lord thy God.* Prov. 1.10,11.--- 15,16. My ſon, *if ſinners entice thee* conſent without cauſe. --- Verſ. 15.] *My ſon walk not thou in the way with them, refrain thy foot from their path.* V. 16.] For their feet run to evil, and make haſt to ſhed blood. (*h*) 1 *Sam.* 24. 12. The Lord judge between me and thee, and the Lord avenge me of thee; *but mine hand ſhall not be upon thee.* 1 *Sam.* 26. 9.10,11. And David ſaid to Abiſhai, Deſtroy him not: for *who can ſtretch forth his hand againſt the Lords anointed, and be guiltleſs?* V. 10.] David ſaid furthermore, as the Lord liveth, the Lord ſhal ſmite him, or his day ſhall come to die, or he ſhall deſcend into battle and perish. Verſ. 11.] *The Lord forbid that I ſhould ſtretch forth mine hand againſt the Lords anointed.* --- *Gen.* 37. 21, 22. And *Reuben* heard it, and *he delivered him out of their hands*, and ſaid, *Let us not kill him.* V 22.] And Reuben ſaid to them, *Shed no blood*, but caſt him into this pit that is in the wilderneſs, and *lay no hands upon him*; that he might rid him out of their hands, to deliver him to his father again. (*i*) Pſalm 82. 4. *Deliver the poor and needy, rid them out of the hands of the wicked.* Prov. 24. 11, 12. *If thou forbear to deliver them that are drawn unto death, and thoſe that are ready to be ſlain.* V. 12.] If thou ſaiſt, Behold we knew it not, doth not he that pondereth the heart conſider it? and he that keepeth thy ſoul, doth not he know it? and ſhal render to every man according to his works? 1 *Sam.* 14. 45. And the people ſaid unto *Saul*, *Shall Jonathan die*, who hath wrought this great ſalvation in Iſrael? *God forbid.* As the Lord liveth, there ſhall not one hair of his head fall to the ground: for he hath wrought with God this day. *So the people reſcued Jonathan, that he died not.* (*k*) Jam. 5. 7,8,9,10,11. Be patient therefore, brethren, unto the coming of the Lord; behold, the huſbandman waiteth for the precious fruit of the earth, and hath long patience, &c. Verſ. 8.] *Be ye alſo patient, ſtabliſh your hearts*, for the coming of the Lord draweth nigh. Ver 9.] *Grudge not one againſt another, brethren, leſt ye be condemned*; behold, the Judge ſtandeth before the door. Ver. 10.] Take my brethren, the Prophets who have ſpoken in the Name of the Lord, for an example *of ſuffering affliction, and of patience.* V. 11.] Behold, we count them happy that endure. Heb. 12. 9. Furthermore, we have had fathers of our fleſh who corrected us, and we gave them reverence: ſhall we not much rather be in ſubjection to the Father of Spirits, and live? (*l*) 1 *Theſſ.* 4. 11. -- And that ye *ſtudy to be quiet*, and to do your own buſineſs, &c. 1 *Pet.* 3. 4. Whoſe adorning let it not be that outward adorning, *even the ornament of a meek and quiet ſpirit*, which is in the ſight of God of great price: *Pſal.* 37. 8,9,10,11. *Ceaſe from anger, and forſake wrath*; *fret not thy ſelf* in any wiſe to do evil. Verſ. 9.] For evil doers ſhal be cut off: but they that *wait upon the Lord* ſhall inherit the earth. V. 10.] For yet a little while, and the wicked ſhall not be; yea, thou ſhalt diligently conſider his place, and it ſhall not be. V. 11.] But *the meek ſhall inherit the earth*, and ſhall delight themſelves in abundance of peace. (*m*) *Prov.* 17. 22. *A merry heart doth good like a medicine*; but a broken ſpirit dryeth the bones. (*n*) *Prov.* 25. 16 -- 27. Haſt thou found honey? eat ſo much as is ſufficient for thee; leaſt thou be filled therewith, and vomit it. --- V. 27.] *It is not good to eat much honey*, &c. -- (*o*) 1 *Tim.* 5. 23. *Drink no longer water*, but *drink a little wine* for thy ſtomachs ſake, and thine often infirmities. (*p*) *Iſai.* 38. 21. For *Iſaiah* had ſaid, *Let him take a lump of figs, and lay it for a plaiſter upon the boil*; and he ſhal recover. (*q*) *Pſal.* 127. 2. It is in vain for you to riſe up early, to ſit up late, to eat the bread of ſorrows, for ſo he giveth his beloved ſleep. (*r*) *Eccl.* 5. 12. The *ſleep of a laboring man is ſweet*, whether he eat little or much; but the abundance of the rich will not ſuffer him to ſleep. 2 *Theſſ.* 3. 10 --- 12. For even when we were with you, this we commanded you, That *if any would not work, neither ſhould he eat.* --- V. 12. Now them that are ſuch we command and exhort by our Lord Jeſus Chriſt, that with quietneſs they work, and eat their own bread. *Prov.* 16. 26. *He that laboureth, laboureth for himſelf*; for his mouth craveth it of him.

(f) *Eccl.* 3.4. — 11. A time to weep, and a time to laugh; a time to mourn, and a time to dance.— v. 11.] He hath made every thing beautiful in his time: alſo he hath ſet the world in their heart, &c. — (t) 1 *Sam.* 19. 4. 5. And Jonathan ſpake good of David unto Saul his father, and ſaid unto him, Let not the King ſin againſt his ſervant, againſt David; *becauſe he hath not ſinned againſt thee*; and becauſe his works have been to thee-ward very good. V. 5. For he did put his life in his hand and ſlew the Philiſtine, & the Lord wrought a great ſalvation for all Iſrael thou ſaweſt it, and didſt rejoyce; wherefore then wilt thou ſin againſt innocent blood, to ſlay David without a cauſe? 1 *Sam.* 22. 13, 14. And Saul ſaid unto him, Why have ye conſpired againſt me, thou and the ſon of Jeſſe, in that thou haſt given him bread, and a ſword, &c. — verſ. 14.] And *Abimelech* anſwered the King, and ſaid, *And who is ſo faithful among all thy ſervants as David*, which is the Kings ſon in law, and goes at thy bidding, and is honourable in thine houſe? (u) Rom. 13. 10. *Love worketh no ill to his neighbour*: therefore love is the fulfilling of the Law. * *Luke* 10 33, 34, 35. But a certain *Samaritan* as he journied, came where he was, and when he ſaw him, *he had compaſſion on him*. verſ. 34.] And went to him, and *bound up his wounds, powring in oil and wine*, and *ſet him on his own beaſt*, and *brought him to an Inn*, and *took care of him*, &c. — (x) *Col.* 3. 12, 13. *Put on* therefore, as the Elect of God, holy and beloved, *bowels of mercy, kindneſs, humbleneſs of mind, meekneſs, long ſuffering*. Verſ. 13.] *Forbearing one another*, and forgiving one another, if any man hath a quarrel againſt any, even as Chriſt forgave you, ſo alſo do ye. (y) *Jam.* 3. 17. But the *wiſdome* which is *from above* is firſt pure, *then peaceable*, gentle, and eaſy to be intreated, full of mercy and good fruits, &c. — (z) 1 *Pet.* 3. 8, 9, 10, 11 Finally, *be all of one mind*, having compaſſion one of another: *love as brethren, be pitiful, be courteous*. Verſ. 9.] *Not rendring* evil for evil, or *railing for railing*, *but* contrarywiſe *bleſſing*, knowing that ye are therefore called that ye ſhould inherit a bleſſing. V. 10.] For he that will love, and ſee good dayes; let him *refrain his tongue from evil*, and *his lips that they ſpeak no guile*. V. 11.] Let him eſchew evil, and do good, let him *ſeek peace and enſue it*. Prov. 15. 1. *A ſoft anſwer turneth away wrath*, but grievous words ſtir up anger. *Judge* 8. 1, 2, 3. And the men of Ephraim ſaid unto him, Why haſt thou ſerved us thus: Thou calledſt not us when thou wenteſt to fight with the Midianites; and *they did chide with him ſharply*. Ver. 23.] And he ſaid unto them, What have I done now in compariſon of you? Is not the gleaning of the grapes of Ephraim better then the vintage of Abiezer? Verſ. 3.] God hath delivered into your hands the Princes of Median, Oreb and Zeeb; and what was I able to do in compariſon of you? *Then their anger was abated towards him, when he had ſaid that.* (a) *Matt.* 5. 24. Leave there thy gift before the Altar, and go thy way, *firſt be reconciled to thy brother*. *Epheſ.* 4. 2. — 32. With all lowlineſs and meekneſs, *with long-ſuffering, forbearing one another in love*— V. 32.] And be kind one to another, tender hearted, *forgiving one another*, even as God for Chriſts ſake hath forgiven you. *Rom.* 12. 17. — 20, 21. *Recompence to no man evil for evil*, &c. — V. 20.] Therefore *if thine enemy hunger, feed him; if he thirſt, give him drink*: for in ſo doing, thou ſhalt heap coals of fire on his head. V. 21.] Be not overcome with evil, but *overcome evil with good*. (b) 1 *Theſ.* 5. 14. Now we exhort you brethren, warn them that are unruly, *comfort the feeble minded, ſupport the weak*, be patient towards all men. *Job* 31. 19, 20. *If I have ſeen any perish for want of clothing, or any poor without covering*; — V. 20.] If his loins have not bleſſed me, and if he were not warmed with the fleece of my ſheep. — *Matth.* 25. 35, 36. *For I was an hungred, and ye gave me meat*; I was *thirſty*, and ye *gave me drink*; I was a *ſtranger*, and ye *took me in*. Verſ. 36.] *Naked*, and ye *clothed me*; I was *ſick*, and ye *viſited me*; I was *in priſon*, and ye *came unto me*. Prov. 31. 8, 9. *Open thy mouth for the dumb, in the cauſe of all ſuch as are appointed to deſtruction*. Verſ. 9.] Open thy mouth, judge righteouſly, and *plead the cauſe of the poor and needy*.

Q. What

Q. *What are the ſins forbidden in the ſixth Commandment?*

A. The ſins forbidden in the ſixth Commandment, are, all taking away the life of our ſelves *c*, or of others *d*, except in caſe of publick Juſtice *e*, lawful war *f*, or neceſſary defence *g*; the neglecting or withdrawing the lawful and neceſſary means of preſervation of life *h*, ſinfull anger *i*, hatred *k*, envy *l*, deſire of revenge *m*, all exceſſive paſſions *n*, diſtracting cares *o*, immoderate uſe of meat, drink *p*, labour *q*, and recreations *r*: provoking words *ſ*, oppreſſion *t*,

(c) *Act.* 16.28. But *Paul cried* with a loud voice, ſaying, *Do thy ſelf no harm*; for we are all here.

(d) *Geneſ.* 9.6. *Whoſo ſheddeth mans blood, by man ſhall his blood be ſhed:* for in the Image of God made he man. (e) *Num.* 35.31.--33. Moreover, *ye ſhall take no ſatisfaction for the life of a murderer, which is guilty of death: but he ſhall ſurely be put to death.*---- V. 33. So ye ſhall not pollute the land wherein ye are: for blood, it defileth the land; and the land cannot be cleanſed from the blood that is ſhed therein, but by the blood of him that ſhed it. (f) *Jer.* 48. 10. *Curſed be he that doth the work of the Lord deceitfully*; and *curſed be he that keepeth his ſword from blood.* *Deut.* 20. Chap. throughout. (g) *Exod.* 22. 2, 3. *If a thief be found breaking up, and be ſmitten that he die, there ſhall be no blood ſhed for him.* V. 3.] If the ſun be riſen upon him, there ſhall be blood ſhed for him; for he ſhould make full reſtitution; if he have nothing, then he ſhall be ſold for his theft. (h) *Mat.* 25. 42 43. For I *was an hungred, and ye gave me no meat: thirſty*, and *ye gave me no drink.* Verſe 43.] I was *a ſtranger*, and ye *took me not in*: *naked*, and ye *clothed me not*: *ſick*, and *in priſon*, and *ye viſited me not.* *Jam.* 2.15,16. *If a brother or ſiſter be naked, and deſtitute of daily food*: Verſe 16.] And one of you ſay to them, *Depart in peace, be ye warmed, and filled*: notwithſtanding ye give them not thoſe things which are needful to the body; what doth it profit? *Eccleſ.* 6. 1, 2. There is an evil under the Sun, and it is common amongſt men. Verſ. 2.] *A man to whom God hath given riches, wealth and honour*, ſo that he wants nothing for his ſoul of all that he deſireth; yet God gives him not power to eat thereof, but a ſtranger eateth it. *This is vanity, and an evil diſeaſe.* (i) *Matt* 5. 22. But I ſay unto you, that whoſoever is angry with his brother without a cauſe, ſhall be in danger of the *judgement*; and whoſoever, &c. (k) 1 John 3. 15. *Whoſoever hateth his brother is a murtherer*; and ye know that no murtherer hath eternal life abiding in him. *Levit.* 19. 17. *Thou ſhalt not hate thy brother in thy heart*, thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him. (l) *Prov.* 14. 30. A ſound heart is the life of the flesh, but *envy the rottenneſs of the bones.* (m) *Rom.* 12. 19. Dearly beloved, avenge not your ſelves; but rather give place unto wrath, for it is written, *vengeance is mine*: I will repay, ſaith the Lord. (n) *Epheſ.* 4. 31. *Let all bitterneſs, and wrath, and anger, and clamour*, and evil ſpeaking *be put away from you*, with all malice. (o) *Matth.* 6. 31 --- 34. Therefore *take no thought, ſaying, what ſhall we eat?* or *what ſhall we drink?* or *wherewithal ſhall we be clothed?* Verſe 34.] *Take therefore no thought for the morrow*, for the morrow ſhall take thought for the things of it ſelf, ſufficient unto the day is the evil thereof. (p) *Luke* 21. 34. And take heed to your ſelves, leaſt at any time your hearts be over-charged with ſurfeting, and drunkenneſs, and the cares of this life, and ſo that day come upon you unawares. *Rom* 13.13. Let us walk honeſtly, as in the day, *not in rioting and drunkenneſs*, not in chambering and wantonneſs, not in ſtrife and envying. (q) *Eccleſ.* 12. 12. Furthermore, by theſe, my ſon be admoniſhed of making many books there is no end, and *much ſtudy is a wearineſs of the flesh.* *Eccleſ.* 2. 22, 23. For what hath a man of all his labour, and of the vexation of his heart, wherein he hath laboured under the Sun? Verſ 23.] For *all his dayes are ſorrow, and his travel, grief*; *yea, his heart taketh not reſt in the night*: *This is alſo vanity.* (r) *Iſai.* 5. 12. *And the harp, and the viol, and the tabret, and pipe, and wine are in their feaſts*: but they regard not the work of the Lord, nor conſider the operation of his hands. (ſ) *Prov.* 15. 1. A ſoft anſwer turneth away wrath; but grievous words ſtir up anger. *Prov.* 12.18. *There is that ſpeaketh like the piercings of a ſword*: but the tongue of the wiſe is health. (t) *Ezek.* 18.18. As for his father, becauſe he cruelly oppreſſed and ſpoiled his brother by violence: and did that which was not good among his people, lo even he ſhall dye in his iniquity. *Exod.* 1.14 And *they made their lives bitter with bondage, in mortar and brick, and all manner of ſervice*, in the field: all their ſervice wherein they made them ſerve was with rigour.

(u) *Gal.*5.15. But *if ye bite and devour one another*, take heed ye be not conſumed one of another. quarrelling *u*, ſtriking, wounding *, and whatſoever elſe rends to the deſtruction of the life of any *x*.

*Prov.*23.29. Who hath wo? who hath ſorrow? *who hath contentions?* who hath babling? who hath wounds without cauſe? &c. * *Num.* 35.16.17, 18 -- 21. And *if he ſmite him with an inſtrument of iron* (*ſo that he dye*) *he is a murderer*, the murderer ſhall ſurely be put to death. verſe 17.] And if he ſmite him with throwing a ſtone (ſo that he dye) he is a murderer, the murderer ſhall ſurely be put to death. verſe 28.] Or, *if he ſmite him with a hand-weapon of wood* (*wherewith he may dye*) *and he dye, he is a murderer*, the murderer ſhall ſurely be put to death -- verſe 21.] Or, *in enmity ſmite him with his hand that he dye*, he that ſmote him ſhall ſurely be put to death, for *he is a murderer*. (x) *Exod.*21. from *verſ.*18. to the end, containing laws for ſmiters, for an hurt by chance, for an ox that goreth, and for him that is an occaſion of harm.

Q. *Which is the ſeventh Commandment?*

A. ſw. The ſeventh Commandment is, [*Thou ſhalt not commit adul-*

(y) Exo.20.14. *tery* y.]

Q. *What are the duties required in the ſeventh Commandment?*

A. The duties required in the ſeventh Commandment, are, Chaſtity in body, mind affections *z*, words *a*, and behaviour *b*; and the preſervation of it in our ſelves and others *c*; watchfulneſs over the eyes, and all the ſenſes *d*; temperance *e*, keeping of chaſt company *f*, modeſty in apparel *g*, marriage by thoſe that have not the gift of continency *h*; con-

(z) 1 *Theſ.*4.4. That every one of you ſhould know how to poſſeſs his veſſel *in ſanctification and honour.*

in ſanctification and honour. *Job* 31.1. *I have made a Covenant with mine eyes; why then ſhould I think upon a maid?* 1 *Cor.*7.34. There is a difference alſo between a wife and a virgin; *the unmarried woman careth for the things of the Lord, that ſhe may be holy, both in body and ſpirit:* but ſhe that is married careth for the things of the world, how ſhe may pleaſe her husband. (a) *Col.*4.6. Let your ſpeech be alwayes with grace, ſeaſoned with ſalt; that ye may know how ye ought to anſwer every man. (b) 1 *Pet.* 3.2.-- While they behold your chaſt converſation coupled with fear. (c) 1 *Cor.*7.2 -- 35, 36. Nevertheleſs, *to avoid fornication, let every man have his own wife, and every woman her own husband.* ---- Verſ. 35.] And this I ſpeak for your profit, not that I may caſt a ſnare upon you, but for that which is comely, and *that ye may attend upon the Lord without diſtraction.* verſ. 36.] But if any man think that he behaveth himſelf uncomely toward his virgin, if ſhe paſs the flower of her age, and need do require, let him do what he will; he ſinneth not, *let them marry.* (d) Job 31.1. *I have made a covenant with mine eyes, why then ſhould I think upon a maid?* (e) *Acts* 24.24,25. And after certain dayes, when Felix came with his wife Druſilla, which was a Jew, he ſent for Paul, and heard him concerning the faith of Chriſt. verſ. 25.] And *as he reaſoned of* Righteouſneſs, Temperance, and Judgement to come, Felix trembled, &c. --- (f) *Prov.* 2.16, 17,18,19,20. *To deliver thee from the ſtrange woman*, even from the ſtranger which flattereth with her words. Verſe 17.] Which forſaketh the guide of her youth, and forgetteth the covenant of her God. Verſ.18.] For her houſe inclineth to death, and her paths unto the dead. Verſe 19.] *None that go unto her return again*, neither take they hold of the paths of life. Ver.20.] *That thou maiſt walk in the way of good men, and keep the paths of the righteous.* (g) 1 *Tim.*2.9. In like manner alſo that *the women adorn themſelves in modeſt apparel with ſhamefaſtneſs and ſobriety*, not with broidered hair, or gold, or pearl, or coſtly array. (h) 1 *Cor.*7.2 -- 9. Nevertheleſs, *to avoid fornication, let every man have his own wife, and every woman her own husband* -- Verſ. 9.] But *if they cannot contain, let them marry*, for it is better to *marry* then to *burn*.

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jugall love *i*, and cohabitation *k*, diligent labour in our callings *l*, shunning all occaſions of uncleanneſs and reſiſting temptations thereunto *m*.

(*i*) *Prov.* 5.19, 20. *Let her be as the loving Hind and pleaſant Roe*; let her breaſt ſatisfie thee at all times, and *be thou ravisht always with her love*. Verſ.20.] And why wilt thou, my ſon, be ravished with a ſtrange woman, and embrace the boſome of a ſtranger. (*k*) 1 *Pet.*3.7. Likewiſe, *ye husbands, dwell with them according to knowledge*, giving honour to the wife as unto the weaker veſſel, and as being heirs together of the grace of life, that your prayers be not hindred. (*l*) *Prov.* 31. 11.--- 27, 28. The heart of her husband doth ſafely truſt in her; ſo that he ſhall have no need of ſpoil --- V.27 *She looketh well to the wayes of her houſhold, & eateth not the bread of idleneſs*. V.28.] Her children ariſe up and call her bleſſed: her husband he alſo praiſeth her. (*m*) *Prov.* 5.8. *Remove thy way far from her, and come not nigh the door of her houſe*. Gen 39.8,9,10. *But Joſeph refuſed*, and ſaid unto his maſters wife, Behold, my maſter knoweth not what is with me in the houſe, and he hath committed all that he hath into my hand. Verſ.9.] There is none greater in this houſe then I; neither hath he kept back any thing from me, but thee, becauſe thou art his wife; *How then can I do this great wickedneſs, and ſin againſt God*? Verſ.10.] And it came to paſs, as she ſpake to Joſeph day by day, that he hearkned not unto her, to lye by her, or to be with her.

Q. *What are the ſinnes forbidden in the ſeventh Commandment*?

A. The ſinnes forbidden in the ſeventh Commandment, beſides the neglect of the duties required *n*, are, adultery, fornication *o*, rape, inceſt *p*, ſodomy, and all unnatural luſts *q*, all unclean imaginations, thoughts, purpoſe and affections *r*, all corrupt or filthy communications, or liſtening thereunto *ſ*; wanton looks *t*, impudent, or light behaviour; immodeſt apperel *u*: prohibiting of lawful *, and diſpenſing with unlawful marriages *x*, allowing, tolerating, keeping of ſtewes, and reſorting to them *y*: intangling vows of ſingle life *z*: undue delay of marriage *a*, having more wives or husbands then one, at the ſame time *b*: unjuſt divorce *c*, or diſertion *d*: idleneſs, gluttony, drunkenneſs *e*, unchaſt company *f*, laſcivious ſongs, books, pictures, dancings, ſtage-playes *g*, and all other provocations to, ar acts of uncleanneſs either in our ſelves or others *h*.

(*n*) *Prov.* 5. 7. Hear me now therefore, O ye children, and *depart not from the words of my mouth*. (*o*) *Heb.* 13.4. Marriage is honourable in all, and the bed undefiled: but *whoremongers and adulterers God will judge*. *Galat.*5. 19. Now the *works of the flesh are* manifeſt, which are theſe, *Adultery, fornication, uncleanneſs, laſciviouſneſs, &c.* (*p*) 2 *Sam.*13. 14. Howbeit he (*viz. Amnon*) would not hearken unto her voice, but being ſtronger then she, *forced her, and lay with her*. 1 *Corint.* 5. 1. It is reported commonly that there is fornication among you, and *ſuch fornication* as is not ſo much as to be named among the Gentiles, *that one ſhould have his fathers wife*. (*q*) *Rom.* 1. 24.--- 26, 27. Wherefore God alſo gave them up to uncleanneſs, through the luſts of their own hearts, *to diſhonour their own bodies between themſelves* --- verſe 26.] For this cauſe God gave them up *unto vile affections*; for even their women did change the natural uſe into that which is againſt nature. Verſe 27.] And likewiſe alſo the men, leaving the natural uſe of the woman, *burned in their luſt one towards another, men with men working that which is unſeemly*, and receiving in themſelves that recompence, of their errour which was meet. *Levit.*20.15,16. And *if a man lie with a beaſt, he ſhall be ſurely put to death*, and ye ſhal ſlay the beaſt. V.16.] *If a woman approach unto any beaſt, and lie down thereto, thou ſhalt kill the woman*, and the beaſt: they ſhall ſurely be put to death: their blood ſhall be upon them. (*r*) *Matth.* 5. 28. But I ſay unto you, that *whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart*. *Matt.* 15. 19. For *out of the heart proceed evil thoughts*, murders, adulteries, fornications, theſts, falſe witneſs,--- *&c. Coloſſ.* 3. 5. *Mortifie*

therefore your members which are upon the earth, *fornication, uncleanneſs, inordinate affection, evil concupiſcence*, and *covetouſneſs*, which is idolatry. (*f*) *Eph.*5.3,4. But fornication and all uncleanneſs, or covetouſneſs, *let it not be once named among ſt you*, as becometh Saints: Ver.4.] *Neither filthineſs, nor foolish talking*, nor jeſting, *which are not convenient. Prov.*7.5.--21,22. That they may keep thee from the *ſtrange woman*, from the ſtranger which flattereth with her words. Verſ. 21.] *With much fair ſpeech ſhe cauſed him to yield*, with the flattering of her lips ſhe forced him. Verſ.22.] *He goeth after her ſtraightway*, as an ox goes to the ſlaughter, or as a fool to the correction of the ſtocks. (*t*) *Iſai.* 3.16. Moreover the Lord ſaith, becauſe the daughters of Sion, are haughty & *walk with ſtretched out necks, & wanton eyes*, walking and mincing as they go, and making a tinkling with their feet. 2 *Pet.* 2.14. *Having eyes full of adultery*, and that cannot ceaſe from ſin, beguiling unſtable ſouls, &c.--- (*u*) *Prov.*7.10---13. And behold, there met him *a woman with the attire of an harlot*, and ſubtil of heart--v 13. *So ſhe caught him and kiſſed him*, and *with an impudent face ſaid unto him* ---] 1 *Tim.*4.3. *Forbidding to marry*, & commanding to abſtain from meats, which God hath commanded to be received with thankſgiving of them who believe and know the truth. (*x*) *Lev.*11. *from v.*1. *the* 21. *Mark* 6.18. For John ſaid unto Herod, *It is not lawful for thee to have thy brothers wife.* Mal.2.11,12. *Judah hath dealt treacherouſly*, and *an abomination is committed in* Iſrael, & in Jeruſalem; for *Judah* hath profaned the holineſs of the Lord, which he loved, and hath married the daughter of a ſtrange God. V. 12.] The Lord will cut off the man that doth this; the maſter and the ſcholar out of the Tabernacles of Jacob, and him that offereth an offering unto the Lord of hoſt. (*y*) 1 *Kings* 15.12. And *he* (viz. Aſa) *took away the Sodomites out of the land*, and removed all the Idols that his fathers had made. 2 *Kings* 23.7. And *he* (viz. Joſiah) *brake down the houſe of the Sodomites* that were by the houſes of the Lord, where the women wove hangings for the grove. *Deut.*23.17,18. *There ſhal be no whore of the daughters of Iſrael, nor a Sodomite of the ſons of Iſrael*, v.18.] *Thou ſhalt not bring the hire of a whore*, or the price of a dog into the houſe of the Lord thy God, for any vow: for even both theſe are an abomination unto the Lord thy God. *Lev.*19.29 *Do not proſtitute thy daughter, to cauſe her to be a whore*, leaſt the land fall to whoredom and become full of wickedneſs. *Jer.* 5.7. *How ſhal I pardon thee for this? thy children* have forſaken me, and ſworn by them that are no gods: when I had fed them to the full, they then committed adultery, and aſſembled themſelves by troops in the harlots houſes. *Prov.*7.24,25,26,27. Hearken unto me now therefore, O ye children, and attend to the words of my mouth. V.25.] *Let not thine heart decline to her ways, go not aſtray in her paths.* V 26.] For ſhe hath caſt down many wounded, yea many ſtrong men have been ſlain by her. v.27.] Her houſe is the way to hell, going down to the chambers of death. (*z*) *Matth.*19.10,11. His diſciples ſay unto him, If the caſe of the man be ſo with his wife, it is not good to marry. verſ.11] But he ſaid unto them, *all men cannot receive this, ſaying, ſave they to whom it is given.* (*a*) 1 *Cor.*7.7,8,9 For I would that all men were even as I my ſelf; but every man hath his proper gift of God, one after this manner, another after that. V.8] I ſay therefore to the unmarried and widows, It is good for them if they can abide even as I. Verſ.9.] But if they cannot contain, let them marry; for it is better to marry, then to burn, *Gen.* 38.26. And Judah acknowledged them, and ſaid, *ſhe hath been more righteous then I; becauſe I gave her not to Shelah my ſon*; and he knew her again no more. (*b*) *Mal.*2.14,15. Yet ye ſay, Wherefore? becauſe *the Lord hath been witneſs between thee and the wife of thy youth, againſt whom thou haſt dealt treacherouſly; yet is ſhe thy companion, and wife of thy covenant.* Verſ. 15] And did not he make one? yet had he the reſidue of the ſpirit; and wherefore one? that he might ſeek a godly ſeed; therefore take heed to your ſpirit, *that ye deal not treacherouſly*, *Matt.*19.5. For this cauſe ſhall a man leave father and mother, and ſhall cleave to his wife, and they twain ſhall be one flesh. (*c*) *Mal.*2.16. For the Lord the God of Iſrael ſaith that *he hateth putting away*; for one covereth violence with his garment ſaith the Lord of hoſts; therefore take heed to your ſpirits, that ye deal not treacherouſly. *Matt.*5.32. But I ſay unto you, that *whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, cauſeth her to commit adultery*; and whoſoever ſhall marry her that is divorced committeth adultery. (*d*) 1 *Cor.*7.12,13. But to the reſt I ſpeak, not the Lord, If any brother hath a wife that believeth not, & ſhe be pleaſed to dwell with him, *let him not put her away.* v.13.] And the woman which hath an husband that believeth not, and *if he be pleaſed to dwell with her, let her not leave him.* (*e*) *Ezek.*16.49. Behold, *this was the iniquity of thy ſiſter Sodom*; pride *fulneſs of bread, and abundance of idleneſs was in her, and her daughters*; neither did ſhe ſtrengthen the hand of the poor and needy. *Prov.*23.30,31.--33--*They that tarry long at the wine* they that go to ſeek new wine. v.31.] *Look not upon the wine when it is red* --v.33.] Thine *eyes ſhall behold*

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strange women, and thy heart shall utter perverse things. (*f*) *Genes.*39. 10. And it came to pass as she spake to Joseph day by day, that he hearkned not unto her, to lie by her, or to be with her. *Prov.* 5. 8. *Remove thy way far from her, and come not neer the door of her house.* (*g*) *Eph.*5.4 -- *Neither filthiness, nor foolish talking, nor jestings, which are not convenient*, but rather giving of thanks. *Ezek.*23.14,15,16. And *that she encreased her whoredom; for when she saw men pourtrayed upon the wall, the images of the Chaldeans* pourtrayed with vermilion. v.15.] *Girded with girdles* upon their loins, *exceeding in dyed attire upon their heads, all of them Princes to look to*, after the manner of the Babylonians of Chalde, the land of their nativity. v.16.] *And as soon as she saw them with her eyes, she doted upon them*, and sent messengers unto them into Caldea. *Isai.*23.15,16,17. And it shal come to pass in that day, that Tyre shall be forgotten 70. years, according to the days of one King: after the end of 70. years shall *Tyre sing as an harlot.* v.16.] *Take an Harp go about the city, thou harlot*, thou hast been forgotten; *make sweet melody, sing many songs that thou maist be remembred.* v.17. And it shal come to pass after the end of 70. years, that the Lord will visit Tyre, & she shal turn to her hire, and commit fornication with all the kingdoms of the world upon the face of the earth. *Isai.* 3. 16. Moreover, the Lord saith, Because the daughters of Sion are haughty, and walk with stretched forth necks, and wanton eyes, *walking and mincing as they go*, and *making a tinckling with their feet. Mar.* 6. 22. And when the *daughters of* the said *Herodias* came in, and *danced and pleased Herod*, and them that sat with him, the King said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee, --- &c. *Rom.* 13. 13. *Let us walk honestly*, as in the day, not in rioting and drunkennes, *not in chambring and wantonnes*, not, &c. 1 *Pet.* 4. 3. For the time past of our life may suffice us to have wrought the will of the Gentiles, *when we walked in lasciviousness, lusts, excess of wine, revellings, banquettings*, and abominable idolatries. (*h*) 2 *Kings* 9. 30. And when *Jehu* was come to *Jezreel, Jezabel* heard of it, & she painted her face, and tired her head, & looked out at a window. *Compared with Jer.*4. 30. And when thou art spoiled, what wilt thou do? though thou cloathest thy self with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shall thou make thy self fair; thy lovers will despise thee, they will seek thy life: *and with Ezek.*23.40. And furthermore, ye have sent for men to come from far, unto whom a messenger was sent, and *lo they came for whom thou didst wash thy self, paintedst thine eyes, and deckedst thy self with ornaments.*

Q. *Which is the eighth Commandment?*

A. The eighth Commandment is, [*Thou shalt not steal* i.] (*i*) *Exod.*20.15.

Q. *What are the duties required in the eighth Commandment?*

A. The duties required in the eighth Commandment, are, truth, faithfulnesse, and justice in contracts, and commerce between man and man *k*: rendring to every one his due *l*: restitution of goods unlawfully detained from the right owners thereof *m*: giving, and lending freely, ac- (*k*) *Psa.*15.1--4. *He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.* -- v.4] -- *he that sweareth to his own hurt, and changeth not. Zech.*7.4 -- 10. Then came the word of the Lord of Hosts unto me, saying, -- v.10.] And oppress not the widdow, nor the fatherless, nor the stranger, nor the poor, and let none of you imagine evil against his brother in your heart. *Zech.*8.16,17. These are the things that ye shal do, Speak every man the truth to his neighbor, execute the judgment of truth and peace in your gates. V.17] And let none of you imagine evil in your hearts against his neighbour, and love no false oath, for all these are things that I hate, saith the Lord. (*l*) *Rom.* 13. 7. *Render therefore to all their dues: tribute to whom tribute is due, custome* to whom *custome, fear* to whom *fear, honour* to whom *honour.* (*m*) *Lev.*6.2,3,4,5. If a soul sin, and commit a trespass against the Lord, and lie to his neighbour in that which was delivered him to keep, or in fellowship, or in any thing taken away by violence, or hath deceived his neighbour, v.3.] Or have found that which was lost, and lieth concerning it, and sweareth falsely: in any of all these that a man doth, sinning therein: vers.4.] Then it shal be because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found. v.5.] Or, all that about which he hath sworn falsly; he shall even restore it in the principal, and shal add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his Trespass offering. *Compared with Luke* 19 8. And Zacheus stood and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; *and if I have taken any thing from any man by false accusation, I restore him four fold.*

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cording to our abilities, and the neceſſities of others *m* moderation of our judgments, wills, and affections, concerning worldly goods *n*: a provident care and ſtudy to get *p*, keep, uſe, and diſpoſe thoſe things which are neceſſary and convenient for the ſuſtentation of our nature, and ſuitable to our condition *q*: a lawful calling *r*, and diligence in it *ſ*; frugality *t*, avoiding unneceſſary law-ſuits *u*, and ſuretiſhip, or other like ingagements *; and an endeavour by all juſt, and lawful means, to procure, preſerve, and further the wealth and outward eſtate of others,

(*n*) *Luke* 6. 30. — 38. *Give to every man that asketh of thee, and of him that taketh away thy goods ask them not again.* — v. 38. *Give, and it shall be given unto you*, good meaſure, preſſed down, and ſhaken together, and running over ſhall men give into your boſome: for with the ſame meaſure that you mete, it ſhall be meaſured to you again. 1 *John* 3. 17. But whoſo hath this worlds good, and ſeeth his brother hath need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him? *Epheſ.* 4. 28. Let him that ſtole ſteal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth. *Galat.* 6. 10. *As we have therefore opportunity, let us do good unto all men*, eſpecially unto them that are of the houſhold of faith. (*o*) 1 *Tim.* 6. 6, 7, 8, 9. But godlineſs with contentment is great gain. Verſe 7.] For we brought nothing into this World, and it is certain we can carry nothing out. Verſe 8.] And *having food and raiment, let us be therewith content.* Verſe 9.] *But they that will be rich fall into temptation*, and a ſnare, and into many foolish and hurtfull luſts, which drown men in deſtruction and perdition. *Galat.* 6. 14. But God forbid that I ſhould glory ſave in the Croſs of our Lord Jeſus Chriſt, by whom the World is crucified to me, and I unto the world. (*p*) 1 *Tim.* 5. 8. But if any provide not for his own, eſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe then an Infidel. (*q*) *Prov.* 27. *from* verſ. 23. to the end. *Be thou diligent to know the ſtate of thy flocks, and look well to thy herds.* Verſ. 24.] For riches are not for ever, &c. *Eccleſ.* 2. 24. There is nothing better for a man, then that he ſhould eat and drink, and make his ſoul enjoy good in his labour: This alſo I ſaw was from the hand of God. *Eccleſ.* 3. 12, 13. *I know that there is no good in them, but for a man to rejoyce and do good in his life*; Verſ 12.] And alſo *that every man ſhould eat and drink, and enjoy the good of all his labours*; it is the gift of God. 1 *Tim.* 6. 17, 18. Charge them that are rich in this World, that they be not high minded, nor truſt in uncertain riches, but in the living God, who giveth us richly all things to enjoy. Verſ. 18.] *That they do good, that they be rich in good works, ready to diſtribute, willing to communicate. Iſai.* 38. 1. In thoſe dayes was Hezekiah ſick unto death; and Iſaiah the Prophet came to him, and ſaid, Thus ſaith the Lord, *Set thine houſe in order, for thou ſhalt die, and not live. Matth.* 11. 8. — Behold, *they that wear ſoft clothing are in Kings houſes.* (*r*) 1 *Corint.* 7. 20. Let every man abide in the ſame calling wherein he was called. *Geneſ.* 2. 15. And the Lord God took the man, and put him into the Garden of Eden, to dreſs it and to keep it. *Geneſ.* 3. 19. In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground, &c. (*ſ*) *Epheſ.* 4. 28. Let him that ſtole, ſteal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth. *Prov.* 10. 4. He becometh poor that dealeth with a ſlack hand; but *the hand of the diligent maketh rich.* (*t*) *John* 6. 12. When they were filled, he ſaid unto his Diſciples, Gather up the fragments that remain, that nothing be loſt. *Prov.* 21. 20. There is *treaſure* to be deſired, and *oil in the dwelling of the wiſe*; *but a foolish man ſpendeth it up.* (*u*) 1 *Corint.* 6. *from verſ.* 1. *to verſ.* 9. Dare any of you having a matter againſt another, *go to Law before the unjuſt*, and not before the Saints? — and ſo on. * *Prov.* 6. *From verſe* 1. *to verſe* 6. My ſon if thou be ſurety for thy friend, if thou haſt ſtricken thy hand with a ſtranger, thou art ſnared with the words of thy mouth, &c. — *Prov.* 11. 15. He that is ſurety for a ſtranger ſhall ſmart for it, and he that hateth ſuretiſhip is ſure.

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as well as our own *x*.

(*x*) *Levit.* 25. 35. And *if thy brother be waxen poor, and fallen to decay with thee, then thou shalt relieve him*, yea, though he be a ſtranger or a ſojourner, that be may live with thee. *Deut.* 22. 1, 2, 3, 4. *Thou ſhalt not ſee thy brothers ox, or his sheep go aſtray, and hide thy ſelf from them; thou ſhalt in any caſe bring them back again unto thy brother.* Verſ. 2.] And if thy brother be not nigh unto thee, or if thou know him not, then thou ſhalt bring it unto thine own houſe, and it ſhall be with thee until thy brother ſeek after it, and *thou ſhalt reſtore it to him again.* verſ. 3.] In like manner ſhalt thou do with his *Aſſe*, and with *raiment*, and with *all loſt things of thy brothers* that thou haſt found; thou maiſt not hide thy ſelf. Verſ. 4.] *Thou ſhalt not ſee thy brothers Ox or his Aſs fall down by the way, and hide thy ſelf from them*; thou ſhalt ſurely help him to lift them up again. *Exod.* 23. 4, 5. *If thou meet thine enemies Ox or Aſs going aſtray, thou ſhalt ſurely bring it back to him again.* Verſ. 5.] If thou ſee *the Aſs of him that hateth thee lying under his burden*, and wouldeſt forbear to help him; thou ſhalt ſurely help with him. *Geneſ.* 47. 14, 20. And *Joſeph* gathered up all the money that was found in the Land of Egypt, and Canaan, for the Corn which they bought, and he brought the money into Pharaohs houſe --- verſe 20.] And *Joſeph* bought all the Land of Egypt for Pharaoh; for the Egyptians ſold every man his field, becauſe the famine prevailed over them, ſo the Land became Pharaohs. *Phil.* 2. 4 *Look not every man at his own things, but every man alſo upon the things of others. Matth.* 22. 39. And the ſecond is like unto it, *Thou ſhalt love thy neighbour as thy ſelf.*

Q. *What are the ſins forbidden in the eighth Commandment?*

A. The ſins forbidden in the eighth Commandment, beſides the neglect of the duties required *y* are, theft *z*, robbery *a*, man ſtealing *b*, and receiving any thing that is ſtolne *c*; fraudulent dealing *d*, falſe weights and meaſures *e*, removing land-marks *f*: injuſtice and unfaithfulneſs in contracts between man and man *g*, or in matters of truſt *h*,

(*y*) *James* 2. 15, 16. *If a brother or ſiſter be naked, and deſtitute of daily food.* verſe 16.] And one of you ſay to them, *Depart in peace; be ye warmed, and filled; but give them not thoſe things which are needful to the body*, what doth it profit? 1 *Joh.* 3. 17. But whoſo hath this Worlds good and ſeeth his brother hath need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him? (*z*) *Epheſ.* 4. 28. Let him that ſtole ſteal no more, but rather, &c. --- (*a*) *Pſalm* 62. 10. Truſt not in oppreſſion, become not vain in robbery, &c. (*b*) 1 *Tim.* 1 10. [*The Law was made.*] For whoremongers, for defilers of themſelves with mankind, for men ſtealers, for lyers, &c. and if there be any other thing contrary to ſound doctrine. (*c*) *Prov.* 29. 24. *Whoſo is partner with a thief hateth his own ſoul*: he heareth curſing, and bewrayeth it not. *Pſal.* 50. 18. *When thou ſaweſt a thief, thou conſenteſt with him*, &c. (*d*) 1 *Theſ.* 4. 6. That no man go beyond and defraud his brother in any matter; becauſe the Lord is the avenger of all ſuch, as we alſo have forewarned you and teſtified. (*e*) Prov. 11. 1. *A falſe ballance is an abomination to the Lord*; but a juſt weight is his delight. Prov. 20. 10. *Diverſe weights, and diverſe meaſures, both of them are alike abomination to the Lord.* (*f*) *Deut.* 19. 14. *Thou ſhalt not remove thy neighbours Land-mark*, which they of old time have ſet in thine inheritance, &c. Prov. 23. 10. *Remove not the old Land-mark*; and enter not into the fields of the fatherleſs. (*g*) *Amos* 8. 5. --- Saying, When will the new Moon be gone, that we may ſell Corn; and the Sabbath, that we may ſet forth wheat; *making the Ephah ſmall, and the ſhekel great, and falſifying the ballances by deceit? Pſalm* 37. 21. *The wicked borroweth and payeth not again*; but the righteous ſheweth mercy and giveth. (*h*) *Luke* 16. 10, 11, 12. He that is faithfull in that which is leaſt, is faithfull alſo in much, and he that is unjuſt in the leaſt, is unjuſt alſo in much. Verſ. 11.] If therefore ye have not been faithfull in the unrighteous *Mammon*, who will commit to your truſt, the true riches? Verſe 12.] And *if ye have not been faithful in that which is another mans*, who ſhall give you that which is *your own*?

(l) *Ezek.* 22 29. The people of the land *have uſed oppreſſion*, and exerciſed robbery, and vexed the poor and needy: yea *they have oppreſſed the ſtranger wrongfully*, *Levit.* 25. 17. *Ye ſhall not therefore oppreſs one another*; but thou ſhalt fear thy God: for I am the Lord. (k) *Matth.* 23. 25. Wo unto you Scribes and Phariſees, Hypocrites; for ye make clean the out-ſide of the cup and platter, *but within they are full of extortion and exceſſe.* *Ezek.* 22. 12. In thee have they taken gifts, to ſhed blood: thou haſt taken uſury and increaſe, and *thou haſt greedily gained of thy neighbours by extortion*, and haſt forgotten me, ſaith the Lord. (l) *Pſalm* 15. 5. *He that putteth not out his money to uſury, nor taketh a reward againſt the innocent*; he that, &c. — (m) *Job* 15. 34. For the congregation of Hypocrites ſhall be deſolate, and *fire ſhall conſume the Tabernacle of bribery.* (n) 1 *Corint.* 6. 6, 7, 8. *But brother goeth to law with brother*, and that before the unbelievers. Verſ. 7.] Now therefore *there is utterly a fault among you, becauſe ye go to law one with another.* Why do ye not rather take wrong? Why do you not rather ſuffer your ſelves to be defrauded? Verſ. 8.] Nay, you do wrong, and defraud, and that your brethren. *Prov.* 3. 29, 30. *Deviſe not evil againſt thy neighbour*, ſeeing he dwelleth ſecurely by thee. Verſ. 30.] *Strive not with a man without cauſe*, if he have done thee no harm. (o) *Iſai.* 5. 8. *Wo unto them that joyn houſe to houſe, and lay field to field, till there be no place*, that they may be placed alone, in the midſt of the earth, *Mich.* 2. 2. And *they covet fields, and take them by violence*; and houſes, and take them away; ſo they oppreſſe a man and his houſe, even a man and his heritage. (p) *Prov.* 11. 26. *He that withholdeth Corn, the people ſhall curſe him*; but bleſſing ſhall be upon the head of him that ſelleth it. (q) *Acts* 19. 19. -- 24, 25. *Many alſo of them which uſed curious arts*, brought their books together, and *burned them* before all men; and they counted the price of them, and found it 50000. pieces of ſilver. --- Verſ. 24.] For a certain man named *Demetrius*, a Silverſmith, who made ſilver ſhrines for *Diana*, brought no ſmall gain unto the Crafts-men. Verſe 25.] Whom he called together, with the workmen of like occupation, and ſaid, Sirs, ye know that *by this craft we have our wealth.* (r) Job 20. 19. *Becauſe he hath oppreſſed and forſaken the poor, becauſe he hath violently taken away an houſe which he built not.* Jam. 5. 4. *Behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, cryeth*; and the cryes of them which have reaped are entred into the ears of the Lord of Sabbath. Prov. 21 6. *The getting of treaſures by a lying tongue is a vanity* toſſed too and fro of them that ſeek death. (ſ) *Luke* 12. 15. And he ſaid unto them, *Take heed, and beware of covetouſneſſe*: for a mans life conſiſteth not in the abundance of the things that he poſſeſſeth. (t) 1 *Tim.* 6. 5. Perverſe diſputings of men of corrupt minds, and deſtitute of the truth, *ſuppoſing that gain is godlineſs: from ſuch withdraw thy ſelf*, *Coloſſ.* 3. 2. *Set your affections on things above, not on things on the earth.* Prov. 23. 5. *Wilt thou ſet thine eyes upon that which is not?* for riches certainly make themſelves wings: they flee away as an Eagle towards heaven, *Pſalm* 62. 10. — *If riches increaſe, ſet not your heart upon them.* (u) *Matth.* 6. 25. -- 31. --34. Therefore I ſay unto you, *Take no thought for your life*, what ye ſhall eat, or what ye ſhall drink, nor yet for your body, *what ye ſhall put on*; is not the life more then meat? and the body then raiment? --- Verſ. 31.] Therefore *take no thought*, ſaying, *What ſhall we eat?* or, &c. ---- Verſe 34. *Take therefore no thought for the morrow*; for the morrow ſhall take thought for the things of it ſelf: ſufficient to the day is the evil thereof. *Eccleſ.* 5. 12. The ſleep of a labouring man is ſweet, whether he eat little or much; but *the abundance of the rich will not ſuffer him to ſleep.* * *Pſalm* 73. 3. *For I was envious at the fooliſh, when I ſaw the proſperity of the wicked.* Pſalm 37. 1 -- 7. Fret not thy ſelf becauſe of evil doers, *nor be thou envious againſt the workers of iniquity* -- verſ. 7.] Reſt in the Lord, and wait patiently for him. *Fret not thy ſelf becauſe of him who proſpereth in his way*, becauſe of the man who bringeth wicked devices to paſs.

as likewiſe idleneſs *x*, prodigality, waſtful gaming, and all other wayes whereby we do unduly prejudice our own outward eſtate *y*: and defrauding our ſelves of the due uſe and comfort of that eſtate which God hath given us *z*.

(*x*) 2 *Theſ.* 3. 11. For we hear that there are ſome who *walk among you diſorderly, working not at all*, but are buſie-bodies. *Prov.* 18. 9. He alſo that is *ſlothful in his work*, is brother to him that is a great waſter. (*y*) *Prov.* 21. 17. *He that loveth pleaſure ſhall be a poor man*: he that *loveth wine and oil* ſhall not be rich. *Prov.* 23. 20, 21. *Be not among wine bibbers, among riotous eaters of fleſh.* verſe 21.] For *the drunkard and glutton ſhall come to poverty*, and drowſineſs ſhall cloth a man with rags. *Prov.* 28. 19. He that tilleth his Land ſhall have plenty of bread; but he that followeth after vain perſons ſhall have poverty enough. (*z*) *Eccleſ.* 4. 8. There is one alone, and there is not a ſecond, yea, he hath neither child nor brother; yet there is no end of all his labour, nor is his eye ſatisfied with riches, *neither ſaith he, For whom do I labour, and bereave my ſoul of good? This is alſo vanity?* yea, it is a ſore evil. *Eccl.* 6. 2. A man *to whom God hath given riches*, wealth and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth, *yet God giveth him not power to eat thereof*: but a ſtranger eateth it. *This is vanity*, and an evil diſeaſe. 1 Tim. 5. 8. *But if any provide not for his own, and eſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe then an infidel.*

Q. *Which is the ninth Commandment?*

A. The ninth Commandment is, [*Thou ſhalt not bear falſe witneſs againſt thy neighbour* a.]

(*a*) *Exod.* 20. 16.

Q. *What are the duties required in the ninth Commandment?*

A. The duties required in the ninth Commandment are, the preſerving and promoting of truth between man and man *b*, and the good name of our own neighbour as well as our own *c*: appearing, and ſtanding for *d*, and from the heart *e*, ſincerely *f*, freely *g*, cleerly *h*, and fully *i*,

(*b*) *Zech.* 8. 16. Theſe are the things that ye ſhal do, *Speak every man truth to his neighbour*, execute the judgement of truth and peace in your gates. (*c*) 3 *John* verſ. 12. *Demetrius* hath a good report of all men, and of the truth it ſelf; yea, *and we alſo bear record*; and ye know that our record is true. (*d*) *Prov.* 31. 8, 9. Open thy mouth, judge righteouſly, and plead the cauſe of the poor. V. 9.] Open thy mouth for the dumb, in the cauſe of all ſuch as are appointed to deſtruction. (*e*) *Pſalm* 15. 2. He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth from his heart. (*f*) 2 *Chron.* 19. 9. And he charged them, ſaying, Thus ſhall ye do in the fear of the Lord, faithfully, and with a perfect heart. (*g*) 1 *Sam.* 19. 4, 5. And *Jonathan ſpake good of David unto Saul* his father, and ſaid unto him, Let not the King ſin againſt his ſervant, againſt David; becauſe he hath not ſinned againſt thee, and becauſe *his works to thee-ward have been very good.* Verſ. 5.] For he did put his life in his hand, and ſlew the Philiſtine, and the Lord wrought great ſalvation for all Iſrael: thou ſaweſt it, and didſt rejoyce. Wherefore then wilt thou ſin againſt innocent blood, to ſlay David without a cauſe? (*h*) *Joſhu.* 7. 19. And *Joſuah* ſaid unto *Achan*, My ſon, give I pray thee, glory to the Lord God of Iſrael, and make confeſſion unto him, and tell me now what thou haſt done; hide it not from me. (*i*) 2 *Sam.* 14. 18, 19, 20. Then the King anſwered, and ſaid unto the woman, *Hide not from me, I pray thee, the thing that I ſhall ask thee.* And the woman ſaid, Let my Lord the King now ſpeak Verſ. 19.] And the King ſaid, Is not the hand of Joab with thee in all this? and the woman anſwered and ſaid, As thy ſoul liveth, my Lord the King, none can turn to the right hand or to the left, from ought that my Lord the King hath ſpoken, for thy ſervant *Joab* he bad me, and he put all theſe words in the mouth of thine hand-maid; Verſ. 20.] To fetch about this form of ſpeech, hath thy ſervant *Joab* done this thing; and my Lord is wiſe, &c. ---

ſpeaking the truth, and onely the truth, in matters of judgement and iuſtice *k*, and in all other things whatſoever *l*; a charitable eſteem of our neighbours *m*; loving, deſiring, and rejoycing in their good name *n*, ſorrowing for *o*, and covering of their infirmities *p*; freely acknowledging their gifts and graces *q*; defending their innocency *r*: a ready receiving of a good report *ſ*, and unwillingneſs to admit of an evil report concerning them *t*, diſcouraging tale-bearers *u*, flatterers * and ſlanderers *x*; love and care of our own good name, and defending it when need requireth *y*, keeping of lawful promiſes *z*, ſtudying and practi-

(*k*) *Lev.*19.15. *Ye ſhall do no unrighteouſneſs in judgement:* thou ſhalt not reſpect the perſon of the poor, nor honour the perſon of the mighty, but *in righteouſneſs ſhalt thou judge thy neighbour. Prov.*14.5 -- 25. *A faithfull witneſs will not lye*, but a falſe witneſs will utter lyes. verſ.25.] A true witneſs delivereth ſouls, but *a deceitful witneſs ſpeaketh lyes.* (*l*) 2 *Cor.* 1. 17,18. When I therefore was thus minded, *did I uſe lightneſs?* or the things that I purpoſe, do I purpoſe according to the fleſh, that with me there ſhould be yea, yea, and nay, nay? V. 18.] But as God is true, our word toward you was not yea and nay. *Epheſ.* 4. 25. Wherefore putting away lying, *ſpeak every man truth with his neighbour:* for we are members one of another. (*m*) *Hebr.*6 9. But beloved, *we are perſwaded better things of you*, and things that accompany ſalvation. 1 *Cor.*13.7. [Charity] beareth all things, *believeth all things, hopeth all things*, endureth all things. (*n*) *Rom.* 1. 8. Firſt, *I thank my God through Jeſus Chriſt for you all, that your faith is ſpoken of throughout the whole world.* 2 *Joh.* v.4.] *I rejoyce greatly that I found of thy children walking in the truth, as we have received a Commandment from the father.* 3 *Joh.*v.3,4.] For *I rejoyce greatly when the brethren came and teſtified of the truth that is in thee*, even as thou walkeſt in the truth v.4. *I have no greater joy, then to hear that my children walk in the truth.* (*o*) 2 *Cor.*2.4. For *out of much affliction and anguiſh of heart I wrote to you, with many teares*; not that you ſhould be grieved, but that ye might know the love which I have more abundantly towards you. 2 *Cor.* 12. 21. ---- And *leaſt when I come again my God will humble me among you*, and that I ſhall *bewail many, who have ſinned already*, and have not repented of the uncleanneſs, and fornication, and laſciviouſneſs which they have committed. (*p*) *Prov.* 17. 9. *He that covereth a tranſgreſſion ſeeketh love*; but he that repeateth a matter ſeparateth very friends. 1 *Pet.* 4. 8. And above all things have *fervent charity* among your ſelves; for *charity ſhall cover a multitude of ſins.* (*q*) 1 *Cor.* 1. 4, 5. --- 7. *I thank my God always in your behalf for the grace of God which is given by Jeſus Chriſt.* Verſ. 5.] *That in every thing ye are inriched by him* in all utterance, and in all knowledge --- Verſ.7.] So that ye *come behind in no gift*, waiting for the coming of the Lord Jeſus Chriſt. 2 *Tim.*1.4,5. -- Greatly deſiring to ſee thee being mindful of thy tears, *that I may be filled with joy.* Verſ.5.] *When I call to remembrance the unfeigned faith that is in thee*, which dwelt firſt in thy Grand-mother *Lois*, and thy mother *Eunice*; and I am perſwaded that in thee alſo. (*r*) 1 *Sam.*22.14. Then *Ahimelech* anſwered the King and ſaid, *And who is ſo faithfull among all thy ſervants as David*, which is the Kings ſon in law, and goeth at thy bidding, and is honourable in thy houſe? (*ſ*) 1 Cor. 13. 6, 7. [*Charity*] rejoyceth not in iniquity, *but rejoyceth in the truth*; Verſ.7.] Beareth all things, *believeth all things, hopeth all things*, endureth all things. (*t*) *Pſal.* 15. 3. He that back-biteth not with his tongue, nor doth evil to his neighbour, *nor taketh up a reproach againſt his neighbor.* (*u*) *Prov.*25.23. The North wind driveth away rain: ſo doth an angry countenance a back-biting tongue. (*) *Prov.* 26. 24, 25. He that hateth diſſembleth with his lips, and layeth up deceit within him: Verſe 25] *When he ſpeaketh fair, believe him not*, for there are ſeven abominations in his heart. (*x*) *Pſalm* 101. 5. *Whoſo privily ſlandereth his neighbour*, him will I cut off, &c. (*y*) *Prov.* 22. 1. *A good name is rather to be choſen then great riches*; and loving favour then ſilver and gold. *John* 8 49. *Jeſus anſwered, I have not a Devil:* but I honour my Father, and ye do diſhonour me. (*z*) *Pſalm* 15. 4. -- He that ſweareth to his own hurt, and changeth not.

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ſing of whatſoever things are true, honeſt, lovely, and of good report *a*.

(*a*) *Phil.* 4. 8. Finally, brethren, Whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report, if there be any vertue, and if there be any praiſe, *think on theſe things.*

Q. *What are the ſins forbidden in the ninth Commandment?*

A. The ſins forbidden in the ninth Commandment, are, all prejudicing the truth, and the good name of our neighbours as well as our own *b*, eſpecially in publick judicature *c*, giving falſe evidence *d*, ſuborning falſe witneſſes *e*, wittingly appearing and pleading for an evil cauſe, outfacing and over-bearing the truth *f*, paſſing unjuſt ſentence *g*, calling evil good, and good evil, rewarding the wicked according to the work of the righteous, and the righteous

(*b*) 1 *Sa.* 17. 28. *Eliab* his elder brother heard when he ſpake unto the men: and *Eliabs* anger was kindled againſt *David*, and he ſaid, why cameſt thou down hither, and with whom haſt thou left thoſe few sheep in the wilderneſs? I know thy pride, and the haughtineſs of thy heart, &c. 2 *Sam.* 16. 3. And the King ſaid, and where is thy maſters ſon? And *Ziba* ſaid to the King, behold, he abideth at Jeruſalem: *for he ſaid, To day ſhal the houſe of Iſrael reſtore me the Kingdom of my father.* 2 *Sam.* 19, 10---15, 16. *He ſaid unto me again, ſtand I pray thee, upon me, and ſlay me*; for anguiſh is come upon me, becauſe my life is yet whole in me. ver. 10. *So I ſtood upon him, and ſlew him*, becauſe I was ſure that he could not live, after that he was fallen; and I took the crown that was on his head, and the bracelets from his arm, & have brought them hither to my lord. --v. 15.] And *David* called one of the young men, and ſaid, go fall upon him. And he ſmote him, that he died. v. 16. And *David* ſaid unto him, thy blood is upon thy head; for thy mouth hath teſtified againſt thee, ſaying, I have ſlain the Lords anointed. (*c*) *Lev.* 19. 15. *Ye ſhall do no unrighteouſneſs in judgment*; thou ſhalt not reſpect the perſon of the poor, nor honour the perſon of the mighty, but in righteouſneſs ſhalt thou judge thy neighbour. *Hab.* 1. 4. Therefore the law is ſlacked, and judgment doth never go forth; for the wicked doth compaſs about the righteous; therefore wrong judgment proceedeth. (*d*) *Prov.* 19. 5. *A falſe witneſs ſhall not be unpunished*, and he that ſpeaketh lyes ſhall not eſcape. *Prov.* 6. 16. -- 19. There are ſix things which the Lord hateth, yea, ſeven are an abomination unto him -- v. 19.] *A falſe witneſs that ſpeaketh lies*, and he that ſoweth diſcord among brethren. (*e*) *Acts* 6. 13. And *they ſet up falſe witneſs*, who ſaid, This man ceaſeth not to ſpeak blaſphemous words againſt this holy place and the Law. (*f*) *Jer.* 9. 3 --- 5. And *they bend their tongue like their bow, for lyes:* but they are not valiant for the truth upon the earth: for they proceed from evil to evil, and know not me, ſaith the Lord. --v. 5.] And they will deceive every one his neighbour, and *will not ſpeak the truth*; they have *taught their tongue to ſpeak lies*, and weary themſelves to commit iniquity. *Acts* 24. 2--5. And when he was called forth, *Tertullus* began to accuſe him ſaying, &c. --v. 5.] For *we have found this man a peſtilent fellow*, and *a mover of ſedition* amongſt all the Jews throughout the world, and a ring-leader of the ſect of the Nazarens. *Pſ.* 12. 3, 4. The Lord ſhall cut off all *flattering lips*, and *the tongue that ſpeaketh proud things*, v. 4.] Who have ſaid, *with our tongues we will prevail*; our lips are our own; who is Lord over us? *Pſ.* 52. 1, 2, 3, 4. Why *boaſteſt* thou thy ſelf in miſchief, O thou mighty man? the goodneſs of God endureth continually. v. 2.] Thy *tongue* deviſeth miſchief, like a ſharp razor, working deceitfully. v. 3.] Thou loveſt evil more then good, and *lying* rather then *to ſpeak righteouſneſs*, Selah. v. 4.] Thou loveſt *all devouring words, O thou deceitful tongue.* (*g*) *Prov.* 17. 15. He that *juſtifieth the wicked*, and he that *condemneth the juſt*, even they both are abomination unto the Lord 1 *King.* 21. *from* v. 9. *to the* 14. And *Jezebel* wrote in the letter, ſaying, Proclaim a faſt, and ſet *Naboth* on high, and ſet two men, ſons of Belial, before him *to bear witneſs againſt him*, ſaying, Thou didſt blaſpheme God and the King; and then carry him out and ſtone him. verſ. 11.] And the men of the city even the *Elders and the Nobles did ſo as Jezebel had ſent unto* them. -- And they ſtoned him with ſtones that he died.

according to the work of the wicked *h*: forgery *i*, concealing the truth, undue ſilence in a juſt cauſe *k*, and holding our peace when iniquity calleth for either a reproof from our ſelves *l*, or complaint to others *m*: ſpeaking the truth unſeaſonably *n*, or maliciouſly to a wrong end *o*, or perverting it to a wrong meaning *p*, or in doubtful and equivocal expreſſions to the prejudice of truth or juſtice *q*, ſpeaking untruth *r*, lying *ſ*, ſlandering *t*, back-biting *u*, detracting *, tale-bearing *x*, whiſpering *y*, ſcoffing *z*, reviling *a*, rash *b*, harsh *c*, and partial cenſuring *d*, miſconſtruing intentions, words and actions *e*, flattering *f*, vain-glorious boaſting *g*, thinking or ſpeaking too highly or too meanly of our ſelves or others *h*, denying the gifts and graces of God *i*, aggravating ſmaller faults *k* hiding, excuſing, or extenuating of ſins when called to a free confeſſion *l*, unneceſſary diſcovering of infirmities *m*, raiſing falſe rumours *n*, receiving and countenancing evil reports *o*, and ſtopping our ears againſt juſt defence *p*, evil ſuſpition *q*, envying or grieving at the deſerved credit of any *r*, endeavouring or deſiring to impair it *ſ*, rejoycing in their diſgrace and infamy *t*, ſcornful contempt *u*, fond admiration *, breach of lawful promiſes *x*, neglecting ſuch things as are of good report *y*, and practiſing or not avoiding our ſelves, or not hindring, what we can in others, ſuch things as procure an ill name *z*.

(*h*) *Iſai.* 5. 23. *Who juſtify the wicked for a reward, and take away the righteouſneſs of the righteous from him.* (*i*) *Pſalm* 119. 69 The proud have forged a lye againſt me: but I wil keep, &c. *Luke* 19. 8. And *Zacheus* ſtood and ſaid unto the Lord; Behold, Lord, the halfe of my goods I give to the poor; and if I have taken any thing from any man, *by falſe accuſation, I reſtore him fourfold. Luke* 16. 5, 6, 7. So he called every one of his Lords *debtors* unto him, and ſaid unto the firſt, how much owest thou unto my Lord? Verſ. 6.] And he ſaid an hundred meaſures of oil. *And he ſaid unto him, Take thy bill, and write fifty.* Verſe 7.] Then ſaid he to another, &c. (*k*) *Levit.* 5. 1. And if a Soul ſin, and hear the voice of ſwearing, and is a witneſs whether he hath ſeen or known of it, *if he do not utter it, then he ſhall bear his iniquity. Deut.* 13. 8. --- Thou ſhalt not conſent unto him, nor hearken unto him, nor ſhal thine eye pity him, nor ſhalt thou ſpare, *nor ſhalt thou conceal him. Acts* 5. 3 --- 8, 9. But *Peter* ſaid, *Ananias*, why hath Satan filled thy heart, *to lye to the Holy Ghoſt*, and *to keep back part of the price of the land?* Verſ. 8.] And *Peter* anſwered unto her, tell me whether you ſold the land for ſo much? *And ſhe ſaid, yea, for ſo much.* Verſe 9.] Then *Peter* ſaid unto her, How is it that ye have agreed together, to temp the Spirit of the Lord? Behold the feet of, &c. --- 2 *Tim.* 4. 16. At my firſt anſwer, *no man ſtood with me, but all men forſook me.* I pray God that it may not be laid to their charge. (*l*) 1 *Kings* 1. 6. And *his father had not diſpleaſed him at any time in ſaying, why haſt thou done ſo? Lev.* 19. 17. Thou ſhalt *not hate* thy brother in thine heart: *thou ſhalt in any wiſe rebuke thy brother*, and not ſuffer ſin upon him. (*m*) *Iſa.* 59. 4 *None called for juſtice, nor any pleadeth for truth*; they truſt in vanity, & ſpeak lyes; they conceive miſchief, and bring forth iniquity. (*n*) *Prov.* 19 11. *A fool uttereth all his mind*; but a wiſe man *keepeth it till afterwards.* (*o*) 1 *Sam.* 12. 9, 10. Then anſwered *Doeg* the Edomite who was ſet over the ſervants of *Saul, and ſaid, I ſaw the ſon of Jeſſe coming to Nob*, to Abimelech the ſon of Ahitub. Verſe 10.] And he enquired of the Lord for him, and gave him victuals, and the ſword of Goliah the Philiſtine. *Compared with Pſalm* 52. 1, 2, 3, 4. A Pſalm of David when *Doeg* the Edomite came and told Saul, &c. --- Verſe 1.] *Why boaſteſt thou thy ſelf in miſchief*, O mighty man? the goodneſs of God, &c. *and ſo on to* verſ. 5. (*p*) Pſalm 56 6. Every day *they wreſt my words*; all their thoughts are againſt me for evil. *Joh.* 2. 19. Jeſus anſwered, and ſaid unto them, Deſtroy this Temple, and in three dayes I will raiſe it up. *Compared with Matth.* 26. 60, 61. --- At the laſt came two falſe witneſſes. verſe 61.] *And ſaid, This fellow ſaid, I am able to deſtroy the Temple of God, and to build*

in

it in three dayes. (g) *Gen.* 3. 5. For God doth know that in the day ye eat thereof, then *your eyes shall be opened*, and ye shall be as Gods *knowing good and evil. Geneſ.* 26 7–9. And the men of the place asked him of his wife, and he ſaid, *She is my ſiſter*: for he feared to ſay she is my wife, leſt, &c. (r) *Iſai.* 59.13. In tranſgreſſing and lying againſt the Lord, & departing away from our God, ſpeaking oppreſſion and revolt, conceiving and uttering from the heart words of falſhood. (ſ) *Levit.* 19.11. Ye ſhall not ſteal, nor deal falſly, *nor lie one to another.* Col. 3.9. *Lie not one to another*, ſeeing that ye have put off the old man with his deeds. (t) *Pſalm* 50.20. Thou ſitteſt and ſpeakeſt againſt thy brother, thou *ſlandereſt thine own mothers ſon.* (u) Pſalm 15. 3. *He that backbiteth not* with his tongue, nor doth evil to his neighbour, nor taketh up a reproach againſt his neighbour. (*) Jam. 4.11. *Speak not evil one of another, Brethren*, he that ſpeaketh evil of his brother, and judgeth his brother, ſpeaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. *Jerem.* 38.4. Therefore the Princes ſaid unto the King, we beſeech thee let this man be put to death, for thus he weakeneth the hands of the men of war that remain in the City, and of all the people, in ſpeaking ſuch words unto them: for *this man ſeeketh not the welfare of this people*, but the hurt. (x) *Levit.* 19. 16. *Thou ſhalt not go up and down as a tale-bearer among thy people*, neither ſhalt thou ſtand againſt the good of thy neighbour. I am the Lord. (y) *Rom.* 1. 29. 30. Being filled with all unrighteouſneſs, fornication, wickedneſs, covetouſneſs, malitiouſneſs, full of envy. murder, debate, deceit, malignity, *whiſperers*, verſe 30.] Back-biters, haters of God, &c. (z) *Gen.* 21.6. And *Sarah* ſaw the ſon of *Hagar* the Egyptian, which she had born unto *Abraham, mocking. Compared with Gal* 4. 29. But as then he that was born after the flesh *perſecuted him that was born after the Spirit*, even ſo it is now. (a) 1 *Cor.* 6. 10. Nor thieves, nor covetous, nor revilers, nor drunkards, nor extortioners, ſhall inherit the Kingdom of God. (b) *Matth.* 7.1. *Judge not*, that ye be not judged. (c) *Acts* 28.4. *No doubt, this man is a murderer*, whom though he hath eſcaped the ſea, *yet vengeance ſuffereth not to live.* (d) *Geneſ.* 38. 24. And it came to paſs about three months after, that it was told Judah, ſaying, Thamar thy daughter in law hath played the harlot, and alſo behold, she is with child by whoredom, and *Judah ſaid*, *Bring her forth, and let her be burnt. Rom.* 2. 1. Therefore thou art inexcuſable, O man, whoſoever thou art that judgeſt: *for wherein thou judgeſt another, thou condemneſt thy ſelf, for thou that judgeſt doth the ſame things.* (e) *Nehem.* 6.6,7,8. In which [letter that Sanballat ſent] was written, it is reported among the heathen, and Cashmu ſaith it, that thou and the Jews think to rebel, *for which cauſe thou buildeſt the wall, that thou maiſt be their King*, according to theſe words. Verſe 7.] And thou haſt alſo appointed Prophets to preach of thee at Jeruſalem, ſaying, There is a King in Judah, and now ſhall it be reported to the King, according to theſe words, Come now therefore, and let us take counſel together. Verſ. 8.] Then I ſent unto him, ſaying, There are no ſuch things done as thou ſaiſt, but thou faineſt them out of thine own heart. *Rom.* 3 8. And not rather, *as we be ſlanderouſly reported, and as ſome affirm that we ſay, Let us do evil that good may come, whoſe damnation is juſt. Pſalm* 69. 10. When I wept and chaſtened my ſoul with faſting, *that was to my reproach.* 1 *Sam.* 1.13,14.15. Now *Hannah* ſhe ſpake in the heart, only her lips moved, but her voice was not heard: therefore *Eli thought ſhe had been drunken.* Verſe 14.] And *Eli* ſaid unto her, *How long wilt thou be drunken?* put away thy wine from thee Verſ. 15.] And *Hannah* anſwered and ſaid, No, my Lord, I am a woman of a ſorrowful ſpirit, I have drunk neither wine, &c. 2 *Sam.* 10. 3. And the Princes of the children of *Ammon* ſaid unto *Hanun* their Lord, Thinkeſt thou that David doth honour thy father, that he hath ſent comforters unto thee? *hath not David rather ſent his ſervant unto thee to ſearch the City, and to ſpy it out, and to overthrow it?* (f) *Pſalm* 12.2,3. They ſpeak vanity every man with his neighbour, *with flattering lips*, and with a double heart doth he ſpeak. Verſ. 3.] *The Lord ſhall cut off all flattering lips*, and the tongue that ſpeaketh proud things. (g) 2 *Tim.* 3.2. For men ſhall be lovers of themſelves, covetous, boaſters, &c. (h) *Luke* 18.9.— 11. And he ſpake this Parable to certain that truſted in themſelves, That they were righteous, and deſpiſed others. — Verſe 11.] And the Phariſee ſtood up, and prayed thus with himſelf, God, I thank thee that I am not as other men are, extortioners, unjuſt, adulterers, or even as this publican. *Rom.* 12.16. — *Mind not high things*, but *condeſcend to men of low eſtate*: be not wiſe in your own conceits. 2 *Cor.* 4.6. And theſe things, brethren, I have in a figure transferred to my ſelf, and to Apollo, for your ſakes: that you might learn of us *not to think of men, above that which is written*, that no one of you be puffed up for one againſt another. *Acts* 12.22. And the people gave a ſhout, ſaying, *It is the voyce of God, and not of man!* *Exod.* 4.10,11,12,13,14. And *Moſes ſaid*, *O my Lord, I am not eloquent*, neither

heretofore,

heretofore, nor ſince thou haſt ſpoken unto thy ſervant; but *am ſlow of ſpeech*, and *of a ſlow tongue*. verſ. 11.] And the Lord ſaid unto him, Who hath made the mouth? or who maketh the dumb, or deaf, or the ſeeing, or the blind? have not I the Lord? v.12.] Now therefore go, and I will be with thy mouth, and teach thee what thou ſhalt ſay. verſ.13.] And he ſaid, O my Lord, ſend, *I pray thee, by the hand of him, whom thou wilt ſend*. v.14.] And *the anger of the Lord was kindled againſt Moſes*, &c. (*i*) *Job* 17.5,6. God forbid that I ſhould juſtify you; *till I dye I will not remove mine integrity from me*. ver.6.] *My righteouſneſs, I will hold faſt, and not let it go; my heart ſhall not reproach me as* long as I live. *Job* 4.6. Is not this thy fear, *thy confidence*, the *uprightneſs of thy ways*, and thy hope? (*k*) *Matt.*7.3,4,5. And *why beholdeſt thou the mote that is in thy brothers eye*, but conſidereſt not the *beam* which is in thine own eye? v. 4.] Or how wilt thou ſay to thy brother, Let me pull out, &c.? v. 5.] You hypocrite, firſt caſt out the beam out of thine own eye, & then thou ſhalt ſee cleerly to caſt out the mote out of thy brothers eye. (*l*) *Prov.*28.13. *He that covereth his ſins ſhall not proſper*; but whoſo confeſſeth and forſaketh them ſhal find mercy. *Prov.*30.20. Such is the way of an adulterous woman; ſhe eateth, and *wipeth her mouth* and ſaith, *I have done no wickedneſs*. *Gen.*3.12,13. And the man ſaid, *The woman whom thou gaveſt to be with me ſhe gave me of the tree*, and I did eat. v.13.]-- and the *woman* ſaid, *The Serpent beguiled me*, and I did eat *Jer.*2.35. Yet thou ſaidſt, *Becauſe I am innocent*, ſurely his anger ſhal turn from me: behold, I will plead with thee, *becauſe thou ſaidſt, I have not ſinned*. 2 *King.* 5.25. --- and *Eliſha* ſaid to him, Whence comeſt thou *Gehazi*? And he ſaid, *Thy ſervant went no whither*. *Gen.*4.9. And the Lord ſaid unto *Cain*, Where is *Abel* thy brother? And he ſaid, *I know not*; *Am I my brothers keeper*? (*m*) *Gen.* 9.22. And *Cham* the father of Canaan *ſaw the nakedneſs of his father, and told his two brethren without*. *Prov.*25.9,10. Debate thy cauſe with thy neighbour himſelf, and *diſcover not a ſecret to another*. v.10.] Leſt he that heareth it put thee to ſhame, and thine infamy turn not away. (*n*) *Exod.*23.1. *Thou ſhalt not raiſe a falſe report*: put not thy hand with the wicked to be an unrighteous witneſs. (*o*) *Prov.* 29.12. If a Ruler hearken to lies, all his ſervants are wicked. (*p*) *Acts* 7.56,57. And Stephen ſaid, Behold, I ſee the heavens opened, and the Son of man ſtanding at the right hand of God. v.57.] *Then* they cryed out with a loud voice, and ſtopped their ears, and ran upon him with one accord. *Job* 31.13,14. *If I did deſpiſe the cauſe of my man-ſervant, or maid-ſervant, when they contended with me*; ver.14.] What then ſhal I do, when God riſeth up? and when he viſiteth, what ſhal I anſwer him? (*q*) 1 *Cor.*13.5. [*Charity*] doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, *thinketh no evil*. 1 *Tim.*6.4. He is proud, knowing nothing, but doting about queſtions, and ſtrifes of words, whereof cometh envy, ſtrife, railing, evil ſurmiſings. (*r*) *Num.*11.29. And Moſes ſaid unto him, *Enviеſt thou for my ſake?* Would God that all the Lords people were Prophets, and that the Lord would pour out his Spirit upon them. *Matt.*21.15. And when the chief Prieſts and Scribes ſaw the wonderful things that he did, and the children crying in the Temple, and ſaying, *Hoſanna* to the Son of David, *they were ſore diſpleaſed*. (*ſ*) *Ezra* 4.11,13. Be it known unto the King, that the Jews who came up from thee to us, are come unto Jeruſalem, *building the rebellious and bad city*, and have ſet up the walls, &c. v.13.] Be it known now unto the King, that if this City be built, and the walls ſet up again, *they will not pay toll, tribute, and cuſtome*, and ſo thou ſhalt endamage the revenue of the Kings. (*t*) *Jer.*48.27. For *was not Iſrael a deriſion unto thee?* was he found among thieves? for *ſince thou ſpakeſt of him, thou ſkippeſt for joy*. (*u*) *Pſ.*35.15,16. -- 21. But in mine adverſity they rejoyced, and gathered themſelves together; yea, the abjects gathered themſelves together, &c. -- v. 16.] with hypocritical mockers in feaſts *they gnaſhed upon me with their teeth*. -- y.21. Yea, they opened their mouth wide againſt me, and ſaid, *Aha, Aha, our eye hath ſeen it*. *Matt.*27.28,29. And they ſtripped him, & *put on him a ſcarlet robe*. v.29.] And when they had platted a *crown of thorns*, they put it on his head, and a *reed* in his right hand, and they *bowed the knee before him, and ſaid, Hail, King of the Jews*. (***) *Jude* v.16. Theſe are murmurers, complainers, walkers after their own luſts, and their mouth ſpeaks great ſwelling words, *having mens perſons in admiration becauſe of advantage*. *Act.*12.22. And the people gave a great ſhout, ſaying, *It is the voice of a God, and not of a man*! (*x*) *Rom.*1.31. Without underſtanding, *Covenant-breakers*, &c. 2 *Tim.*3.3. Without natural affection. *Truce-breakers*, falſe accuſers, &c. (*y*) 1 *Sam.*2.24. Nay my ſons; for it is no good report that I hear, ye make the Lords people to tranſgreſs. (*z*) 2 *Sam.*13.12,13. And ſhe [Tamar] anſwered Amnon. Nay, my brother, do not force me: *for no ſuch thing ought to be done in Iſrael*; do not thou this folly. v.13.] And I, whither ſhall I cauſe my ſhame to go? And as for thee, *thou ſhalt be as one of the fools in Iſrael*; now therefore, &c. -- *Prov.*5.8,9. Remove thy way far from her, *and come not nigh the door of her houſe*. v.9.] Leſt thou give thine honour unto others, and thy years unto the cruel. *Prov.* 6.33. *A wound and diſhonour ſhal he get, and his reproach ſhal not be wiped away*.

Q Which

Q. *Which is the tenth Commandment?*

A. The tenth Commandment is, [*Thou shalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that is thy neighbours* a.]

(a) *Exod.* 20. 17.

Q. *What are the duties required in the tenth Commandment?*

A. The duties required in the tenth Commandment are, ſuch a full contentment with our own condition *b*, and ſuch a charitable frame of the whole ſoul toward our neighbour, as that all our inward motions and affections touching him tend unto and further all that good which is his *c*.

(b) *Hebr.* 13. 5. Let your converſation be without covetouſneſs; and *be content with ſuch things as ye have*; for he hath ſaid, I will never leave thee, nor forſake thee. 1 *Tim.* 6. 6. But *Godlineſs with contentment* is great gain. (c) *Job* 31. 29. *If I rejoyced at the deſtruction of him that hated me*, or lift up my ſelf when evil found him. *Rom.* 12. 15. *Rejoyce with them that do rejoyce, and weep with them that weep.* Pſalm 122. 7, 8, 9. *Peace be within thy walls*, and proſperity within thy palaces. Verſe 8.] For my brethren and companions ſake, I will now ſay, *Peace be within thee.* Verſe 9.] Becauſe of the houſe of the Lord our God, *I will ſeek thy good.* 1 Tim. 1. 5. *Now the end of the Commandment is Charity*, out of a pure heart, and of a good conſcience, and of faith unfeigned. *Eſth.* 10. 3. For *Mordecai* the Jew was next unto King *Ahaſuerus*, and great among the Jews, and accepted of the multitude of his brethren, *ſeeking the wealth of his people*, and ſpeaking peace to all his ſeed. 1 *Cor.* 13. 4, 5, 6, 7. *Charity ſuffereth long, and is kind*; charity envieth not; charity vaunteth not her ſelf, is not puffed up. Verſ. 5.] Doth not behave it ſelf unſeemly, *ſeeketh not her own*, is not eaſily provoked, thinketh no evil. Verſe 6.] Rejoyced not in iniquity, but *rejoyceth in the truth.* Verſ. 7.] *Beareth all things*, believeth all things, hopeth all things, endureth all things.

Q. *What are the ſins forbidden in the tenth Commandment?*

A. The ſins forbidden in the tenth Commandment, are, diſcontentment with our own eſtate *d*; envying *e*, and grieving at the good of our neighbours *f*, together with all inordinate motions and affections

(d) 1 *King.* 11. 4. And *Ahab* came into his houſe, *heavy and diſpleaſed*, becauſe of the word which Naboth had ſpoken to him; for he had ſaid, I will not give thee the inheritance of my fathers; and *he laid him down upon his bed, and turned away his face, and would eat no bread.* *Eſth.* 5. 13. Yet *all this availeth me nothing*, ſo long as I ſee Mordecai the Jew ſitting at the Kings gate. 1 *Corint.* 10. 10, *Neither murmur ye, as ſome of them alſo murmured*, and were deſtroyed of the deſtroyer. (e) *Galat.* 5. 26. Let us not be deſirous of vain glory, provoking one another, *envying one another.* *Jam.* 3. 14 -- 16. But if you have *bitter envying* and ſtrife in your hearts, glory not, and lye not againſt the truth. --- Verſ. 16.] For *where envying and ſtrife is, there is confuſion, and every evil work.* (f) *Pſalm* 112. 9, 10. He hath diſperſed, he hath given to the poor; his righteouſneſs endureth for ever, *his horn ſhall be exalted for ever.* verſ. 10. *The wicked ſhall ſee it, and be grieved; he ſhall gnaſh with his teeth*, and melt away: the deſire of the wicked ſhall perish. *Nehem.* 2. 10. When *Sanballat* the Horonite, and *Tobiah* the ſervant the Ammonite heard of it, *it grieved them exceedingly, that there was come a man to ſeek the welfare of the children of Iſrael.*

(g) *Rom.*7.7,8. to any thing that is his *g*.
What shall we
ſay then? Is the Law ſin? God forbid. Nay, I had not known ſin, but by the law; for *I had not known luſt, except the law had ſaid, Thou ſhalt not covet.* verſe 8.] But ſin taking occaſion by the Commandment, wrought in me all manner of concupiſcence; for without the law ſin was dead. *Rom.*13.9. For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, *Thou ſhalt not covet*; and if there be any other Commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thy ſelf. *Col.*3.5. Mortifie therefore your members which are upon the earth, fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry. *Deut.* 5. 21. *Neither ſhalt thou deſire thy neighbours wife, nor ſhalt thou covet thy neighbours houſe*, his field, his man-ſervant, or his maid-ſervant, his ox, or his aſs, or any thing that is thy neighbours.

Q. *Is any man able perfectly to keep the Commandments of God?*

(*h*) *Jam.*3.2. For *in many things we offend all.* If any man offend not in word, the ſame

Anſw. No man is able, either of himſelf *h*, or by any grace received in this life, perfectly to keep the Commandments of God *i*, but doth daily break them in thought *k*, word, and deed *l*.

is a perfect man, and able alſo to bridle the whole body. *John* 15. 5. I am the vine, ye are the branches; he that abideth in me, and I in him, the ſame bringeth forth much fruit: for *without me ye can do nothing.* Rom.8.3. For *what the law could not do, in that it was weak through the flesh*, God ſending his own Son in the likeneſs of ſinful flesh, and for ſin, condemneth ſin in the flesh. (*i*) *Eccleſ.* 7.20. For there *is not a juſt man upon earth, that doth good, and ſinneth not.* John 1. 8 -- 10. *If we ſay that we have no ſin, we deceive our ſelves*, and the truth is not in us. --- Verſe 10.] *If we ſay that we have not ſinned, we make him a liar*, and his word is not in us. *Galat.* 5. 17. *For the flesh luſteth againſt the Spirit, and the Spirit againſt the flesh*; and theſe are contrary the one to the other: *So that ye cannot do the things that ye would.* Rom.7.18,19. *For I know that in me, that is, in my flesh, dwelleth no good thing.* For to will is preſent with me; but *how to perform that which is good I find not.* Verſ. 19.] For *the good that I would, I do not*; but the evil that I would not, that do I. (*k*) *Geneſ.* 6. 5. And God ſaw that the wickedneſs of man was great in the earth, and that *every imagination of the thoughts of his heart was onely evil continually.* *Gen.*8.21. --- And the Lord ſaid in his heart, I will curſe the ground no more for mans ſake: for *the imagination of mans heart is evil from his youth, &c.* (*l*) *Rom.* 3. from verſ. 9. to verſ. 21. --- for we have before proved both Jews and Gentiles *that they are under ſin.* verſ. 10. As it is written, There is *none righteous, no not one.* Verſ.11.] There is *none that underſtandeth, there is none that ſeeketh after God.* Verſ. 12.] They are *all gone out of the way*, they are altogether become unprofitable; there is *none that doth good, no not one.* verſ. 13.] Their throat is an open ſepulchre, &c. --- verſ. 20.] --- that every mouth may be ſtopped, *and all the world may become guilty before God.* *Jam.*3. from verſ.2. to verſ.13. For *in many things we offend all*, &c.

Q. *Are all tranſgreſſions of the Law of God equally hainous in themſelves, and in the ſight of God?*

Anſw. All tranſgreſſions of the Law of God are not equally hainous: but ſome ſins in themſelves, and by reaſon of ſeverall aggravations, are more hainous in the ſight of God then

others

others *m*.

(*m*) *Joh.*19.11. Jeſus anſwered, Thou couldſt have no power at all againſt me, except it were given thee from above; therefore he that delivered me unto thee *hath the greater ſin*. *Ezek.*8 6.--13.--15 But turn thee yet again, and *thou ſhalt ſee greater abominations*.--Verſ. 13.] Turn thee yet again, and *thou ſhalt ſee greater abominations that they do*.--Verſe 15.] Turn thee yet again, and *thou ſhalt ſee greater abominations then theſe*. 1 *Joh.*5 16. If any man ſee his brother *ſin a ſin which is not unto death*, he ſhall ask, and he ſhall give him life for them that ſin not unto death. *There is a ſin unto death*: I do not ſay that he ſhall pray for it. *Pſalm* 78. 17.--32.--56. *And they ſinned yet more againſt him*, by provoking the moſt High in the wilderneſs.--Verſ. 32.] *For all this they ſinned ſtill*, &c.--verſe 56.] Yet they *tempted*, *and provoked* the moſt High *God*, and kept not his teſtimonies.

Q. *What are thoſe aggravations which make ſome ſins more hainous then others?*

A. Sins receive aggravations,

From the perſons offending *n*; if they be of riper age *o*, greater experience, or grace *p*; eminent for profeſſion *q*, gifts *r*, place *ſ*, office *t*; guides to others *u*, and whoſe example is likely to be followed by

(*n*) *Jerem.*2.8. *The Prieſts ſaid not*, *Where is the Lord*? and *they that handle the Law knew me not*; *the Paſtors alſo tranſgreſſed* againſt me, and the *Prophets prophеſied by Baal*, and walked after things that do not profit. (*o*) *Job* 32.7.--9. I ſaid, *Dayes ſhould ſpeak*, *multitude of years ſhould teach wiſdom*.--Verſ 9.] *Great men are not alwayes wiſe*, neither do the aged underſtand judgement. *Eccl* 4.13. *Better is a* poor and a wiſe child, then an *old and foolish King*, who will no more be admoniſhed. (*p*) 1 *Kings* 11.4.--9. For it came to paſs *when Solomon was old*, that his wives turned away his heart after other gods, &c.--v.9.] And the Lord was angry with Solomon, *becauſe his heart was turned from the Lord God of Iſrael*, *which had appeared to him twice*. (*q*) 2 *Sam.* 12.14. Howbeit, becauſe by this deed thou haſt given great occaſion to the enemies of the Lord to blaſpheme, the child that is born unto thee ſhall ſurely dye. 1 *Cor.*5.1 It is reported commonly, that there is *fornication among you*, and ſuch fornication as is not ſo much as named among the Gentiles, that one ſhould have his fathers wife. (*r*) Jam 4.17. Therefore *to him that knoweth to do good*, *and doth it not*, *to him it is ſin*. *Luke* 12.47, 48. And that ſervant *that knew his maſters will*, *and prepared not himſelf*, *nor did accordingly*, *ſhall be beaten with many ſtripes*. Verſ. 48.] But he that knew not, and did commit things worthy of ſtripes, ſhall be beaten with few ſtripes. For *unto whom much is given*, *of him ſhall be much required*; and to whom men have committed much, of them they will ask the more. (*ſ*) *Jer.*5. 4, 5. Therefore I ſaid, Surely theſe are poor, they are fooliſh, they know not the way of the Lord, nor the judgment of their God. Verſe 5.] I will get me unto the great men, and will ſpeak unto them; for they have known the way of the Lord, and the judgment of their God; *but theſe have altogether broken the yoke*, *and burſt the bands*. (*t*) 2 *Sam.* 12.7, 8, 9. And Nathan ſaid unto David, Thou art the man. Thus ſaith the Lord God of Iſrael, *I anointed thee King over Iſrael*, &c.--Verſ.8.] And I gave thee thy maſters houſe, and his wives into thy boſome, and gave thee the houſe of Iſrael and Judah; and if that had been too little, I would moreover have given thee ſuch and ſuch things v.9] *Wherefore haſt thou deſpiſed the commandment of the Lord*, to do evil in his ſight? &c. *Ezek.*8 11, 12. And there ſtood before them ſeventy men of the ancients of the houſe of Iſrael, and in the midſt of them ſtood Jaazaniah the ſon of Shaphan, with every man his Cenſer in his hand; and a thick cloud of incenſe went up. v.12.] Then ſaid he unto me, Son of man, haſt thou ſeen *what the ancients of the houſe of Iſrael do* in the dark, every man in the chamber of his imagery? For they ſay, The Lord ſeeth us not; the Lord hath forſaken the earth. (*u*) *Rom.*2. from v 17. to v.25. Behold, thou art called a Jew, & reſteſt in the Law, and makeſt thy boaſt of God, v 18. And knoweſt his will, &c.--v 19.] And art confident *that thou thy ſelf art a guide to the blind*, *a light of them which are in darkneſs*, &c.--v 21] *Thou therefore that teacheſt another*, *teacheſt thou not thy ſelf*? Thou that preacheſt a man ſhould not ſteal, doſt thou ſteal? &c.--

*Gal. 2. 11, 12, others *.

13, 14. But when *Peter* was come to Antioch, I withstood him to the face, *because he was to be blamed.* Verſ. 12.] For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew, and ſeparated himſelf, fearing them which were of the circumciſion. Verſe 13.] And the other Jews diſſemble likewiſe with him, inſomuch that Barnabas alſo was carried away with their diſſimulation. Verſ. 14.] But when I ſaw that they walked not uprightly according to the truth of the Goſpel, I ſaid unto *Peter* before them all, If thou being a Jew, liveſt after the manner of the Gentiles, and not as do the Jews, why compelleſt thou the Gentiles to live as do the Jews?

From the parties offended *x*; if immediately againſt God *y*, his attributes *z*, and worſhip *a*; againſt Chriſt, and his grace *b*; the holy Spirit *c* his witneſs *d* and workings *e*, againſt ſuperiors, men of eminency *f* and ſuch as we ſtand eſpecially related and engaged unto *g*;

(*x*) *Matth.* 2. 38, 39. But when the husbandmen ſaw the ſon, they ſaid among themſelves, *This is the heir, come let us kill him*, and ſeize on his inheritance. Verſe 39.] And they caught him, and caſt him out of the Vineyard, and ſlew him. (*y*) 1 *Sam.* 2. 25. If one man ſin againſt another, the Judge ſhall judge him; but *if a man ſin againſt the Lord, who ſhall entreat for him?* &c. *Acts* 5. -- 4. Thou haſt not lyed unto men, but unto God. *Pſalm* 51. 4. *Againſt thee, thee only have I ſinned*, and done this evil in thy ſight; that thou mighteſt be juſtified when thou ſpeakeſt, and be clear when thou judgeſt. (*z*) *Rom.* 2. 4. Or, *deſpiſeſt thou the riches of his goodneſs*, and *forbearance*, and *long-ſuffering*, not knowing that the goodneſs of God leadeth thee to repentance? (*a*) *Mal.* 1. 8. -- 14. And if ye offer the blind for a ſacrifice is it not evil? and if ye offer the lame, and ſick, is it not evil? offer it now to thy governour, &c. -- v. 14.] But curſed be the deceiver which hath in his flock a male, and voweth and ſacrificeth unto the Lord a corrupt thing: for I am a great King, ſaith the Lord of hoſts, and my Name is dreadful among the heathen. (*b*) *Heb.* 2. 2, 3. For if the word ſpoken by Angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward, Verſe 3.] *How ſhall we eſcape, if we neglect ſo great ſalvation?* Hebr 12. 25. See that ye refuſe not him that ſpeaketh: for if they eſcaped not, who refuſed him that ſpake on earth, *much more ſhall not we eſcape, if we turn away from him that ſpeaketh from heaven.* (*c*) Hebr. 10. 29. *Of how much ſorer punishment, ſuppoſe ye, ſhall he be thought worthy, who* hath trodden under foot the Son of God, and hath counted the blood of the Covenant, wherewith he was ſanctified, an unholy thing, *and hath done deſpight unto the Spirit of grace?* *Mat.* 12. 31, 32. Wherefore I ſay unto you, All manner of ſin and blaſphemy ſhall be forgiven unto men: but the *blaſphemy againſt the holy Ghoſt ſhall not be forgiven unto men.* Verſ. 32.] And whoſoever ſpeaketh a word againſt the Son of man it ſhall be forgiven him, *but whoſoever ſpeaketh a word againſt the holy Ghoſt, it ſhall not be forgiven him*, neither in this world, nor in the world to come. (*d*) *Epheſ.* 4. 30. *And grieve not the Holy Spirit of God, whereby ye are ſealed* unto the day of Redemption. (*e*) *Hebr.* 6. 4, 5. For it is impoſſible for thoſe who were once inlightned, and have taſted of the heavenly gift, *and* were made partakers of the Holy Ghoſt, Verſ. 5.] And have taſted the good Word of God, and the powers of the World to come: *If they fall away, to renew them again unto repentance*, &c. -- (*f*) *Jude* v. 8. Likewiſe alſo theſe filthy dreamers defile the fleſh, deſpiſe dominion, and ſpeak evil of dignities. *Num.* 12. 8, 9. -- Wherefore then were ye not afraid to ſpeak againſt my ſervant Moſes? Verſe 9.] And the anger of the Lord was kindled againſt them, and he departed. *Iſai.* 3. 5. -- *the child ſhall behave himſelf proudly againſt the ancient, and the baſe againſt the honourable.* (*g*) *Prov.* 30 17. The eye that mocketh at his father, and deſpiſeth to obey his mother, the Ravens of the valleys ſhall pick it out, and the young Eagles ſhall eat it. 2 *Cor.* 12. 15. And I will very gladly ſpend and be ſpent for you, though the more abundantly I love you, the leſs I beloved. *Pſalm* 55. 12, 13, 14, 15. *For it was not an enemy that* reproached me, then I could have born it: neither was it he that hated me, that did magnifie himſelf againſt me, then I would have hid my ſelf from him. Verſ. 13.] *But it was thou*, a man, *mine equal, my guide, and my acquaintance.* Verſ. 14.] We took ſecret counſel together, and walked, &c Verſe 15.] Let death ſeize upon them, and let them go down quickly into hell; wickedneſs is in their dwellings and among them.

againſt

againſt any of the Saints *h*, particularly weak brethren *i*, the ſouls of them or any other *k*, and the common good of all or many *l*.

(*h*) *Zeph.* 1 8.--10, 11. *I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have provoked my people, &c.* --ver. 10.] This ſhall they have for their pride, becauſe *they have reproached, and magnified themſelves againſt the people of the Lord of Hoſts.* Verſe 11.] *The Lord will be terrible unto them, &c.* -- *Matt.* 18.6. But whoſo ſhall offend *one of theſe little ones which believe in me*, it were better for him that a mill-ſtone were hanged about his neck, &c. 1 *Cor.* 6. 8. Nay, you *do wrong*, and *defraud, and that your brethren. Revel.* 17.6. And I ſaw the woman *drunken with the blood of the Saints*, and of the Martyrs of Jeſus, &c. (*i*) 1 *Cor.* 8. 11, 12. And through thy knowledge *ſhall thy weak brother perish, for whom Chriſt dyed?* Verſ. 12.] But when ye ſin ſo againſt the brethren, and wound their weak conſcience, ye ſin againſt Chriſt. *Rom.* 14.13. --15. --21. Let us not therefore judge one another any more; but judge this rather, that no man put a ſtumbling block, or an occaſion to fall in his brothers way. --- verſ. 15.] But if thy brother be grieved with thy meat, now walkeſt thou not charitably. *Deſtroy not him with thy meat for whom Chriſt dyed.* --- v. 21.] It is good neither to eat fleſh, nor to drink wine, *nor any thing whereby thy brother ſtumbleth, or is offended, or is made weak.* (*k*) *Ezek.* 13. 19. And will ye pollute me amongſt my people for handfulls of barley, and for pieces of bread *to ſlay the ſouls that ſhould not die*, and to ſave the ſouls alive that ſhould not live, by your lying to my people that hear your lyes? 1 *Cor.* 8. 12. But when you ſin ſo againſt the brethren, and *wound their weak conſciences*, ye ſin againſt Chriſt. *Rev.* 18.13.] *The merchandize of gold*] And cinamon, and odours, and ointments, and wine, and oil, and wheat, and beaſts, and ſheep, and horſes, and chariots, and ſlaves, *and ſouls of men. Matt.* 23.15. *Woe unto you Scribes* and Phariſees, Hypocrites; for ye compaſs ſea and land to make one proſelite, and when he is made, *ye make him two-fold more the child of hell then your ſelves.* (*l*) 1 *Theſ.* 2.15,16 Who both killed the Lord Jeſus, and their own Prophets, and have perſecuted us, and they pleaſe not God, *and are contrary to all men.* V. 16. *Forbidding us to ſpeak to the Gentiles*, &c. -- *Joſh.* 22.20.] *Did not Achan* the ſon of Zoah commit a treſpaſs in the accurſed thing, *and wrath fell on all the Congregation of Iſrael*? and that man periſhed not alone in his iniquity.

From the nature and quality of the offence *m*; if it be againſt the expreſs letter of the Law *n*, break many Commandments, contain in it many ſins *o*, if not onely conceived in the heart, but breaks forth in

(*m*) *Prov.* 6. 30. to the end. Men do not deſpiſe a thief, if he ſteal to ſatisfie his ſoul, when he is hungry V. 31.] But if he be found he ſhall reſtore ſeven-fold, &c. Ver. 3.] *But whoſo committeth adultery with a woman*, lacketh underſtanding; *he* that doth it deſtroyeth his own ſoul. V. 33.] A wound and diſhonour ſhall he get, and his reproach ſhal not be wiped away, &c. -- (*n*) *Ezra.* 9.10,11,12. And now, O our God, what ſhal we ſay after this? for *we have forſaken thy Commandments.* Ver. 11.] *Which thou haſt commanded by the Prophets*, ſaying, The land unto which ye go is an unclean land with the filthineſs of the people, &c. v. 12.] Now therefore give not your daughters to their ſons, nor, &c. -- 1 *Kings* 11. 9, 10. And the Lord was *angry with Solomon*, becauſe his *heart was turned away* from the Lord God of Iſrael, *who had appeared to him twice*, v. 10. *And had commanded him concerning this thing*, that he ſhould not go after other gods; *but he kept not that which the Lord commanded him.* (*o*) *Col.* 3 5. Mortifie therefore your members which are upon the earth, fornication, uncleanneſs, inordinate affection, evil concupiſcence, and *covetouſneſs, which is Idolatry.* 1 *Tim.* 6. 10. For the *love of money is the root of all evil*; which while ſome have coveted after they have *erred from the faith, and pierced themſelves through with many ſorrows. Prov.* 5 8, 9, 10, 11, 12. Remove thy way far from her, and come not nigh the door of her houſe. v. 9.] *Leſt thou give thine honour unto others, and thy years unto the cruel.* v. 10.] *Leſt ſtrangers be filled with thy wealth*, &c. verſ. 11. And thou mourn at the laſt when thy *fleſh and body are conſumed.* ver. 12.] And ſay, How have I hated inſtruction, and my heart deſpiſed reproof! *Prov.* 6. 32, 33. But whoſo *committeth adultery with a woman, lacketh underſtanding*: he that doth it *deſtroyeth his own ſoul.* v. 33.] *A wound and diſhonour ſhall he get*, &c. --- *Joſh.* 7. 21. When I ſaw among the ſpoils a goodly Babylonish garment, and 200. ſhekels of ſilver, and a wedge of gold of 50. ſhekels weight, then *I coveted them, and took them*, &c. ---

(p) *Jam.*1.14, 15. But every man is tempted when he is drawn away of his own lusts, and enticed. v.15.] Then *when lust hath conceived, it bringeth forth sin*, and sin when it is finished, bringeth forth death. *Matth.*5.22. But I say unto you that whosoever is angry with his brother without a cause, shal be in *danger of the judgement*, and whosoever shal *say to his brother, Raca*, shal be *in danger of the Council*; but whosoever shall say, *Thou fool, shall be in danger of hell fire. Mich.*2.1. Wo unto them that devise iniquity, *that work evil upon their beds*; when the morning is light they practise it, because it is in the power of their hand. (q) *Mat.*18.7. Wo to the world because of offences; for it must needs be that offences come, but *woe to that man by whom the offence cometh. Rom.*2.23, 24. Thou that makest thy boast of the Law, *through breaking the law dishonour st thou God.* v.24.] For the name of God is blaspheamed among the Gentiles through you, as it is written. (r) *Deut.*22.22. If a man be found *lying with a woman married* to an husband, then they shal both of them dye: So shalt thou put away evil from Israel. *Compared with* v. 28,29. If a man find a *damsel that is a virgin* which is *not betrothed*, and lay hold on her, and lye with her, and they be found, verf.29.] Then the man that lay with her *shall give to the damsels father fifty shekels of silver*, and she shal be his wife, because he hath humbled her; he may not put her away all his days. *Prov.*6.32,33,34,35. But whoso committeth adultery with a woman, lacketh understanding: he that doth it, *destroyeth his own soul.* v 33.] A wound and dishonour shal he get, and *his reproach shall not be wiped away.* v.34.] For jealousie is the rage of a man: therefore he will not spare in the day of vengeance. verf.35.] He will *not regard any ransome*, nor rest content, though thou givest many gifts. (*s*) *Matth.*11.21,22,23,24. Wo unto thee *Corazim*, wo unto thee *Bethsaida*; for *if the mighty works which were done in you*, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. v.22. But I say unto you, it shall be *more tolerable for Tyre and Sidon*, &c. verf.23.] And thou *Capernaum* that art *lifted up to heaven shall be brought down to hell*; *for if the mighty works* which have been done in thee, had been done in Sodom, it would have remained untill this day. verf.24.] But I say unto you that it shal be *more tolerable for Sodom*, &c. -- *Joh* 15.22. If I had not come and spoken unto them, they had not had sin; but *now they have no cloak for their sin.* (*t*) *Isai.*1.3. *The ox knoweth his owner, and the ass his masters crib, but Israel doth not know*; my people doth not consider. *Deut.*32.6. *Do ye thus requite the Lord*, O foolish people, and unwise? *is not he thy father that hath bought thee? hath he not made thee, and established thee?* (*u*) *Amos* 4.8,9,10,11. So two or three cities wandred unto one city to drink water; *but they were not satisfied: yet have they not returned unto me*, saith the Lord. v.9.] I have smitten you with *blasting and mil-dew*, &c. *yet have ye not returned unto me*, saith the Lord. v.10.] I have sent among you the *Pestilence* after the manner of Egypt, your young men have I slain with the sword, &c. yet have ye not, &c. verf.11.] I have *overthrown some of you*, as I overthrew Sodom and Gomorrah, and ye were as a fire-brand pluckt out of the burning, *yet have ye not returned unto me*, saith the Lord. *Jer.*5 3 O Lord, are not thine eyes upon the truth? *Thou hast striken them, but they have not grieved*; thou hast consumed them, *but they have refused to receive correction*: they have made their face harder then a rock, & refused to return. * *Rom.*1.26,17. *For this cause God gave them up to vile affections*; for even their women did change the natural use into that which is *against nature.* v.27.] And likewise the men leaving the natural use of the women, &c. -- and receiving in themselves that recompence of their errour that was meet. (*x*) *Rom* 1.24 Who *knowing the judgement of God, that they who do such things are worthy of death*, not onely do the same, but have pleasure in them that do them. *Dan.*5.22. And thou, *O Belshazzer* his son, hast not humbled thy heart, *though thou knowest all this. Tit.* 3 10,11. A man that is an heretick, for the first and second admonition reject. v.11.] Knowing that he that is such, is subverted, *and sinneth, being condemned of himself.* (*y*) *Prov.* 29. 1. He that *being often reproved hardneth his neck, shall suddenly be destroyed*, and that without remedy. (*z*) *Tit.*3 10. A man that is an heretick *after the first and second admonition, reject. Matth.*18 17. And if he shal neglect to hear them, tell it to the Church: but *if he neglect to hear the Church*, let him be as an Heathen man and a Publicane. (*a*) *Prov.* 27. 22. Though thou shouldest *bray a fool in a morter* among wheat with a pestel, yet *will not his folly depart from him.* Prov. 23. 35. *They have striken me*, shalt thou say, *and I was not sick; they have beaten me, and I felt it not*, when shall I wake? I will seek it yet again.

prayers

prayers, purpoſes, promiſes *b*; vows *c*, covenants *d*, and engagements to God or men *e*: if done deliberately *f*, wiltully *g*, preſumptuouſly *h*, impudently *i*, boaſtingly *k*, malciouſly *l*, frequently *m* obſtinately *n*, with delight *o*, continuance *p*, or relapſing af-

(*b*) *Pſalm* 78. 34, 35, 36, 37. When he ſlew them, then they ſought him, and returned,

and enquired early after God: Verſe 35.] And they remembred that God was their Rock, and the high God their Redeemer. Verſe 36.] Nevertheleſs they did flatter him with their mouth, and they lyed unto him with their tongues Verſe 37.] For their heart was not right with him, *neither were they ſtedfaſt in his covenants.* *Jerem.* 2. 20. For of old time I have broken thy yoke, and burſt thy bands, and thou ſaidſt, I will not tranſgreſs when upon every high hill, and under every green tree thou wandreſt, playing the harlot. *Jerm.* 42. 5, 6. --- 20, 21. Then they ſaid to Jeremiah, the Lord be a true and faithful witneſs between us, if we do not even according to all things for which the Lord thy God ſhall ſend thee to us. Verſe 6.] Whether it be good or evill, *we will obey the voice of the Lord* our God, to whom we ſend thee, &c. --- Verſe 20.] *But ye diſſembled in your hearts when ye ſent me to the Lord your God, ſaying, Pray for us* unto the Lord our God, and according to all that the Lord our God ſhall ſay, ſo declare unto us, *and we will do it.* Verſe 21.] And now I have this day declared it to you, *but ye have not obeyed* the voice of the Lord your God, nor any thing for which he hath ſent me unto you. (*c*) *Eccleſ.* 5. 4, 5, 6. --- When thou voweſt a vow unto God, deferre not to pay it; for he hath no pleaſure in fools, *pay that thou haſt vowed.* verſe 5.] *Better is it that thou ſhouldſt not vow, then that thou ſhouldſt vow, and not pay.* verſe 6.] Suffer not thy mouth to cauſe thy flesh to ſin; neither ſay thou before the Angel that it was an errour; wherefore ſhould God be angry at thy voyce, and deſtroy the work of thine hands? *Prov.* 20. 25. It is a ſnare to the man who devoureth that which is holy, and after voweth to make enquiry. (*d*) *Levit.* 26. 25. And I will bring the ſword upon you, that ſhall avenge the quarrel of my covenant, &c. (*e*) *Proverb.* 2. 17. Which forſaketh the guide of her youth, and *forgetteth the covenant of her God* --- Ezek. 17. 18, 19. Seeing he *deſpiſed the oath, by breaking the Covenant* (when loe he had given his hand) and hath done all theſe things, he ſhall not eſcape. Verſe 19.] Therefore thus ſaith the Lord God, ſurely mine oath that he hath deſpiſed, and *my Covenant that he hath broken, even it will I recompence upon his own head.* (*f*) *Pſal.* 36. 4. *He deviſeth miſchief upon his bed*, he ſetteth himſelf in a way that is not good, he abhorreth not evil. (*g*) *Jerem.* 6. 16. Thus ſaith the Lord, ſtand ye in the wayes, and ſee, and ask for the old paths, where is the good way and walk therein, and ye ſhall find reſt for your ſouls: *But they ſaid, we will not walk therein.* (*h*) *Num.* 15. 30. But the *ſoul that doth ought preſumptuouſly*, whether he be born in the Land, or a ſtranger, the ſame provoketh the Lord, and that ſoul ſhall be cut off from among his people. *Exod.* 21. 14. But *if a man come preſumptuouſly upon his neighbour to ſlay him* with guile, thou ſhalt take him from mine Altar that he may dye. (*i*) *Jerem.* 3 3. Therefore the ſhowers have been with-holden, and there hath been no latter rain; and *thou haſt a whores forehead, thou refuſedſt to be aſhamed.* *Prov.* 7. 13. So ſhe caught him and kiſſed him, and with an impudent face ſaid unto him, &c. --- (*k*) *Pſalm* 52. 1. *Why boaſteſt thou thy ſelf in miſchief*, O thou mighty man? &c. (*l*) 3 *John verſ.* 10. Wherefore, if I come, I will remember his deeds which he doth, prating againſt us *with malicious words*, &c. (*m*) *Num.* 14. 22. Becauſe all thoſe men who have ſeen my glory, and my miracles which I did in Egypt and in the wilderneſſe, and have *tempted me now theſe ten times*, and have not hearkned to my voice, &c. --- (*n*) *Zach.* 7. 11, 12. But they refuſed to hearken, and *pulled away the ſhoulder, and ſtopped their ears* that they ſhould not hear. Verſe 12.] Yea, they *made their hearts as an Adamant ſtone*, leaſt they ſhould hear the Law, and the Word which the Lord of Hoſts hath ſent in his Spirit by the former Prophets; *therefore came a great wrath* from the Lord of Hoſts. (*o*) *Proverb.* 2. 14. *Who rejoyce to do evill, and delight in the frowardneſs of the wicked.* (*p*) *Iſai.* 57. 17. For the iniquity of his covetouſneſs was I wroth, and ſmote him; I hid me and was wroth, *and he went on frowardly in the way of his heart.*

ter-

(q) *Jer.* 34. 8, ter repentence *q*.
9, 10, 11. This
is the word that came unto Jeremiah from the Lord, after that the King *Zedekiah* had made a *Covenant* with all the people which were at Jerusalem, *to proclaim liberty to them*, Verse 9.] That *every man* should *let his man-servant*, and *maid-servant*, being an Hebrew, or Hebrewess, *go free*, that none should serve himself of them, to wit, of a Jew his brother. v. 10.] Now when all the *Princes* and people which had entred into the COVENANT, heard it, *they obeyed*, and *let them go*. v. 11.] *But afterwards they turned* and *caused the servants and* hand-maids, whom they had let go free, *to return*, and *brought them into subjection* for servants and for hand-maids. 2 *Pet.* 2. 20. 21. 22. For *if, after they have escaped the pollutions of the World*, through the knowledge of the Lord and Saviour Jesus Christ, *they are again entangled* therein, and overcome, *the latter end is worse with them than the beginning*. Verse 21.] For it had been *better* for them not to have known the way of righteousness, then after they have known it to turn from the holy Commandment delivered unto them. Verse 22.] But it is happned unto them according to the true Proverb, *The dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire.*

(r) 2 *Kings* 5. 26. And he said unto Gehazi, Went not my heart with thee

From circumstances of time *r*, and place *s*: if on the Lords-day *t*, or other times of divine worship *u*, or immediately before *, or after these *x*, or other helps to prevent or remedy such miscarriages *y*; if in

when the man turned again from his Chariot to meet thee? *Is it a time to receive money*, and garments, and olive-yards, and vine-yards, and sheep, and oxen, and men-servants, and maid-servants? (*s*) *Jerem.* 7. 10. ---- And come *and stand before me in this house which is called by my Name, and say*, We are delivered to do all these abominations. *Isai.* 26. 10. Let favour be shewen to the wicked, yet will he not learn righteousness: *in the Land of uprightness will he deal unjustly*, and will not behold the Majesty of the Lord. (*t*) *Ezek.* 23. 37, 38, 39. That they have committed adultery, and blood is in their hands, and with their idols have they committed, &c. --- Verse 38.] Moreover this they have done unto me, They have *defiled my Sanctuary in the same day, and have profaned my Sabbaths*. Verse 39.] For when they had slain their children to their Idols, then they came the same day into my Sanctuary to profane it; and lo, thus have they done in the midst of my house. (*u*) *Isai.* 58. 3, 4, 5. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our selves, and thou takest no knowledge? Behold, *in the day of your fast ye find pleasure*, and exact all your labours. Verse 4.] Behold, ye *fast for strife and debate*, and to smite with the fists of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high. Verse 5.] Is it such a fast that I have chosen? a day for a man to afflict his Soul? Is it to bow down the head as a bull rush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? *Num.* 25. 6, 7. And behold, one of the children of Israel came and brought unto his brethren a *Midianitish woman in the sight of Moses, and of all the congregation* of the children of Israel, *who were weeping before the door of the Tabernacle of the Congregation*. Verse 7.] And when Phineas the son of Eleazer, the son of Aaron the Priest saw it, he rose up from among the Congregation, and took a Javelin in his hand---- * 1 *Corint.* 11. 20, 21. When ye come together therefore into one place, this is not to eat the Lords Supper: Verse 21.] For in eating, *every one taketh before other his own supper*, and *one is hungry, and another is drunken*. (*x*) *Jer.* 7. 8, 9, 10. Behold, ye trust in lying words that cannot profit. Verse 9.] Will ye steal, murther, and commit adultery, and swear falsly, and burn incense to Baal, and walk after other gods whom ye know not. Vers. 10.] *And come and stand before me in this house*, which is called by my Name, *and say, We are delivered to do all these abominations*? *Prov.* 7. 14, 15. *I have Peace-offerings* with me; *this day I have paid my vows*. V. 15.] *Therefore came I forth to meet thee* diligently, to seek thy face, and I have found thee. *Joh.* 13. 27 -- 30. *And after the sop Satan entred into him*. Then said Jesus unto him, what thou dost, do quickly. --- verse 30.] He then *having received the sop, went immediately out*, &c.

publick

publick, or in the preſence of others who are thereby likely to be provoked or defiled *y*,

(*y*) *Ezr.* 9. 13, 14. *And after all that is come upon us for our evil deeds, and for our great treſpaſs, ſeeing that thou our God haſt punished us leſs then our iniquities deſerve, and given us ſuch deliverance as this.* verſ. 14.] *Should we again break thy Commandments*, and joyn in affinity with the people of thoſe abominations? wouldſt thou not be angry with us till thou haſt conſumed us, ſo that there ſhould be no remnant, nor eſcaping? (*z*) 2 *Sam.* 16. 22. So they ſpread Abſalom a tent upon the top of the houſe, and *Abſalom went in unto his fathers concubines in the ſight of all Iſrael.* 1 *Sam.* 2. 22, 23, 24. Now *Eli* was very old, and heard all that his *ſons did unto all Iſrael*, and how they *lay with the women that aſſembled at the door of the Tabernacle*, &c. Verſe 23.] And he ſaid unto them, why do ye ſuch things? for I hear of your evil dealings by all this people. V. 24.] Nay, my ſons; for it is no good report that I hear, *ye make the Lords people to tranſgreſs.*

Q. *What doth every ſin deſerve at the hands of God?*

A. Every ſin, even the leaſt, being againſt the ſoveraignty *a*, goodneſs *b*, and holineſs of God *c*, and againſt his righteous law *d*, deſerveth his wrath and curſe *e*, both in this life *f*, and that which is to come *g*, and cannot be expiated, but by the blood of Chriſt *h*.

(*a*) *Jam.* 2. 10, 11. For *whoſoever ſhall keep the whole law, and yet offend in one point, he is guilty of all.* Verſe 11.] *For he that ſaid, Do not commit adultery, ſaid alſo, Do not kill. Now*, &c.

(*b*) Exod. 20. 1, 2. God ſpake all theſe words, ſaying. Verſ. 2.] I am the Lord *thy God who brought thee out of the Land of Egypt, out of the houſe of bondage.* (*c*) *Hab.* 1. 13. *Thou art of purer eyes then to behold evil*, and *canſt not look on iniquity*: wherefore lookeſt thou upon them that deal treacherouſly, and holdeſt thy tongue when the wicked devoureth the man that is more righteous then he? *Levit.* 10. 3. Then *Moſes* ſaid unto *Aaron*, This is that the Lord ſpake, ſaying, *I will be ſanctified in them that come nigh me*, and before all the people will I be glorified. *Levit.* 11. 44, 45. For I am the Lord your God, ye ſhal therefore ſanctifie your ſelves, and *ye ſhall be holy, for I am holy*; neither ſhall ye defile your ſelves with any manner of creeping thing, &c. Verſe 45. For I am the Lord which bringeth you up from the land of Egypt, to be your God; *ye ſhall therefore be holy, for I am holy.* (*d*) 1 *John* 3. 4. Whoſoever committeth ſin, tranſgreſſeth alſo the law, for *ſin is the tranſgreſſion of the law.* *Rom.* 7. 12. Wherefore *the law is holy, and the commandment is holy, juſt and good.* (*e*) *Epheſ.* 5. 6. Let no man deceive you with vain words, for *becauſe of theſe things the wrath of God cometh upon the children of diſobedience.* *Gal.* 3. 10. For as many as are of the works of the law, *are under the curſe*; for it is written, *Curſed is every one that continues not in all things* which *are written in the book of the law to do them.* (*f*) *Lam.* 3. 39. *Wherefore doth a living man complain*, a man for the *puniſhment of his ſin.* *Deut.* 28. *from* v. 15. *to the end.* But it ſhall come to paſs, if thou wilt not hearken to the voice of the Lord thy God, to obſerve to do all his commandments, and ſtatutes which I command thee this day, that *all theſe curſes ſhall come upon thee*, and overtake thee -- Verſe 29.] *Curſed* ſhalt thou be in the City, and curſed in the Field, curſed in the basket and ſtore, &c. -- (*g*) *Matth.* 25. 41. --- *Depart from me ye curſed into everlaſting fire* prepared for the Devil and his angels. (*h*) *Hebr.* 9. 22. And almoſt all the things are by the law purged with blood, and *without ſhedding of blood there is no remiſſion.* 1 *Pet.* 1. 18, 19. For as much as ye know that *ye were not redeemed with corruptible things*, as ſilver and gold, *from your vain converſation*, received by tradition from your fathers; Verſe 19.] *But with the precious blood of Chriſt*, as of a lamb without blemiſh and without ſpot.

Q. *What doth God require of us that we may eſcape his wrath and curſe due to us by reaſon of the tranſgreſſion of the Law?*

A. That we may eſcape the wrath and curſe of God due to us by rea-

son of the transgression of the Law, he requireth of us repentance toward God, and Faith toward our Lord Jesus Christ *i*, and the diligent use of the outward means whereby Christ communicates to us the benefits of his meditation *k*.

(*i*) *Act.* 20.21. *Testifying* both to the Jews & also to the Greeks repentance toward God, and faith toward our Lord Jesus Christ. *Matth.* 3. 7,8. But when he saw many of the Pharisees and Sadducees come to his Baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Verse 8.] *Bring forth therefore fruits meet for repentance.* *Acts* 16.30,31. And he (the Jaylor) brought them out, and said, Sirs, what shall I do to be saved? Verse 31. And they said, *Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house.* *Joh.* 3.16–18. For God so loved the world, that he gave his onely begotten Son, *that whosoever believeth on him might not perish, but have everlasting life* — verse 18.] He that believeth on him is not condemned, but he that believeth not is condemned already, because, &c. (*k*) *Prov.* 2. *from* v. 1. *to* v. 6. My son *if thou wilt receive my words, and hide my Commandments* with thee. Ver. 2.] So that thou encline thine ear unto wisdom, and apply thy heart to understanding Vers. 3.] Yea, if thou criest after knowledge, and liftest up thy voice for understanding, V. 4.] If thou seekest her as silver, and searchest for her, as for hide treasure, V. 5.] Then shalt thou understand the fear of the Lord, and find the knowledge of God. *Prov.* 8.33,34,35,36. Hear instruction, and be wise, and refuse it not. V. 34.] Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. V. 35. For whoso findeth me, findeth life, and shall obtain favour of the Lord. V. 36. But he that sinneth against me, wrongeth his own soul; all they that hate me, love death.

Q. *What are the outward means whereby Christ communicates to us the benefits of his mediation?*

A. The outward and ordinary means whereby Christ communicates to his Church the benefits of his mediation, are, all his ordinances; especially the Word, Sacraments, and prayer; all which are made effectual to the elect for their salvation *l*.

(*l*) *Matth.* 28. 19, 20. Go ye therefore and *teach all Nations, baptizing them* in the name of the Father, and of the Son, and of the holy Ghost; Verse 20.] Teaching them to observe all things whatsoever, I have commanded you; and lo, I am with you always, even unto the end of the world. *Acts* 2.42 — 46,47. And they *continued* stedfastly in the *Apostles doctrine*, and *fellowship*, and *in breaking of bread*, and *in prayers* — vers. 46.] And they continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness, and singleness of heart. Verse 47.] Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved.

Q. *How is the Word made effectual to salvation?*

A. The Spirit of God maketh the Reading, but especially the Preaching of the word, an effectual means of enlightning *m*, convincing, and humbling sinners *n*, of driving them out of themselves, and drawing them unto Christ *o*, of comforming them to his image *p*, and subduing them to his will *q*, of strengthening them against temptations and corruptions *r*, of building them up in grace *s*, and establishing their hearts in holiness and comfort through faith unto salvation *t*.

(*m*) *Neh.* 8. 8. So *they read in the book in the Law of God* distinctly, *and gave the sense, and caused them to understand the reading.* *Acts* 26.18. *To open their eyes*, and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them who are sanctified

ſanctified by Faith that is in me. *Pſalm* 19.8. — The *Commandment of the Lord* is pure, *enlightning the eyes.* (*n*) 1 *Cor.* 14. 24, 25. But if all prophecy, and there come in one that believeth not, or one unlearned, *he is convinced of all*, he is judged of all. Verſe 25.] And *thus are the ſecrets of his heart made manifeſt*, and ſo falling down on his face, he will worſhip God, and report that God is in you of a truth. 2 *Chron.* 34. 18, 19. -- 26, 27, 28. Then Shaphan the Scribe told the King, ſaying, Hilkiah the Prieſt hath given me a book. And Shaphan read it before the King. Verſ. 19.] And when the King had heard the words of the Law, *he rent his cloaths.* --- Verſ. 26.] And as for the King of Judah, who ſent you to enquire of the Lord, ſo ſhal ye ſay unto him, Thus ſaith the Lord God of Iſrael, concerning the words which thou haſt heard. Verſ. 27.] *Becauſe thy heart was tender*, and thou *didſt humble thy ſelf before God, when thou heardſt his words againſt this place*, and humbleſt thy ſelf before me, and didſt rent thy cloaths, and weep before me, I have heard thee alſo, ſaith the Lord. Verſe 28.] Behold, I will gather thee to thy fathers, and thou ſhalt be gathered to thy grave in peace, -- &c. -- (*o*) *Acts* 2. 37 --- 41. Now *when they heard this*, *they were pricked in their hearts*, and ſaid unto Peter and the reſt of the Apoſtles, Men and brethren, *what ſhall we do to be ſaved?* Verſ. 41.] Then they that gladly received his word were baptized: and the ſame day there were added unto them about 3000 ſouls. *Acts* 8. *from ver.* 27. *to ver.* 39. And behold a man of Ethiopia, an Eunuch of great authority, &c. was returning, and ſitting in his chariot read Eſaias the Prophet. Verſe 29.] Then the Spirit ſaid to Philip, Go neer, and joyn thy ſelf to this Chariot. Verſ. 30.] And Philip ran thither to him, and ſaid, Underſtandeſt thou what thou readeſt? &c. --- Verſ. 35.] Then Philip began at the ſame Scripture, *and preached unto him Jeſus.* --- Verſ. 36.] -- And the Eunuch ſaid, See here is water, what doth hinder me to be baptized? Verſ. 37.] And Philip ſaid, If thou believeſt with all thine heart, thou maiſt. And he anſwered, and ſaid, I *believe that Jeſus Chriſt is the Son of* God. -- Verſ. 38.] --- And they went down both into the water, and he baptized him. (*p*) 2 *Cor.* 3. 18. But we all with open face beholding as in a glaſs the glory of the Lord, are *changed into the ſame image, from glory to glory*, even as by the Spirit of the Lord. (*q*) 2 *Cor.* 10. 4, 5, 6. For the *weapons of our warfare* are not carnal, but mighty, through God, *to the pulling down of ſtrong holds.* Verſ. 5.] *Caſting down imaginations*, and every high thing that exalteth it ſelf againſt the knowledge of God, and *bringing into captivity every thought to the obedience of Chriſt.* verſ. 6.] And having in a readineſs to revenge all diſobedience, when your obedience is fulfilled. *Rom.* 6. 17. But God be thanked that ye were the ſervants of ſin; *but ye have obeyed from the heart that form of doctrine which was delivered you.* (*r*) *Matth.* 4. 4. --- 7. --- 10. *But he anſwered and ſaid, It is written*, Man ſhall not live, &c. -- v. 7.] *Jeſus ſaid unto him, It is written*, Thou ſhalt not tempt the Lord, &c. --- V. 10.] *Then ſaid Jeſus unto him, get thee hence, Satan; for it is written*, Thou ſhalt worſhip, &c. -- *Epheſ* 6. 16, 17. Above all *taking the ſhield of Faith*, whereby ye ſhal *be able to quench all the fiery darts of the wicked.* V. 17.] And take the *helmet of ſalvation*, and the *ſword of the Spirit, which is the Word of God. Pſal.* 19. 11. Moreover *by them is thy ſervant warned*; and in keeping of them there is great reward. 1 *Corint.* 10. 11. Now all theſe things hapned unto them for enſamples: *and they are written for our admonition*, upon whom the ends of the world are come. (*ſ*) *Acts* 20. 32. And now, brethren, I commend you to God, and *to the word of his grace, which is able to build you up*, and to give you an inheritance among them that are ſanctified. 2 *Tim.* 3. 15, 16, 17. And that from a child thou haſt known *the holy Scriptures, which are able to make thee wiſe unto ſalvation*, through Faith which is in Chriſt Jeſus. Verſ. 16.] *All Scripture* is given by inſpiration of God, and is *profitable for Doctrine, for reproof, for correction, for inſtruction in righteouſneſs.* Verſ. 17.] That the man of God may be *perfect throughly furniſhed unto all good works.* (*t*) *Rom.* 16. 25. Now to him that is of power *to eſtabliſh you according to my Goſpel, and the preaching of Jeſus Chriſt*, according to the revelation of the myſtery, which was kept ſecret ſince the world began -- 1 *Theſ.* 3. 2 -- 10, 11, 13 -- And *ſent Timotheus* our brother and miniſter of God, and our fellow labourer in the Goſpel of Chriſt, *to eſtabliſh you, and to comfort you concerning your faith* -- V. 10.] Night and day praying exceedingly that we might ſee your face, and *perfect what is lacking in your faith.* verſ. 11.] Now God himſelf, and our Father, and our Lord Jeſus Chriſt direct our way unto you -- v. 13.] *To the end he may eſtabliſh your hearts* unblameable in holineſs before God, &c. *Rom.* 15. 4. For whatſoever things were written afore-time, *were written for our learning, that through patience and comfort of the Scriptures we might have hope. Rom.* 10 13, 14, 15, 16, 17. For whoſoever ſhall call upon the name of the Lord ſhall be ſaved. Ver. 14.] How then ſhall they call on him, on whom they have not believed? and *how ſhall they believe in him of whom they have not heard?* and *how ſhall they hear without a Preacher?*

verſ. 15.] And how ſhal they preach, except they be ſent? as it is written, How beautiful are the feet of them that preach the Goſpel of peace, and bring glad tidings of good things? v. 16.] But they have not all obeyed the Goſpel, for Eſaias ſaith, Lord, who hath believed our report? v. 17.] So then *faith cometh by hearing, and hearing by the Word* of God, *Rom.* 1.16. For I am not aſhamed of *the Goſpel of Chriſt*, for *it is the power of God unto ſalvation, to every one that believeth*, to the Jew firſt and alſo to the Greek.

Q. Is the Word of God to be read by all?

(*u*) *Deut.* 13.9. ---11, 12, 13. And Moſes wrote this law, and delivered it unto the Prieſts the ſons of *Levi*, which bare the Ark of the Covenant of the Lord, and unto all the elders of Iſrael.--- V. 11.] When all Iſrael is come to appear before the Lord thy God, in the place which he ſhal chuſe, *thou ſhalt read this law before all Iſrael in their hearing.* v. 12.] Gather the people together, men and women, and children, and thy ſtranger that is within thy gates, that they may hear, & learn, & fear the Lord your God, and obſerve to do all the words of this law, v. 13.] And that their children which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land, &c. *Neh.* 8. 2, 3. And *Ezra the Prieſt brought the law before the congregation* both of men and women, and all that could hear with underſtanding verſ. 3.] *And he read therein* before the ſtreet that was before the water-gate, from morning till noon, before the men and women, and thoſe that could underſtand, and the ears of all the people were attentive unto the book of the law. *Neh.* 9. 3, 4, 5 *And they ſtood up in their place, and read in the book of the law of the Lord their God*, one fourth part of the day, and another fourth part they confeſſed, & worſhipped the Lord their God. v. 4.] Then ſtood up upon the ſtairs of the Levites, *Jeſhua*, and *Bani*, &c. and cryed with a loud voice unto the Lord their God. v. 5.] Then the Levites, Jeſhua, and Kadmiel, &c. ſaid, ſtand up, and bleſs the Lord your God, &c. * *Deut.* 17.19. *And it ſhall be with him, and he ſhall read therein all the days of his life*; that he may learn to fear the Lord his God, to keep all the words of this law, and theſe ſtatutes to do them, *Rev.* 1.3. *Bleſſed is he that readeth, and they that hear the words of this Prophecy*, and keep thoſe things which are written therein, for the time is at hand. *Joh.* 5. 39. *Search the Scriptures*, for in them ye think ye have eternal life, and they are they which teſtifie of me. *Iſa.* 34.16. *Seek ye out of the book of the Lord, and read*, no one of theſe ſhall fail, &c. (*x*) *Deut.* 6.6, 7, 8, 9. And *theſe words* which I command this day ſhal be in thine heart, v. 7.] *And thou ſhalt teach them diligently to thy children*, and thou ſhalt *talk of them* when thou *ſitteſt in thine houſe*, and when thou walkeſt by the way, and when thou lyeſt down, and when thou riſeſt up. v. 8.] And thou ſhalt bind them for a ſign upon thy hand, and they ſhal be as frontlets between thine eyes. ver. 9.] And thou ſhalt *write them upon the poſts of thy houſe*, and upon thy gates. *Gen.* 18.17.-- 19. And the Lord ſaid, Shall I hide from *Abraham* the thing which I do? -- v. 19.] For I know him, *that he will command his children, and his houſhold after him*, & and they ſhal keep the way of the Lord, &c. *Pſ.* 78. 5, 6, 7. For he eſtabliſhed *a Teſtimony in Jacob*, and appointed *a law in Iſrael, which he commanded our fathers that they ſhould make known to children*. v. 6.] That the generations to come might know them, even the children which ſhould be born, who ſhould ariſe, *and declare to their children*, v. 7.] That they might ſet their hope in God, and not forget the works of God, but keep his Commandments. (*y*) 1 *Cor.* 14.6.-- 9-- 11, 12.-- 13, 16.-- 24-- 27, 28. Now, brethren, if I come unto you, ſpeaking with tongues, what ſhal I profit you, except I ſhall ſpeak to you either by revelation, or by knowledge, or by propheeying, or by doctrine? --- v. 9.] So likewiſe, *except ye utter by the tongue words eaſy to be underſtood*, how ſhal it be known what is ſpoken? for *ye ſhal ſpeak into the air*. -- v. 11.] Therefore *If I know not the meaning of the voice, I ſhal be unto him that ſpeaketh a Barbarian*, and he that ſpeaketh ſhal be a Barbarian unto me. v. 12.] Even ſo ye, foraſmuch as ye are zealous of ſpiritual gifts, ſeek that ye may excel to the edifying of the Church. -- v. 15.] What is it then? I will pray with the Spirit, *and will pray with underſtanding alſo*; I will ſing with the Spirit, *and with underſtanding alſo*. verſ. 16.] Elſe when thou ſhalt bleſs with the Spirit, *how ſhal he* that occupieth the room of the unlearned, *ſay, Amen* at thy giving of thanks, *ſeeing he underſtandeth not what thou ſayeſt*? -- v. 24.] But if all prophecy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. -- v. 17.] *If any man ſpeak in an unknown tongue*, let it be by two, or at moſt by three, and that by courſe, *and let one interpret*. ver. 28.] But *if there be no interpreter, let him keep ſilence in the Church*, and let him ſpeak to himſelf and to God.

Q. *How*

Q. *How is the Word of God to be read?*

A. The holy Scriptures are to be read, with an high, and reverend eſteem of them *z*: with a firm perſwaſion that they are the very Word of God *a*, and that he onely can enable us to underſtand them *b*, with deſire to know, believe and obey the will of God revealed in them *c*, with diligence *d*, and attention to the matter and ſcope of them *e*: with meditation *f*, application *g*, ſelf-denial *h*, and prayer *i*.

(z) *Pſ.*19.10. *More to be deſired are they then gold*, yea, then much fine gold. *ſweeter alſo then the honey*, & the *honey comb.*

*Neh.*8. from v.3. to v.10. And he read therein from morning till noon, &c. and *the ears of the people were attentive unto the book of the Law.* v.4.] And Ezra the Scribe ſtood upon a pulpit of wood, which they had made for the ſame purpoſe, &c. v.5.] And he opened the book, &c. verſ.6.] And he bleſſed the Lord the great God; and *all the people anſwered, Amen, amen, with liſting up their hands, and they bowed their heads and worshipped the Lord*, with their faces to the ground, &c.--*Exod.*24 7. And he [Moſes] took the book of the Covenant, and read in the audience of the people; *and they ſaid, All that the Lord hath ſaid will we do, and be obedient.* 2 Chron. 34.27. *Becauſe thine heart was tender, & thou didſt humble thy ſelf before God, when thou heardeſt his words againſt this place*, and humbleſt thy ſelf before me, and didſt rent thy clothes, and weep before me, *I have heard thee alſo*, ſaith the Lord. *Iſa.*66.2. -- *But to this man will I look*, even to him that is poor, and of a contrite ſpirit, *and trembleth at my word.* (a) 2 *Pet.*1.19,20,21. *We have alſo a more ſure word of prophecy, whereunto you do well that ye take heed as unto a light that ſhineth in a dark place*, till the day dawn, and the day-ſtar ariſe in your hearts. v. 20. *Knowing this firſt, that no prophecy of the Scripture is of any private interpretation.* v.21. For the prophecy came not in old time by the will of man, but *holy men of God ſpake as they were moved by the Holy Ghoſt.* (b) *Luke* 14. 45. *Then opened he their underſtandings, that they might underſtand the Scriptures.* 2 *Cor.*3.13,14,15,16. And not as Moſes, who put a vail over his face, that the children of Iſrael could not ſtedfaſtly look to the end of that which is aboliſhed; v.14. But their minds were blinded, for until this day remaineth the ſame *vail untaken away, in the reading of the Old Teſtament*; *which vail is done away in Chriſt.* ver.15. But even to this day, when Moſes is read, the *vail is upon their heart.* v.16. Nevertheleſs, *when it ſhal turn to the Lord, the vail ſhal be taken away.* (c) *Deut.*17.19,20. And it ſhal be with him, and he ſhall read therein all the days of his life, *that he may learn to fear the Lord his God, to keep all the words of this law, & theſe ſtatutes to do them.* ver.20. That his heart be not lifted up above his brethren, and that he turn not aſide from the Commandment, to the right hand, or to the left; to the end that he might prolong his dayes in, &c. (d) *Act* 17.11. Theſe (Bereans) were more noble then thoſe in *Theſſalonica*; in that they received the word with all readineſs of mind, & ſearched the Scriptures daily whether theſe things were ſo. (e) *Act.* 8.30 -- 34. And Philip ran thither to him, and heard him read the Prophet Eſaias; and he ſaid, underſtandeſt thou what thou readeſt? -- v 34, And the *Eunuch ſaid to Philip, I pray thee of whom ſpeaketh the Prophet this*, of himſelf, or of ſome other man? *Luke* 10. 26,27,28. *What is written in the law? how readeſt thou?* v.27. And he anſwering, ſaid, Thou ſhalt love the Lord thy God with all thy heart, & with all thy ſoul, and with all thy ſtrength, & with all thy mind, and thy neighbor as thy ſelf. v.28. And he ſaid to him, *Thou haſt anſwered right*; this do, and thou ſhalt live. (f) *Pſal.*1.2. But his delight is in the law of the Lord, *and in that law doth he meditate day and night. Pſ.*119.97. O how love I thy law! it is my meditation all the day. (g) 2 *Chron.*34.21. *Go, enquire of the Lord for me*, and for them that are left in Iſrael, and Judah, concerning the words of the book that is found; for great is the wrath of the Lord that is poured out upon us, *becauſe our fathers have not kept the word of the Lord*, to do all that is written in this book. (h) *Prov.*3.5. *Truſt in the Lord with all thine heart, and lean not to thine own underſtanding. Deut.* 33.3. Yea, he loved the people; all his Saints are in thy hand; & they ſat down at thy feet, every one ſhall receive of thy words.. (i) *Pro.*2.1.2.3.4.5.6. My ſon, if thou wilt receive my words, & hide my commandments with thee. v.2. So that thou encline thine ear to wiſdom & apply thy heart to underſtanding. v.3. Yea if *thou cryeſt after knowledge, and liſteſt up thy voice for underſtanding*, v.4. If thou ſeekeſt her as ſilver, and ſearcheſt for her as for hid treaſures. v.5. Then ſhalt thou underſtand the fear of the Lord, & find the knowledge of God -- v.6. For the Lord giveth wiſdom; out of his mouth cometh knowledge & underſtanding *Pſal* 119.18. Open my eyes, that I may behold wondrous things out of thy law. *Neh.*8.6--8. And *Ezra* bleſſed the Lord, the great God, and all the people anſwered, *Amen, amen*, with lifting up their hands; *and they bowed their heads, and worshipped the Lord*, with their faces to the ground -- v. 8. *So they read in the book in the law of God diſtinctly*, & gave the ſenſe, & cauſed them to underſtand the reading. --

Q. *By whom is the Word of God to be preached?*

A. The Word of God is to be preached only by such as are sufficiently gifted *k*, and also duly approved and called to that office *l*.

(*k*) 1 *Tim.* 3.2. -- 6. *A bishop then must be blameless*, the husband of one wife, vigilant, sober, of *good behaviour*, given to hospitality *apt to teach* -- vers. 6.] Not a novice, least being lifted up with pride, he fall into the condemnation, &c. *Ephes.* 4. 8, 9, 10, 11. Wherefore he saith, when he ascended up on high, he led captivity captive, *and gave gifts unto men.* v. 9.] (Now that he ascended, what is it but that he also descended, &c.) -- V. 11.] And *he gave some Apostles*, and some *Prophets*, and some *Evangelists*, and some *Pastors* and *Teachers*, &c. *Hos.* 4 6. My people are destroyed for lack of knowledge; *because thou hast rejected knowledge, I will reject thee, that thou shalt be no Priest to me*; seeing thou hast forgotten the Law of thy God, I will also forget thy children. *Mal.* 2. 7. For *the Priests lips should keep knowledge*, and *they should seek the Law at his mouth*; for he is the messenger of the Lord of Hosts. 2 *Cor.* 3. 6. Who also hath *made us able ministers of the new Testament* not of the letter, but of the Spirit, for the letter killeth, but the Spirit giveth life. (*l*) *Jer.* 14. 13. Therefore thus saith the Lord concerning *the Prophets that prophecy in my Name, and I sent them not*, yet they say, &c. *Rom.* 10. 15. And *how shall they preach except they be sent*? as it is written, How beautiful, &c, Heb. 5. 4. And *no man taketh this honour unto himself, but he that is called of God*, as was *Aaron.* 1 *Cor.* 12. 28, 29 And *God hath set some in the Church*, first *Apostles*, secondarily *Prophets*, thirdly *Teachers*, after that *Miracles*, then *gifts of healing, Helps, Governments, diversities of tongues.* Vers. 29.] Are all Apostles? are all Prophets? are all Teachers? are all workers of Miracles? 1 *Tim.* 3. 10. *And let these also first be proved*; then let them use the office of a Deacon, being found blameless, 1 *Tim.* 4. 14. Neglect not *the gift that is in thee*, which *was given thee by prophecy, with the laying on of the hands of the Presbytery.* 1 *Tim.* 5. 22. *Lay hands suddenly on no man*; neither be partaker of other mens sins, &c.

Quest. *How is the Word of God to be preached by those that are called thereunto?*

Answ. They that are called to labour in the ministry of the Word, are to preach sound Doctrine *m*, diligently *n*; in season, and out of season *o*; plainly *p*, not in the enticing words of mans wisdome, but in demonstration of the Spirit, and power *q*; faithfully *r*, making known the whole counsel of God *s*; wisely *t*, applying themselves to the necessities and capacities of the

(*m*) *Tit.* 2. 1 -- 8. But *speak thou the things that become sound doctrine.* -- vers. 8.] *Sound speech that cannot be condemned*, that he who is of the contrary part may be ashamed, having no evil thing to say of you. (*n*) *Act.* 18. 25. This man was instructed in the way of the Lord, and being fervent in the Spirit, *he spake and taught diligently the things of the Lord*, &c. (*o*) 2 *Tim.* 4. 2. Preach the word: *be instant in season, out of season*; rebuke, reprove, exhort, with all long suffering, and doctrine. (*p*) 1 *Corint.* 14. 19, Yet in the Church *I had rather speak five words with my understanding*, that by my voice I might teach others also, then ten thousand words in an unknown tongue. (*q*) 1 *Corint.* 2. 4. And my speech, and my preaching was not with enticing words of mans wisdom, but in demonstration of the Spirit, and of power. (*r*) *Jerem.* 23. 28. The Prophet that hath a dream, let him tell a dream, and he that hath my word, *let him speak my word faithfully*: What is the chaff to the wheat, saith the Lord? 1 *Cor.* 4. 1, 2. Let a man so account of us as of the Ministers of Christ, and stewards of the mysteries of God. Vers. 2.] Moreover it is required in stewards, that a man be found faithful. (*s*) *Acts* 20. 27. For *I have not shunned to declare unto you the whole counsel of God.* (*t*) 1 *Col.* 1. 28. Whom we preach, warning every man, and teaching every man in all wisdome, that we may present every man perfect in Christ Jesus. 2 *Tim.* 2. 15. Study to shew thy self approved unto God, *a workman that needeth not to be ashamed, rightly dividing the word of truth.*

hearers

hearers *u*, zealouſly *, with fervent love to God *x*, and the ſouls of his people *y*; ſincerely *z*, aiming at his glory *a*, and their converſion *b*, edification *c*, and ſalvation *d*.

(*u*) 1 *Cor.* 3. 2. *I have fed you with milk, and not with meat*; for hitherto ye were not able to bear it, neither yet now are ye able. *Heb.* 5. 12. 13, 14. For when for the time ye ought to be teachers, ye have need that one teach you again which be the firſt principles of the Oracles of God, and are become *ſuch as have need of milk, and not of ſtrong meat.* verſ. 13.] For every one that uſeth milk is unskilfull in the word of righteouſneſs; for he is a babe. verſ. 14.] *But ſtrong meat belongeth to them that are of full age*, even thoſe who by reaſon of uſe, have their ſenſes exerciſed to diſcern both good and evil. *Luke* 12. 42. And the Lord ſaid, *Who then is that faithful and wiſe ſteward*, whom his Lord ſhall make ruler over his houſhold, to give them their portion of meat in due ſeaſon? * *Acts* 18. 25. This man was inſtructed in the way of the Lord, and *being fervent in the Spirit he ſpake and taught diligently the things of the Lord*, &c. (*x*) 2 *Cor.* 5. 13, 14. For whether we be beſides our ſelves, it is to God, or whether we be ſober, it is for your cauſe. verſe 14. For the love of Chriſt conſtraineth us; becauſe we thus judge, that if one dyed for all, then were all dead. *Phil.* 1. 15, 16, 17. Some indeed preach Chriſt out of envy and ſtrife, and ſome alſo of good will. Verſe 16.] The one preach Chriſt of contention, not ſincerely, ſuppoſing to adde affliction to my bonds. Verſe 17.] *But the other of love*, knowing that I am ſet for the defence of the Goſpel. (*y*) *Col.* 4. 12. Epaphras who is one of you, a ſervant of Chriſt, ſaluteth you, always *labouring fervently for you in prayers, that ye may ſtand perfect and complete in all the will of God.* 2 *Cor.* 12. 15. And *I will very gladly ſpend, and be ſpent for you*, though the more abundantly *I love you*, the leſs I be loved. (*z*) 2 *Cor.* 2. 17.] For we are not as many, who corrupt the *Word of God, but as of ſincerity*, but as of God, in the ſight of God, *ſpeak we in Chriſt.* 2 *Cor.* 4. 2. But have renounced the hidden things of diſhoneſty, not walking in craftineſs, *nor handling the Word of God deceitfully, but* by manifeſtation of the truth, *commending our ſelves to every mans conſcience in the ſight of God.* (*a*) 1 *Theſſ.* 2. 4, 5, 6. But as we are allowed of God to be put in truſt with the Goſpel. even *ſo we ſpeak, not as pleaſing men, but God*, who tryeth the hearts. verſe 5.] For neither at any time uſed we flattering words, as ye know, not a cloak of covetouſneſs, God is witneſs. Verſe 6.] Nor of men ſought we glory, neither of you, nor yet of others, when we might have been burdenſome, as the Apoſtles of Chriſt. *Joh.* 7. 18. He that ſpeaketh of himſelf, ſeeketh his own glory: *but he that ſeeketh his glory that ſent him, the ſame is true and* no unrighteouſneſs is in him. (*b*) 1 *Cor.* 9. 19, 20, 21, 22. For though I be free from all men, yet have I made my ſelf ſervant unto all, *that I might gain the more.* Verſe 20.] And unto the Jews, I became as a Jew, *that I might gain the Jews*; to them that are under the law as under the law, *that*, &c. Verſ. 21.] To them that are without law, as without law, &c. Verſe 22.] To the weak, became I as weak, *that I might gain the weak*: I am made all things to all men, &c. (*c*) 2 *Cor.* 12. 19. Again, think you that we excuſe our ſelves unto you; we ſpeak before God in Chriſt: *but we do all things*, dearly beloved, *for your edifying.* Epheſ. 4. 12. For the perfecting of the Saints, for the work of the miniſtry, *for the edifying of the body of Chriſt.* (*d*) 1 *Tim.* 4. 16. Take heed unto thy ſelf, and to the Doctrine; continue in them: for in doing this, thou ſhalt both ſave thy ſelf, and them that hear thee. *Acts* 16. 16, 17, 18. But riſe and ſtand upon thy feet; for I have appeared unto thee, for this purpoſe, to make thee a Miniſter, and a witneſs, &c. Verſe 17.] Delivering thee from the people, and from the Gentiles unto whom I now ſend thee, Verſe 18.] *To open their eyes, and to turn them from darkneſs to light*, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and an inheritance among them that are ſanctified by faith that is in me.

Q. *What is required of thoſe that hear the* Word *preached?*

A. It is required of thoſe that hear the word preached, that they attend

(e) *Prov.* 8. 34. *Blessed is the man that heareth me watching daily at my gates waiting at the posts of my doors.* tend upon it with diligence *e*, preparation *f*, and prayer *g*, examine what they hear by the Scriptures *h*, receive the truth with faith *i*, love *k*, meekness *l*, and readiness of mind *m*, as the word of God *n*: meditate *o*, and confer of it *p*, hide it in their hearts *q*, and bring forth the fruit of it in their lives *r*.

(f) 1 *Pet.* 2. 1, 2. Wherefore *laying aside all malice, and all guile, and hypocrisy, and envies, and evil-speakings.* v. 2.] As new born babes, *desire the sincere milk of the Word*, that ye may grow thereby. *Luke* 8. 18. *Take heed therefore how ye hear*; for whosoever hath, to him shall be given, and whosoever hath not, from him shal be taken, &c. (g) *Psalm* 119. 18. *Open mine eyes, that I may behold wonderous things out of thy law.* Ephes. 6. 18, 19. *Praying always with all prayer and supplication in the Spirit*, and watching thereunto with all perseverance and supplication for all Saints. Verse 19.] *And for me, that utterance may be given unto me*, that I may open my mouth boldly, to make known the mystery of the Gospel. (h) *Acts* 17. 11. These were more noble then those of *Thessalonica*, in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so. (i) *Heb.* 4. 2. For unto us was the Gospel preached as well as unto them: but *the word preached did not profit them, being not mixed with faith in them that heard it.* (k) 2 *Thes.* 2. 10. And with all deceivableness of unrighteousness in them that perish, *because they received not the love of the truth*, that they might be saved. (l) *Jam.* 1. 21. Wherefore lay apart all filthiness, and superfluity of naughtiness, and *receive with meekness the ingrafted word*, which is able to save your souls. (m) *Acts* 17. 11 These were more noble then those in *Thessalonica*, *in that they received the Word with all readiness of mind*, and searched the Scriptures daily whether those things were so. (n) 1 *Thes.* 2. 13. For this cause also thank we God without ceasing, because when ye received the Word of God which ye heard of us, *ye received it not as the word of men, but as it is in truth the Word of God*, which effectually worketh also in you that believe. (o) *Luke* 9. 44. *Let these sayings sink down into your ears*; for the Son of man shal be delivered, &c. *Heb.* 2. 1. Therefore we ought *to give the more diligent heed to the things we have heard*, lest at any time we should let them slip, (p) *Luke* 24. 14. *And they talked together of all these things which had happed. Deut.* 6. 6, 7. And *these words* which I command thee this day, shall be in thine heart; Vers. 7.] And thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou lyest down, and when thou risest up. (q) *Prov.* 2. 1. My son, if thou wilt receive my words, *and hide my commandments with thee. Psalm* 119 11. *Thy Word have I hid in my heart*, that I might not sin against thee. (r) *Luke* 8. 15. But that on the good ground are they which with an honest and good heart *having heard the word, keep it, and bring forth fruit with patience. Jam.* 1. 25. But whoso looketh into the perfect law of liberty, and continueth therein, being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed.

Q. *How do the Sacraments become effectual means of salvation?*

A. The Sacraments become effectual means of salvation: not by any power in themselves, or any vertue derived from the piety and intention of him by whom they are administred: but only by the working of the holy Ghost, and the blessing of Christ by whom they are instituted *s*.

(s) *Pet.* 3. 21. The like figure whereunto even Baptisme doth also now save us, (*not the putting away the filth of the flesh*, but the answer of a good conscience toward God) *by the resurrection of Jesus Christ. Acts* 8. 13. Then *Simon himself believed also*, and when he was baptized, he continued with Philip, and wondred, beholding the miracles and signs which were done. *Compared with* v. 23.] For I perceive (said *Peter* to *Simon*) *that thou art in the gall of bitterness, and in the bond of iniquity.* 1 *Cor.* 3. 6, 7. I have planted, Apollo watered: but God give the increase. vers. 7.] So then neither is he that planteth any thing, nor he that watereth, but God that giveth the increase. 1 *Cor.* 12. 13. For by one Spirit are we all baptized into one body, whether we be Jews, or Gentiles; bond, or free; and have been all made to drink into one Spirit.

Q. *What*

Q. *What is a Sacrament?*

A. A Sacrament is an holy ordinance inſtituted by Chriſt in his Church *t*, to ſignifie, ſeal, and exhibit *u*, unto thoſe that are within the Covenant of grace *, the benefits of his mediation *x*; to ſtrengthen and increaſe their faith, and all other graces *y*; to oblige them to obedience *z*; to teſtifie, and cherish their love and communion one with another *a*, and to diſtinguish them from thoſe that are without *b*.

(*t*) *Gen.*17.7-10. And *I will eſtabliſh my Covenant between me and thee, and thy ſeed after thee* in their generations, *for an everlaſting Covenant,* to be a God unto thee, and to thy ſeed after thee. --- Verſ. 10.] *This is my Covenant* which ye ſhall keep between me and you, and thy ſeed after thee: Every man-child among you ſhall be circumciſed. *Exod. Cap.* 12. *Containing the inſtitution of the Paſſover.* Matth. 28. 19. *Go ye therefore and teach all Nations, baptizing them* in the Name of the Father, and of the Son, and of the Holy Ghoſt. *Matt.*26. 26, 27, 28. And as they were eating, *Jeſus took bread,* and *bleſſed it,* and *brake it, and gave it to the Diſciples,* and ſaid, *Take, eat, This is my body.* Verſe 27.] And he took the cup, and gave thanks, and *gave it to them, ſaying, Drink ye all of it*; Verſe 28.] *For this is my blood of the New Teſtament,* which is ſhed for many for the remiſſion of ſins. (*u*) *Rom.* 4. 11. And he received the ſign of *Circumciſion, a Seal of the righteouſneſs of the faith which he had,* yet being uncircumciſed, that he might be the father of all them that believe, though they be not circumciſed, that righteouſneſs might be imputed unto them alſo. 1 *Cor.*11.24,25. And when he had given thanks, he brake it, and ſaid, Take, eat, *This is my body which is broken for you: this do in remembrance of me.* Verſe 25.] After the ſame manner alſo he took the Cup, when he had ſupped, ſaying, *This Cup is the New Teſtament in my blood: this do ye,* as oft as ye drink it, *in remembrance of me.* * *Rom.* 15.8. Now I ſay, that Jeſus Chriſt was a Miniſter of the Circumciſion, for the truth of God, *to confirm the promiſes made unto the fathers.* *Exod.* 12. 48. And when a ſtranger ſhall ſojourn with thee, and will keep the Paſſover to the Lord, *let all his males be circumciſed, and then let him come neer, and keep it:* and he ſhall be as one that is born in the Land; for no uncircumciſed perſon ſhall eat thereof. (*x*) *Acts* 2. 38. Then *Peter* ſaid unto them, Repent, and be baptized every one of you in the Name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt. 1 *Cor.*10 16. The Cup of bleſſing which we bleſs, is it not the Communion of the blood of Chriſt? The bread which we break, is it not the Communion of the Body of Chriſt? (*y*) *Rom.*4. 11. See in (*u*) above. *Galat.* 3. 27. For as many of you *as have been baptized into Chriſt, have put on Chriſt.* (*z*) *Rom.*6. 3,4. Know ye not that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? Verſe 4] Therefore we are buried with him by Baptiſme into death, that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. 1 *Cor.*10. 21. *Ye cannot drink of the Cup of the Lord, and the cup of Divels: ye cannot be partakers of the Lords Table, and the table of Divels.* (*a*) *Epheſ.* 4. 2, 3, 4, 5. With all lowlineſs and meekneſs, with long-ſuffering *forbearing one another in love.* Verſ. 3.] endeavouring to keep the unity of the Spirit in the bond of peace. Verſe 4.] There is one body, and one ſpirit, even as ye are called in one hope of your calling. Verſ. 5.] *One Lord, one Faith, one Baptiſm.* 1 *Cor.*12.13. For *by one Spirit are we all baptized into one body,* whether we be Jews or Gentiles, bond or free; and have been all made to drink into one ſpirit. (*b*) *Epheſ.* 2.11,12. Wherefore remember that ye being in time paſſed Gentiles in the flesh, who are called Uncircumciſion by that which is called the Circumciſion in the flesh made by hands. Verſe 12.] *That at that time ye were without Chriſt, being aliens from the Commonwealth of Iſrael, and ſtrangers from the Covenant of promiſe, having no hope, and without God in the world.* *Gen.*34 14. And they ſaid unto them, We cannot do this thing to give our ſiſter to one that is uncircumciſed, for that were a reproach to us.

Q. *What are the parts of a Sacrament?*

A. The parts of a Sacrament are two; the one, an outward and ſenſible ſign, uſed according to Chriſts own appointment; the other

(c) *Matt.*3.11. an inward and Spiritual grace, thereby ſignified *c*.

I indeed baptize you with water unto repentance; but he that cometh after me is mightier then I, whoſe ſhoes I am not worthy to bear, *he ſhall baptize you with the Holy Ghoſt, and with fire.* 1 *Pet.*3.21. The like figure whereunto, even Baptiſme doth alſo now ſave us (not the putting away of the filth of the flesh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt. *Rom.*2.28,29. For he is not a Jew that is one *outwardly, neither is that circumciſion which is outward in the flesh*: Verſe 29.] But he is a Jew, who is one *inwardly*, *and circumciſion is that of the heart*, in the *Spirit*, and not in the *letter*, whoſe praiſe is not of men, but of God.

Q. *How many Sacraments hath Chriſt inſtituted in his Church under the New Teſtament?*

A. Under the New Teſtament Chriſt hath inſtituted in his Church onely two Sacraments; Baptiſme, and the Lords Supper *d*.

(d) *Matth.*28. 19. *Go ye therefore and teach all Nations, baptizing them* in the name of the Father, and of the Son, and of the Holy Ghoſt. 1 *Cor.*11 20--23. When ye come together therefore into one place, this is not to eat the Lords Supper.--Verſ.23.] *For I have received of the Lord that which alſo I delivered unto you, that the Lord Jeſus the ſame night wherein he was betrayed, took bread*; &c. *Matt.*26.26,27,28. And as they were eating, Jeſus took bread, and--&c. *See above in* (*t*)

Q. *What is Baptiſme?*

A. Baptiſme is a Sacrament of the New Teſtament, wherein Chriſt hath ordained the waſhing with water, in the name of the Father, and of the Son, and of the Holy Ghoſt *e*, to be a ſign and ſeal of ingrafting into himſelf *f*, of remiſſion of ſins by his blood *g*, and regeneration by his Spirit *h*; of Adoption *i* and reſurrection unto everlaſting life *k*, and whereby the parties baptized are ſolemnly admitted into the viſible Church *l*, and enter into an open and profeſſed ingagement to be wholly and onely the Lords *m*.

(e) *Matth.*28. 19. *Go ye therefore and teach all Nations baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt.*

(f) *Galat.* 3.27. For *as many of you as have been baptized into Chriſt, have put on Chriſt.* (g) *Mark* 1.4. *John* did baptize in the wilderneſs, and preach the baptiſme of repentance, for the remiſſion of ſins. *Revel.* 1.5.--- Unto him that loved us, and *waſhed us from our ſins in his own blood.* (h) *Tit.*3.5. Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, *by the waſhing of regeneration, and renewing of the Holy Ghoſt Epheſ.*5.26. That he might *ſanctifie, and cleanſe it with the waſhing of water, by the word.* (i) *Galat.* 3 26, 27. For *ye are all the children of God, by faith in Chriſt Jeſus.* V. 27.] *For as many of you as have been baptized into Chriſt have put on Chriſt.* (k) 1 *Cor.* 15.29. *Elſe what ſhall they do that are baptized for the dead? if the dead riſe not at all*, why are they then baptized for the dead? *Rom.*6.5. For if we *have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection.* (l) 1 *Cor.* 12.13. For by one Spirit *are we all baptized into one body*, whether we be Jews, or Gentiles; bond, or free; and are all made to drink into one Spirit. (m) *Rom.*6.4. Therefore we are buried by baptiſme with him into death, that like as Chriſt was raiſed up from the dead, by the glory of his father, *ſo we alſo ſhould walk in newneſs of life.*

Q. *Unto whom is Baptiſme to be adminiſtred?*

A. Baptiſme is not to be adminiſtred to any that are out of the viſible Church,

Church, and so strangers from the Covenant of promise, till they profess their faith in Christ, and obedience to him *n*, but infants descending from parents either both, or but one of them, professing faith in Christ, and obedience to him, are in that respect within the Covenant, and to be baptized *o*.

(n) *Acts* 8. 36, 37. And as they went on their way they came to a certain water; and the Eunuch said, see here is water; what hinders me to be baptized? Vers. 37. And *Philip* said, *If thou believest with all thine heart, thou mayest*; And he answered, and said, I believe that Jesus is the Son of God -- and he baptized him. *Act.* 2. 38. Then *Peter* said, *repent and be baptized* every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (o) *Gen.* 17. 7--9. And I will establish *my Covenant between me and thee, and thy seed after thee in their generations*, for an everlasting Covenant, *to be a God unto thee, and to thy seed after thee.* --- And God said unto Abraham, Thou shalt keep my Covenant therefore, thou and thy seed after thee in their generations; this is my Covenant, &c. *Compared with Gal.* 3. 9. --- 14. So then they which be of faith are blessed with faithful Abraham. --- Ver. 14.] *That the blessing of Abraham might come on the Gentiles through Jesus Christ*, that we might receive the promise of the Spirit through faith. *And with Colos.* 2. 11, 12. *In whom also ye are circumcised* with the circumcision made without hands, in cutting off the body of the sins of the flesh, *by the circumcision of Christ.* Vers. 12. *Buried with him in Baptism*, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead. *And with Acts* 2. 38, 39. Then *Peter* said, Repent, and be baptized every one of you in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Vers. 39. *For the promise is unto you, and to your children*, and to all that are afar off, even as many as the Lord our God shall call. *And with Rom.* 4. 11, 12. And he received *the sign of Circumcision, a seal of the Righteousnesse of faith*, which he had being yet uncircumcised, that he might be the father of all them who believe, though they be not circumcised, that righteousness might be imputed unto them also. vers. 12. And *the father of Circumcision to them who are not of the circumcision onely, but also walk in the steps of that faith of our father Abraham*, which he had being yet uncircumcised. 1 *Cor.* 7. 14. For the unbelieving husband is sanctified by the wife, and the *unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy.* Matt. 28. 19. *Go ye therefore and teach all Nations baptizing them* in the name, &c. *Luke* 18. 15, 16. And *they brought unto him also infants*, that he should touch them; but when his disciples saw it, they rebuked them. Vers. 16. *But Jesus called them unto him, and said, suffer little children to come unto me and forbid them not, for of such is the Kingdom of heaven.* Rom. 11. 16. *For if the first fruits be holy, the lump is also holy; and if the root be holy, so are the branches.*

Q. How is our Baptisme to be improved by us?

A. The needful but much neglected duty of improving our Baptisme, is to be performed by us all our life long; especially in the time of temptation, and when we are present at the administration of it to others *p*, by serious and thankful consideration of the nature of it, and of

(p) *Col.* 2. 11, 12. In whom also ye are circumcised with the circumcision made without hands, *inputting off the body of the sins of the flesh by the circumcision of Christ.* Vers. 12.] *Buried with him in baptisme, wherein also ye are risen with him through the faith* of the operation of God who hath raised him from the dead. *Rom.* 6. 4--6--11. Therefore we are buried by baptisme with him into death, that like as Christ was raised up from the dead, by the glory of his Father, so we also should walk in newness of life --- Vers. 6.] Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin --- Vers. 11.] Likewise reckon ye also your selves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.

the ends for which Christ instituted it, the priviledges and benefits conferred and sealed thereby, and our solemn vow made therein *q*, by being humbled for our sinful defilement, our falling short of, and walking contrary to the grace of Baptisme and our ingagements *r*, by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that Sacrament *s*, by drawing strength from the death and resurrection of Christ, into whom we are baptized, for the mortifying of sin, and quickning of grace *t*, and by endeavouring to live by faith *u*, to have our conversation in holiness and righteousness *, as those that have therein given up their names to Christ *x*, and to walk in brotherly love, as being baptized by the same Spirit into one body *y*.

(q) *Rom.* 6. 3, 4, 5. Know ye not that so many of us as were baptized into Jesus Christ, [were baptized into his death? V. 4. *Therefore we are buried by baptisme with him into death, that* like as Christ was raised up from the dead by the glory of his Father, *so we also should walk in newness of life*, vers. 5.] For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. (r) 1 *Cor.* 1. 11, 12, 13. For it hath been declared unto me of you my brethren, by them which are of the house of Cloe, that there are contentions among you. Verse 12.] Now this I say, that every one of you saith, I am of Paul, and I am of Apollo, and I of Cephas, and I of Christ. Vers. 13.] Is Christ divided? was Paul crucified for you? *or were ye baptized in the name of Paul*? Rom. 6. 2, 3, --- *God forbid. How shall we that are dead to sin, l've any longer therein*? Verse 3.] Know ye not that so many of us as were baptized into Jesus Christ, were *baptized into his death*? (s) *Rom.* 4. 11, 12. And he received the sign of circumcision, a seal of righteousness of faith, which he had, being yet uncircumcised, that he might be the father of all them who believe, though they be not circumcised, *that righteousness might be imputed unto them also*; Verse 12.] And the father of circumcision them who are not of the circumcision onely, but also walk in the steps of that faith of our father *Abraham*, which he had being yet uncircumcised. 1 *Pet.* 3. 21. The like figure whereunto *even baptisme, doth also now save us*, (not the putting away of the filth of the flesh, but *the answer of a good conscience towards God*) by the resurrection of Jesus Christ. (t) *Rom.* 6. 3, 4, 5. *See above in* [q] (u) *Gal.* 3. 26, 27. For ye are all the Children of God by faith in Jesus Christ. Verse 27.] For as many of you as have been baptized into Christ have put on Christ. * *Rom.* 6. 22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. (x) *Acts* 2. 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. (y) 1 *Cor.* 12. 13.--25, 26, 27. *For by one Spirit are we all baptized into one body*, whether we be Jews or Gentiles, bond or free; and are all made to drink into one Spirit -- V 25.] *That there should be no Schisme in the body, but the members should have the same care one of another.* Vers. 26.] And whether one member suffer, all the members suffer with it, or one member be honoured, all the member rejoyce with it. Vers. 27.] Now ye are the Body of Christ and members in particular.

Q. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament of the New Testament, wherein, by giving and receiving bread and wine according to the appointment of Jesus Christ, his death is shewed forth; and they that worthily communicate, feed upon his body and blood, to their spiritual

(z) *Luke* 22. 20. Likewise also the Cup after Supper, saying, *This Cup is the New Testament in my blood* which is shed for you,

nourishment

nourishment and growth in grace *a*, have their union and communion with him confirmed *b*, teſtifie and renew their thankfulneſs *c*, and ingagement to God *d*, and their mutual love and fellowship each with other, as members of the ſame myſtical body *e*.

(*a*) *Matth.* 26. 26, 27, 28. And as they were eating, *Jeſus took bread*, and bleſſed it, and brake it, *and gave it* to the Diſciples, and ſaid, Take, eat, this is my body. verſ. 27.] And *he took the Cup*, and gave thanks, and gave it to them, ſaying, *Drink ye all of it.* Verſ. 28.] *For this is my blood of the New Teſtament*, which is ſhed for many for the remiſſion of ſins. 1 *Cor.* 11. 23, 24, 25, 26. *For I have received of the Lord* that which alſo I delivered unto you, that the Lord Jeſus in the ſame night wherein he was betrayed, *took bread*; V. 24.] And when he had given thanks, he brake it, and ſaid, *Take, eat, this is my body, which is broken for you, this do in remembrance of me.* V. 25.] After the ſame manner alſo he took the Cup, when he had Supped, ſaying, *This Cup is the New Teſtament in my blood*; *this do ye as oft as ye drink it, in remembrance of me.* Verſ. 26.] For as often as ye eat this bread, and drink this Cup, *ye ſhew the Lords death till he come.* (*b*) 1 *Cor.* 10. 16. *The Cup of bleſſing which we bleſs, is it not the Communion of the blood of Chriſt?* and the bread which we break, *is it not the Communion of the body of Chriſt?* --- (*c*) 1 *Cor.* 11. 24, 25, 26. For I have received of the Lord, &c. --- *See above in* [*a*] (*d*) 1 *Cor.* 10. 14, 15, 16 -- 21. Wherefore, my dearly beloved, flee from idolatry. V. 15.] I ſpeak as to wiſe men, judge ye what I ſay. V. 16.] The cup of bleſſing which we bleſs, is it not the Communion of the blood of Chriſt? that bread which we break, is it not the Communion of *the body of Chriſt?* -- verſ. 21.] *Ye cannot drink the Cup of the Lord, and the cup of Devils*; *ye cannot be partakers of the Lords Table, and of the table of Devils.* (*e*) 2 *Cor.* 10. 17. *For we being many are one bread, and one body*, for we are all partakers of that one bread.

Q. How hath Chriſt appointed bread and wine to be given, and received in the Sacrament of the Lords Supper?

A. Chriſt hath appointed the Miniſters of his Word, in the adminiſtration of this Sacrament of the Lords Supper, to ſet apart the bread and wine from common uſe, by the Word of inſtitution, thankſgiving, and prayer, to take and break the bread, and to give both the bread, and the wine to the Communicants, who are, by the ſame appointment, to take, and eat the bread, and to drink the wine, in thankful remembrance, that the body of Chriſt was broken and given, and his blood ſhed for them *f*.

(*f*) 1 *Cor.* 11. 23, 24 For I *have received of the Lord*, that which, &c. *See before under* [*a*] *Matt.* 26. 26, 27, 28. And as they were eating, *Jeſus took bread*, &c. *See before at* [*a*] *Mark.* 14. 22, 23, 24. And as they did eat, *Jeſus took bread, and bleſſed it, and brake it, and gave to them*, and ſaid, *Take, eat, this is my body.* Verſ. 27.] And he took the Cup, and when he had given thanks, he *gave it to them*, and they *all drank of it.* Verſ. 28.] And he ſaid unto him, This is my blood of the New Teſtament, which is ſhed for many. Luke 22. 19, 20. And *he took bread, and gave thanks, and brake it, and gave it to them*, ſaying, This is my body which is given for you; *This do in remembrance of me.* verſ. 20.] Likewiſe alſo the Cup after ſupper, ſaying, *This cup is the New Teſtament in my blood*, which is ſhed for you.

Q. How do they that worthily communicate in the Lords Supper, feed upon the body and blood of Chriſt therein?

Anſw. As the body and blood of Chriſt are not corporally or carnally preſent in, with, or under the bread and wine in the Lords

(g) *Act.* 3. 21. *Whom the heaven must receive untill the time of the restitution of all things*, which God hath spoken by the mouth of all his holy Prophets since the world began. Supper *g*, and yet are ſpiritually preſent to the faith of the receiver, no leſs truly and really then the elements themſelves are to their outward ſenſes *h*, ſo they that worthily communicate in the Sacrament of the Lords Supper, do therein feed upon the body and blood of Chriſt, not after a corporal, or carnal, but in a ſpiritual manner, yet truly and really *i*, while by faith they receive and apply unto themſelves Chriſt crucified, and all the benefits of his death *k*.

(*h*) *Matth.* 26. 26 -- 28. And as they were eating, Jeſus took bread, and bleſſed it, and brake it, and gave it to the Diſciples, and ſaid, Take, eat, this is my body. -- Verſ. 28.] For this is my blood of the New Teſtament, which is ſhed for many, for the remiſſion of ſins. (*i*) 1 *Cor.* 11. 24, 25, 26, 27, 28, 29. And when he had given thanks, he brake it, and ſaid, Take, eat, this is my body which is broken for you; this do in remembrance of me. V. 25.] After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the New Teſtament in my blood: This do ye as often as ye drink it, in remembrance of me. Verſe 26.] For as oft as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come. Verſ. 27.] Wherefore *whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily*, ſhall be *guilty of the body and blood of the Lord*. Verſ. 28.] But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup. Verſ. 29.] For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body. (*k*) 1 *Cor.* 10. 16. The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? the bread which we break, is it not the communion of the body of Chriſt?

Q. *How are they that receive the Sacrament of the Lords Supper, to prepare themſelves before they come unto it?*

Anſw. They that receive the Sacrament of the Lords Supper, are, before they come, to prepare themſelves thereunto, by examining themſelves *l*, of their being in Chriſt *m*, of their ſins, and wants *n*, of the truth and meaſure of their knowledge *o*, faith *p*, repentance *q*, love to God and the brethren *r*, charity to all

(*l*) 1 *Cor.* 11. 28. But *let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup.* (*m*) 2 *Cor.* 13. 5. *Examine your ſelves whether you be in the faith*; prove your own ſelves; know ye not your own ſelves how that Chriſt is in you, except ye be reprobates? (*n*) 1 *Cor.* 5. 7. *Purge out therefore the old leaven*, that ye may be a new lump, as ye are unleavened; for even Chriſt our Paſsover is ſacrificed for us. *Compared with Exod.* 12. 15. *Seven dayes ſhall ye eat unleavened bread*, even *the firſt day ye ſhall put away leaven out of your houſes*. For whoſoever eateth leavened bread from the firſt day untill the ſeventh, that ſoul ſhall be cut off from Iſrael. (*o*) 1 *Corin.* 11. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body. (*p*) 2 *Cor.* 13. 5. Examine your ſelves whether ye be in the faith, &c. *See above in* [*m*] *Matt.* 26, 28. For this is my blood of the New Teſtament, which is ſhed for many for the remiſſion of ſins. (*q*) *Zech.* 12. 10. And I will pour out upon the houſe of David, and upon the inhabitants of Jeruſalem the Spirit of grace and of ſupplications, and they ſhall look upon me whom they have pierced, and they ſhall mourn for him, as one that mourneth for his only ſon, and ſhall be in bitterneſs for him, as one that is in bitterneſs for his firſt-born. 1 *Cor.* 11. 31. For if we would judge our ſelves, we ſhould not be judged. (*r*) 1 *Cor.* 10. 16, 17. The Cup of bleſſing which we bleſs is it not the Communion of the blood of Chriſt? the bread which we break, is it not the Communion of the body of Chriſt? V. 17. For we being many are one bread, and one body: for we all partake of that one bread. *Acts* 2. 46, 47. And they continued daily with one accord in the Temple, and breaking bread from houſe to houſe, did eat their meat with gladneſs, and ſingleneſs of heart. V. 47. Praiſing God, and having favour with all the people; and the Lord added to the Church daily ſuch as ſhould be ſaved.

men

men *f*, forgiving those that have done them wrong *t*, of their desires after Christ *u*, and of their new obedience *; and by renewing the exercise of these graces *x*, by serious meditation *y*, and fervant prayer *z*.

(*f*) *Cor.* 5. 8. Therefore *let us keep the feast*, not with old leaven, *nor with the leaven of malice*, and wickedness, *but with the unleavened bread of sincerity and truth.* 1 *Cor.* 11. 18--20. For first of all, *when ye come together in the Church*, I hear that there be divisions among you, and I partly believe it.-- v. 20. When ye come together therefore into one place, this is not to eat the Lords Supper. (*t*) *Matt.* 5. 23, 24. Therefore if thou bring thy gift to the Altar, and there remembrest that thy brother hath ought against thee, v. 24. Leave there thy gift before the altar, go thy way, *first be reconciled to thy brother, and then come and offer thy gift.* (*u*) *Isai.* 55. 1. Ho, every one that thirsteth come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come buy milk and wine without money, and without price. *Joh.* 7. 37. In the last day, the great day of the feast, Jesus stood and cryed, saying, *If any man thirst*, let him come unto me and drink. * 1 *Cor.* 5. 7, 8. *Purge out therefore the old leaven, that ye may be a new lump*, as ye are unleavened; *for even Christ our Passover is sacrificed for us.* Verse 8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice, and wickedness, but with the unleavened bread of sincerity and truth. (*x*) 1 *Cor.* 11. 25, 26. --28. After the same manner also he took the Cup when he had supped, saying, This Cup is the New Testament in my blood; *this do ye, as often as ye do it in remembrance of me.* Vers. 26. For as often as ye eat this bread, and drink this Cup, ye shew the Lords death till he come -- V. 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup. *Heb.* 10. 21, 22 -- 24. And having an High Priest over the House of God, V. 22. *Let us draw near with a true heart, in full assurance* of faith, having our *hearts sprinkled from an evil conscience*, and our bodies washed with pure water. --- Vers. 24. And let us *consider one another, to provoke unto love, and to good works.* Psalm 26. 6. *I will wash, mine hands in innocency, so will I compass thine Altar, O Lord.* (*y*) 1 *Cor* 11. 24, 25. And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you: *this do in remembrance of me.* Verse 25. After the same manner also he took the Cup, saying, This, &c. --- *This do ye, as often as ye drink it, in remembrance of me.* (*z*) 2 *Chron.* 30. 18, 19. For a multitude of the people, even many of Ephraim, and Manasseh, Issachar and Zebulun, had not cleansed themselves: yet did they eat the Passover otherwise then it was written, but *Hezekiah* prayed for them, saying, The good Lord pardon every one, Verse 19.] That prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the Sanctuary. *Matth.* 26. 26. And as they were eating Jesus took bread, and blessed it, and brake it, &c.

Q. May one who doubteth of his being in Christ, and of his due preparation, come to the Lords Supper?

A. One who doubteth of his being in Christ, or of his due preparation to the Sacrament of the Lords Supper, may have true interest in Christ, though he be not yet assured thereof *a*; and in Gods account, (*a*) *Isai.* 50. 10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, *that walketh in darkness and hath no light? let him trust in the Name of the Lord, and stay upon his God.* 1 *John* 5. 13. These things have I written *unto you that believe on the Name of the Son of God, that ye may know that ye have eternal life*, and that ye may believe on the Name of the Son of God. *Psalm* 88. *throughout.* *Psalm* 77. *from vers.* 1. *to the* 12. I cryed unto God with my voice, &c. -- V. 3.] I remembred God, and was troubled, &c -- Vers. 4.] *Thou holdest mine eyes waking*, &c. --- V. 7.] *Will the Lord cast off for ever! --- Is his mercy clean gone for ever! Doth his promise fail for evermore?* -- Vers. 10.] And I said, *This is mine infirmity*: but I will remember the years of the right hand of the most High, &c. -- *Jonah* 2. 4. -- 7. Then I said, I am cast out of thy sight; yet I will look again towards thine holy temple. -- Vers. 7.] When my soul fainted within me, I remembred the Lord, and my prayers came in unto thee into thine holy temple.

hath

(b) *Isai.* 54. 7, 8, 9, 10. *For a small moments have I forsaken thee, but with great mercies will I gather thee.* Verſ. 8.] In a little wrath *I hid my* hath it, if he be duly affected with the apprehenſion of the want of it *b*, and unfainedly deſires to be found in Chriſt *c*, and to depart from iniquity *d*: in vvhich caſe (becauſe promiſes are made, and this Sacrament is appointed for the relief even of weak and doubting Chriſtians *e*, he is to bewail his unbelief *f*; and labour to have his doubts reſolved *g*, and ſo doing he may and ought to come to the Lords Supper, that he may be further ſtrengthened *h*.

face from thee, but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy Redeemer. Verſ. 9.] For this is as the waters of Noah unto me; for as I have ſworn that the waters of Noah ſhould no more go over the earth; ſo have I ſworn that I would not be wroth with thee, nor rebuke thee. verſ. 10.] For the mountains ſhall depart, and the hills be removed, but *my kindneſs ſhall not depart from thee, nor ſhall the covenant of my peace be removed*, ſaith the Lord that hath mercy on thee. *Mat.* 5. 3, 4. *Bleſſed are the poor in ſpirit*: for theirs is the Kingdom of heaven. Verſ. 4.] *Bleſſed are they that mourn*; for they ſhall be comforted. *Pſalm* 31. 22. *For I ſaid in mine haſt, I am cut off from before thine eyes; nevertheleſs, thou heardeſt the voice of my ſupplication*, when I cryed unto thee. *Pſalm* 73. 13. -- 22, 23. *Verily, I have cleanſed my heart in vain*, and waſhed mine hands in innocency. -- Ver. 22.] *So fooliſh was I and ignorant*, I was as a beaſt before thee. verſ. 23.] *Nevertheleſs I am continually with thee; thou haſt holden me by my right hand.* (c) *Phil.* 3. 8, 9 Yea doubtleſs, and I account all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord, for whom I have ſuffered the loſs of all things, and do count them but dung, that I may win Chriſt. verſ. 9.] *And be found in him*, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith. *Pſalm* 10. 17. -- *Lord, thou haſt heard the deſire of the humble; thou wilt prepare their heart, thou wilt cauſe thine ear to hear.* *Pſalm* 43. 1, 2 -- 5 -- Judge me, O God, and plead my cauſe againſt, &c. -- verſ. 2.] *For thou art the God of my ſtrength, why doſt thou caſt me off?* &c. -- V. 5.] Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope in God; for I ſhall let praiſe him, who is the health of my countenance and my God. (d) 2 *Tim.* 2. 19. Nevertheleſs the foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth them that are his, and *let every one that nameth the Name of Chriſt depart from iniquity. Iſai.* 50. 10. Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs and hath no light? *let him truſt in the Name of the Lord*, and ſtay upon his God. *Pſalm* 66. 18, 19, 20. *If I regard iniquity in my heart, the Lord will not hear me.* verſ. 19.] But verily God hath heard me, he hath attended to the voice of my prayer. V. 20.] Bleſſed be God who hath not turned away my prayer nor his mercy from me. (e) *Iſai.* 40. 11. -- 29. -- 31. He ſhall feed his flock like a Shepherd: he ſhall gather the lambs with his arm, & carry them in his boſom, and ſhal gently lead thoſe which are with young. - Ver. 29.] *He giveth power to the faint*, and to them that have no might he increaſeth ſtrength. verſ. 31.] But *they that wait upon the Lord ſhall renew their ſtrength*, they ſhall mount up with wings as Eagles; they ſhall run, and not be weary; they ſhall walk, and not faint. Matt. 11. 28. *Come unto me all ye that labour, and are heavy laden, and I will give you reſt.* Matth. 12. 20. *A bruiſed reed ſhall he not break, and ſmoking flax ſhall he not quench*, till he ſend forth judgement unto victory. *Matth.* 26. 28. For this is my blood of the New Teſtament which is ſhed for many, for the remiſſion of ſins. (f) Mar. 9. 24. And ſtraithway the father of the child cried out, and ſaid with tears, *Lord, I believe, help thou mine unbelief.* (g) *Acts* 2. 37. Now when they heard this, they were pricked in their hearts, and ſaid unto Peter, and the reſt of the Apoſtles, *Men and brethren, what ſhall we do?* *Acts* 16. 30. -- And he brought them out, and ſaid, *Sirs, what muſt I do to be ſaved?* (h) *Rom.* 4. 11. And he received the *ſign of Circumciſion, a Seal of the righteouſneſs of the faith which he had being yet uncircumciſed*, that he might be the father of all them that believe, though they be not circumciſed, that righteouſneſs might be imputed unto them alſo. 1 Corint. 11. 28. *But let a man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.*

Q. *May any who profeſs the faith, and deſire to come to the Lords Supper, be kept from it?*

A. Such as are found to be ignorant, or ſcandalous, notwithſtanding their profeſſion of the Faith, and deſire to come to the Lords Supper, may and ought to be kept from that Sacrament by the power which Chriſt hath left in his Church *i*, untill they receive inſtruction, and manifeſt their reformation *k*.

(*i*) 1 *Cor.* 11. 27. *to the end.* Wherefore, *whoſoever ſhall eat this Bread*, and *drink this Cup of the Lord unworthily*, *ſhall be guilty of the body and blood of the Lord.* Verſe 28. *But let a man examine himſelf, and ſo,* &c. --- Verſ. 29.] For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, *not diſcerning the Lords body.* Verſe 30.] *For this cauſe many are weak and ſickly among you*, and many ſleep. Verſe 31.] For *if we would judge our ſelves, we ſhould not be judged,* &c. --- Compared with Matth. 7. 6. *Give not that which is holy unto the dogs, neither caſt you your pearls before ſwine*, leaſt they trample them under their feet, and turn again and rent you. *And with* 1 *Cor.* 5. *to the end. And with Jude v.* 23. And *others ſave with fear, pulling them out of the fire*, hating even the garments ſpotted with the fleſh. *And with* 1 *Tim.* 5. 22. *Lay hands ſuddenly on no man, neither be partakers of other mens ſins. Keep thy ſelf pure.* (*k*) 2 *Cor.* 2. 7. *So that contrarywiſe ye ought to forgive him, and comfort him, leaſt perhaps ſuch a one ſhould be ſwallowed up with overmuch ſorrow.*

Q. *What is required of them that receive the Sacrament of the Lords Supper in the time of the adminiſtration of it?*

A. It is required of them that receive the Sacrament of the Lords Supper, that during the time of the adminiſtration of it, with all holy reverence and attention they wait upon God in that Ordinance *l*, diligently obſerve the ſacramental Elements and actions *m*, heedfully diſcern the Lords body *n*, and affectionately meditate on his death and ſufferings *o*, and thereby ſtir up themſelves to a vigorous exerciſe of

(*l*) *Levit.* 10. 3. Then Moſes ſaid unto Aaron, This is that which the Lord ſpake, ſaying, *I will be ſanctified in them that come nigh me*, and before all the people will I be glorified. *Hebr.* 12. 28. Wherefore we receiving a Kingdome that cannot be moved, let us have grace whereby we may ſerve God acceptably with reverence, and godly fear. *Pſalm* 5. 7. But as for me, I will come into thy houſe in the multitude of thy mercies, and in thy fear will I worſhip towards thy holy Temple. 1 *Corint.* 11. 17. — 26, 27. Now in this that I declare unto you, I praiſe you not, *that ye come together not for the better, but for the worſe.* --- Verſ. 26.] For as often as ye eat this bread, and drink this Cup, ye do ſhew the Lords death till he come. Verſe 27.] Wherefore, *whoſoever ſhall eat this Bread, and drink this Cup of the Lord unworthily, ſhall be guilty* of the Body and blood of the Lord. (*m*) *Exod.* 24. 8. And Moſes took the blood and ſprinkled it on the people, and ſaid, *Behold, the blood of the Covenant* which the Lord hath made with you concerning all theſe words. *Compared with Matth.* 26. 28. *For this is my blood of the New Teſtament*, which is ſhed for many for the remiſſion of ſins. (*n*) 1 *Corint.* 11. 29. For he that eateth and drinketh *unworthily*, eateth and drinketh damnation to himſelf, not diſcerning the Lords body. (*o*) *Luke* 22. 19. --- *This do in remembrance of me.*

their graces *p*, in judging themſelves *q*, and ſorrowing for ſin *r*, in earneſt hungring and thirſting after Chriſt *ſ*, feeding on him by faith *t*, receiving of his fulneſs *u*; truſting in his merits *, rejoycing in his love *x*, giving thanks for his grace *y*, in renewing of their covenant with God *z*, & love to all the Saints *a*.

(*p*) 1 *Cor.* 11. 26. For as often as ye eat this Bread, & drink this Cup, ye ſhew the Lords death till he come. 1 *Corin.* 10.3,4,5.--11--14. And did all eat the ſame Spiritual meat; verſ. 4.] And did all drink the ſame ſpiritual drink; for they drank of that ſpiritual Rock that followed them, and that Rock was Chriſt. Verſ. 5.] But with many of them God was not well pleaſed; for they were overthrown in the wilderneſſe.--Ver. 11. Now all theſe things hapned unto them for enſamples; and they are written for our admonition upon whom the ends of the World are come. Verſe 14.] Wherefore, my dearly beloved, flee from idolatry. (*q*) 1 *Corint.* 11. 31. For if we would judge our ſelves, we ſhould not be judged. (*r*) *Zech.* 12. 10. And I will pour out upon the houſe of David, and upon the inhabitants of Jeruſalem the Spirit of grace and ſupplication, and *they ſhall look upon me whom they have pierced*, and they ſhall mourn for him, as one mourneth for his only ſon; and be in bitterneſs for him, as one that is in bitterneſs for his firſt-born. (*ſ*) *Revel.* 22.17. And the Spirit, and the Bride ſay, Come. And let him that heareth, ſay, Come. And let him that is a thirſt come. And whoſoever will, let him take the waters of life freely. (*t*) *John* 6.35. And Jeſus ſaid unto them, I am the bread of life. He that cometh to me ſhall never hunger, and he that believeth on me ſhall never thirſt. (*u*) *John* 1. 16. And of his fulneſs have we all received, and grace for grace. * *Phil.* 3. 9. And be found in him, not having mine own righteouſneſs, which is of the Law, but *that which is through the faith of Chriſt, the righteouſneſs which is of God by faith.* (*x*) *Pſalm* 63. 4, 5. *Thus will I bleſs thee while I live*, I will lift up mine hands in thy name. Verſe 5.] *My ſoul ſhall be ſatisfied as with marrow and fatneſs, and my mouth ſhall praiſe thee with joyfull lips*, 2 *Cor.* 30.21. And the children of Iſrael that were preſent at Jeruſalem, kept the feaſt of unleavened bread ſeven dayes, *with great gladneſs*; and the Levites, and the Prieſts praiſed the Lord day by day, *ſinging with loud inſtruments to the Lord.* (*y*) *Pſalm* 22. 26. The meek *ſhall eat and be ſatisfied, they ſhall praiſe the Lord* that ſeek him; your heart ſhall live for ever. (*z*) *Jer.* 50. 5. They ſhall ask the way to *Zion*, with their faces thitherward, ſaying, come and let us joyn our ſelves to the Lord in a perpetual covenant, that ſhall not be forgotten. *Pſalm* 55. Gather my Saints together unto me, thoſe that have made a covenant with me by ſacrifice. (*a*) *Acts* 2. 42. And they continued ſtedfaſtly in the Apoſtles doctrine, and fellowship, and breaking of bread, and in prayers.

Q. *What is the duty of Chriſtians after they have received the Sacrament of the Lords Supper?*

A. The duty of Chriſtians after they have received the Sacrament of the Lords Supper, is, ſeriouſly to conſider how they have behaved themſelves therein, and with what ſucceſs *b*; if they find quickning and comfort, to bleſs God for it *c*, beg the continuance of

(*b*) *Pſal.* 28.7. The Lord is my ſtrength & my ſhield, *my heart truſted in him, and I am helped*, therefore my heart greatly rejoyceth, and with my ſong will I praiſe him. *Pſalm* 85.8. *I will hear what the Lord will ſpeak*, for he will ſpeak peace unto his people, and to his Saints: but let them not turn again to folly. 1 *Cor.* 11.17--30, 31. Now in this that I declare unto you, I praiſe you not, *that ye come together, not for the better, but for the worſe*--- verſe 30.] For this cauſe many are weak and ſickly among you, and many ſleep. v. 31.] For *if we would judge our ſelves*, we ſhould not be judged. (*c*) 2 *Chron.* 30. 21, 22, 23--25, 26. And the children of Iſrael that was preſent at Jeruſalem kept the feaſt of unleavened bread ſeven days with great gladneſs: and the Levites and the Prieſts praiſed the Lord day by day; ſinging with loud inſtruments to the Lord,--&c.--*Acts* 2.42--46, 47. And they continued ſtedfaſtly in the Apoſtles doctrine, and fellowſhip, *and breaking of bread, and in prayer*---v. 46.] And they continuing daily with own accord in the Temple, and *breaking bread* from houſe to houſe, *did eat their meat with gladneſs, and ſingleneſs of heart*; verſe 47. Praiſing God, and having favour with all the people, &c.

it *d*, watch againſt relapſes *e*, fulfill their vows *f*, and encourage themſelves to a frequent attendance on that ordinance *g*, but if they find no preſent benefit, more exactly to review their preparation to, and carriage at the Sacrament *h*; in both which if they can approve themſelves to God and their own conſciences, they are to wait for the fruit of it in due time *i*, but if they ſee they have failed in either, they are to be humbled *k*, and to attend upon it afterward with more care and

(*d*) *Pſa.* 36. 10. *O continue thy loving kindneſs* unto them that know thee, and thy righteouſneſs to the upright in heart. *Cant.* 3. 4. It was but a little

that I paſſed from them, but I found him whom my ſoul loved, *I held him, and would not let him go*, untill I had brought him into my mothers houſe, and into the chamber of her that conceived me. 1 *Cor.* 29, 18. *O Lord God of Abraham, Iſaac and Iſrael* our fathers, *keep this for ever in the imagination of the thoughts of the heart of thy people*, and prepare their heart unto thee. (*e*) 1 *Cor.* 10. 3, 4, 5 -- 11. And did *all eat the ſame ſpiritual meat.* Verſ. 4.] And did *all drink the ſame ſpiritual drink*; (for they drank of that ſame ſpiritual Rock that followed them, and that Rock was Chriſt) Verſ. 5.] *But with many of them God was not well pleaſed*, for they were overthrown in the wilderneſs. --- Verſ. 14.] *Wherefore let him that thinketh he ſtandeth, take heed leſt he fall.* (*f*) Pſalm 50. 14. *Offer unto God, thankſgiving, and pay thy vows unto the moſt High.* (*g*) 1 *Corint.* 11. 25, 26 --- *Do this as often as ye drink* it in remembrance of me. Verſe 26.] For as often as ye eat this bread, and drink this Cup, ye ſhew the Lords death till he come. *Acts* 2. 42. -- 46. And *they continued ſtedfaſtly in the Apoſtles Doctrine*, and *fellowſhip, and breaking of bread*, and in prayer -- v. 46.] And they *continuing daily with one accord in the Temple, and breaking bread* from houſe to houſe, did eat their meat with gladneſs and ſingleneſs of heart. (*h*) *Cant.* 5. 1, 2, 3, 4, 5, 6. *Keep thy foot when thou goeſt to the Houſe of God*, and be more ready to hear, then to give the ſacrifice of fools: *for they conſider not that they do evil.* Verſe 2.] Be *not raſh with thy mouth*, and let not thy heart be haſty to utter any thing before God, &c. verſe 3.] For a dream cometh through multitude of buſineſs, and a fools voyce is known by multitude of words. verſe 4. When thou voweſt a vow unto God, *defer not to pay it*; for he hath no pleaſure in fools, pay that thou haſt vowed. verſe 5.] Better is it that thou ſhouldſt not vow, then that thou ſhouldſt vow, and not pay. verſe 6.] Suffer not thy mouth to cauſe thy flesh to ſin, *neither ſay thou before the Angel, that it was an errour*; Wherefore ſhould God be angry at thy voice, and deſtroy the work of thine hands? (*i*) *Pſalm* 123. 1, 2. *unto thee lift I up mine eyes*, O thou that dwelleſt in the Heavens. verſe 2.] Behold, as the eyes of ſervants look unto the hand of their Maſters, and as the eyes of a maiden unto the hand of her Miſtreſs; *ſo wait our eyes upon the Lord our God, untill he have mercy upon us. Pſalm* 42. 5 -- 8. Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? *hope thou in God, for I ſhall yet praiſe him* for the help of his countenance --- verſe 8.] For the Lord, will command his loving kindneſs in the day time, and in the night his ſong ſhall be with me, and my prayer unto the God of my life. *Pſalm* 43. 3, 4, 5. O ſend out thy light and thy truth; let them lead me, let them bring me into thy holy Hill, and to thy Tabernacles. verſe 4.] Then will I go unto the Altar of God, unto God, my exceeding joy; yea, upon the harp will I praiſe thee, O God, my God -- v. 5.] Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? *hope in God, for I ſhall yet praiſe him*, who is the health of my countenance, and my God. (*k*) 2 *Chron.* 30. 18, 19. For a multitude of the people, even many of Ephraim, and Manaſſeh, Iſſachar, and Zebulon, *had not cleanſed themſelves; yet did they eat the Paſſover*, otherwiſe then it was written. But Hezekiah prayed for them, ſaying, *The good Lord pardon every one.* verſe 19.] *That prepareth his heart to ſeek God, the Lord God of his fathers, though he be not cleanſed according to the purification of the ſanctuary.* Iſai. 1. 16 --- 18. *Waſh you, make you clean, put away the evil of your doings* from before mine eyes: ceaſe to do evil --- verſe 18.] *Come now, and let us reaſon together*, ſaith the Lord, though your ſins be as skarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wool.

(l) 2 *Corint.*7. diligence *l.*
11. For behold
this self-same thing that ye sorrowed after a godly sort, *what carefulneſs it wrought in you*, yea, what cleering of your selves, yea what indignation, yea what fear, yea what vehement desire, yea what zeal, yea what revenge? in all things ye have approved your selves to be cleer in this matter. 1 *Chron.*15.12,13, 14. And David said unto them, ye are the chief of the fathers of the Levites, sanctifie your selves, both ye, and your brethren, *that ye may bring up the Ark of the Lord God of Israel unto the place that I have prepared for it.* Verſ.13.] For because ye did it not at the first, the Lord our God made a breach upon us, for that *we sought him not after the due order.* Verse 14.] So the *Priests and Levites sanctified themselves*, to bring up the Ark of the Lord God of Israel.

Queſt. *Wherein do the Sacraments of Baptiſme and the Lords Supper agree?*

(m) *Matt.* 28. 19. *Go therefore and teach all Nations, baptizing them* in the name, &c. 1 *Corint.*11 23. *For I have received of the Lord that which I also delivered unto you*, that the Lord Jesus in the same night wherein he was betrayed, took bread, &c. (n) *Rom.* 6. 3, 4. Know ye not that so many of us as *were baptized into Jesus Christ, were baptized into his death?* Verſ. 4.] Therefore we are buried with him by baptisme into death, that *like as Christ was raised* up from the dead by the glory of his Father, even *so we also should walk in newneſs of life.* 1 *Cor.*10. 16. *The Cup of bleſſing* which we bleſs, is it not the *communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?* (o) *Rom.* 4.11. And he received the *sign of circumcision, a seal of the righteousneſs of faith*, which he had, being yet uncircumcised, that he might be the Father of all them who believe, though they be not circumcised, that righteousness might be imputed unto them also; *Compared with Col.*2.11,12. *In whom also ye were circumcised with the Circumcision made* without hands, in putting away the body of the sins of the flesh, *by the circumcision of Christ, buried with him in baptisme*, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. *Matth.* 26 27, 28. And he took the Cup, and gave thanks, and gave it to them, saying, Drink ye all of this; Verſ.28.] *For this is my blood of the New Teſtament*, which is shed for many for the remiſſion of sins. (p) *John* 1.33. And I knew him not, but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, &c. -- *Matth.* 28. 19. *Go ye therefore and teach all Nations, baptizing* them in the Name of the Father, and of the Son, & of the Holy Ghoſt. 1 *Cor.*11.23. *For I have received of the Lord that* which also I delivered unto you, that the Lord Jesus the same night wherein he was betrayed, took bread, &c. 1 *Cor.*4.1. Let a man so account of us, as of the *Ministers of Christ, and Stewards of the mysteries of God. Heb.* 5. 4. And *no man taketh this honour unto himself, but he that is called of God*, as was Aaron. (q) *Matth.*28.19,20. *Go ye therefore and teach all Nations, baptizing*, &c. -- V.20.] Teaching them to observe all things which I command you; *and lo, I am with you even to the end of the World.* 1 *Cor.*11.26. For as often as ye eat this bread, and drink this Cup, *ye shew the Lords death till he come.*

A. The Sacraments of Baptiſm and the Lords Supper, agree, in that the author of both is God *m*, the spiritual part of both is Christ and his benefits *n*, both are seals of the same Covenant *o*, are to be dispensed by Ministers of the Gospel and by none other *p*, and to be continued in the Church of Christ untill his second coming *q*.

Q. *Wherein do the Sacraments of Baptiſme and the Lords Supper differ?*

A. The Sacraments of Baptiſme and the Lords Supper differ, in that, Baptiſme is to be administred but once, with water; to be a sign and seal of our regeneration and ingrafting into Christ *r*, and that even to infants

(r) *Matt.*3.11. I indeed *baptize you with water unto repentance*, but he that cometh after me, &c. *Tit.* 3.5 Not by works of righteousneſs which we have done, but according to his mercy he saved us, *by the washing of regeneration* & renewing of the holy Ghoſt. *Gal.*3.27. For as many of you *as have been baptized into Christ have put on Christ.*

infants *s* whereas the Lords Supper is to be adminiſtred often, in the Elements of bread and vvine, to repreſent and exhibit Chriſt as ſpiritual nourishment to the ſoul *t*, and to confirm our continuance and growth in him *u*, and that onely to ſuch as are of years and ability to examine themſelves *.

(*s*) *Geneſ.*17. 7---9. And I *wil eſtablish my Covenant between me and thee, and thy ſeed after thee in their generations* for an everlaſting Covenant, *to be a God unto thee, and thy ſeed after thee.*-- ver.9.] And God ſaid unto *Abraham*, Thou ſhalt keep my Covenant therefore, thou and thy ſeed after thee in their generations. *Acts* 2. 38,39. Then Peter ſaid unto them, Repent and be baptized every one of you in the name of Jeſus for the remiſſion of ſin, and ye ſhall receive the gift of the Holy Ghoſt. V. 39.] *For the promiſe is unto you and to your children*, and to all that are afar off, even as many as the Lord our God ſhall call. 1 *Cor.*7.14. For the unbelieving husband is ſanctified by the wife, and the unbelieving wife is ſanctified by the husband, *elſe were your children unclean, but now they are holy.* (*t*) 1 *Cor.*11.23,24, 25, 26. I have received of the Lord that which alſo I delivered unto you, that the Lord Jeſus the ſame night wherein he was betrayed, *took bread.* Verſ. 24.] And when he had given thanks, he brake it, and ſaid, Take, eat, *this is my body* which is broken for you: this do in remembrance of me. V.25.] After the ſame manner alſo he took the Cup, when he had ſupped, ſaying, *This Cup is the New Teſtament* in my blood: this do ye, *as oft as ye drink it*, in remembrance of me. verſ 26.] *For as oft as ye eat this bread*, &c. (*u*) 1 *Cor.*10.16. *The Cup of bleſsing* which we bleſs, is it not the *Communion of the blood of Chriſt*? *The bread which we break, is it not the Communion of the Body of Chriſt*? * 1 *Cor.* 11.28, 29. But let a man examine himſelf, and ſo let him eat of that *Bread*, and drink of that *Cup*. Verſ. 29.] For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body.

Q. *What is prayer.*

A. Prayer is an offering up of our deſires unto God *x*, in the Name of Chriſt *y*, by the help of his Spirit *z*, with confeſſion of our ſins *a*, and thankful acknowledgment of his mercies *b*.

(*x*) *Pſal.*62.8. Truſt in him at all times ye people, *pour out your hearts before him*: God is a refuge for us. (*y*) *John* 16.23. And in that day ye ſhal ask me nothing, verily I ſay unto you, whatſoever ye ſhal *ask the Father in my name*, he will give it you. (*z*) *Rom.*8.26. Likewiſe the *Spirit alſo helpeth our infirmities*, for we know not what we ſhould pray for as we ought, but *the Spirit it ſelf maketh interceſsion for us*, with groanings that cannot be uttered. (*a*) *Pſalm* 32.5,6. *I acknowledged my ſin unto thee*, and mine iniquity have I not hid; *I ſaid I will confeſs my tranſgreſsion*, and thou forgaveſt the iniquity of my ſin. Verſ.6.] For this ſhall every one that is godly *pray unto thee*, in a time when thou maiſt be found, ſurely, &c. *Dan.*9.4. And *I prayed unto the Lord my God, and made my confeſsion*, and ſaid, O Lord, the great and dreadful God, &c. (*b*) *Phil.*4.6. Be careful for nothing, but in every thing, *by prayer and ſupplication with thankſgiving, let your requeſts be made known to God.*

Q. *Are we to pray unto God onely?*

A. God only being able to ſearch the hearts *c*, hear the requeſts *d*, pardon the ſins *e*, and fullfil the deſires of all *f*, and onely to be believed

(*c*) 1 *Kings* 8. 39. Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, *whoſe heart thou knoweſt*: for thou, *even thou onely knoweſt the hearts of all the children of men. Acts* 1.24. And they prayed, and ſaid, *Thou Lord who knoweſt the hearts of all men*, ſhew whether of theſe two thou haſt choſen. *Rom.*8.27. *And he that ſearcheth the hearts* knoweth what is the mind of the Spirit, becauſe he maketh interceſsion for the Saints according to the will of God. (*d*) *Pſal.* 65. 2. O thou that heareſt prayers, to thee ſhall all flesh come. (*e*) *Mich.*7. 18. Who is a God like unto thee *that pardoneth iniquity, and paſſeth by the tranſgreſsion*, of the remnant of his inheritance, &c. (*f*) *Pſalm* 145. 18, 19. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. Verſ.19.] *He will fulfill the deſire of them that fear him*, he alſo will hear their cry, and will ſave them.

(g) *Rom.* 10. 14. *How then shall they call on him in whom they have not believed?* &c. in *g*, and worshipped with religious worship *h*, prayer, which is a ſpecial part thereof *i*, is to be made by all to him alone *k*, and to none other *l*.

(h) *Matth.* 4. 10. Then ſaith Jeſus unto him, Get thee hence Satan, for it is written, *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* (i) 1 *Cor.* 1. 2. Unto the Church of God which is at Corinth, to them that are ſanctified in Chriſt Jeſus, called to be Saints, with all *them in every place call upon the Name of Jeſus Chriſt our Lord*, both theirs, and ours. (k) *Pſalm* 50. 15. *Call upon me* in the day of trouble, I will deliver thee, and thou ſhalt glorifie me. (l) *Rom.* 10. 14. *How then ſhall they call on him in whom they have not believed?* &c.

Q. *What is it to pray in the name of Chriſt?*

A. To pray in the name of Chriſt, is, in obedience to his command, and in confidence on his promiſes to ask mercy for his ſake *m*, not by bare mentioning of his Name *n*, but by drawing our incouragement to pray, and our boldneſs, ſtrength, and hope of acceptance in prayer from Chriſt and his mediation *o*.

(m) *John* 14. 13, 14. And whatſoever ye ſhall *ask in my name*, I will do, that the Father may be glorified in the Son. Verſ. 14.] If ye ſhall *ask any thing in my name*, I will *do* it. *John* 26. 24. Hitherto have ye *asked nothing in my name: ask, and receive*, that your joy may be full. *Dan.* 9. 14. Now therefore, O our God, hear the prayer of thy ſervant, and his ſupplications, and cauſe thy face to ſhine upon thy Sanctuary that is deſolate, *for the Lords ſake.* (n) Matth. 7. 21. *Not every one that ſaith unto me, Lord, Lord*, ſhall enter into the Kingdom of heaven, but he that doth the will of my Father which is in heaven. (o) *Heb.* 4. 14, 15, 16. *Seeing then that we have a great High Prieſt*, that is paſſed into the heavens, Jeſus the Son of God; let us hold faſt our profeſſion. Verſ. 15.] For we have not an High Prieſt which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without ſin. Verſ. 16.] *Let us therefore come boldly unto the Throne of grace*, that we may obtain mercy, and find grace to help in time of need. 1 *John* 5. 13. 14, 15. Theſe things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and *that ye may believe on the name of the Son of God.* Verſe 14.] *And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.* Ver 15.] And if we know that he heareth *whatſoever we ask, we know that we have the petitions that we deſired of him.*

Q. *Why are we to pray in the name of Chriſt?*

Anſw. The ſinfulneſs of man, and his diſtance from God by reaſon thereof, being ſo great as that we can have no acceſs into his preſence without a Mediatour *p*; and there being none in heaven or earth appointed to, or fit for that glorious work, but Chriſt alone *q*; we are to

(p) *John* 14. 6. Jeſus ſaith unto him, I am the way, the truth, and the life; *no man cometh unto the Father, but by me.* Iſai. 59. 2. *But your iniquities have ſeparated between you and your God*, and your ſins have hid his face from you, that he will not hear. *Eph.* 3. 12. *In whom ye have boldneſs, and acceſs with confidence, by the faith of him.* (q) *Joh.* 6. 27. Labour not for the meat that periſheth, but for that meat which endureth unto everlaſting life, which the ſon of man ſhall give unto you, for *him hath God the Father ſealed. Heb.* 7. 25, 26, 27. Wherefore *he is able alſo to ſave them to the uttermoſt, that come unto God by him*, ſeeing that he ever liveth, to make interceſſion for them. Verſ. 26.] For *ſuch an high Prieſt became* us who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher then the heavens, v. 27.] *Who needeth not daily as thoſe high Prieſts, to offer up ſacrifice firſt for his own ſins, and then for the peoples; for this he did once*, when he offered up himſelf. 1 *Tim.* 2. 5. For there is one God, one Mediator between God and man, the man Chriſt Jeſus.

pray

pray in no other name but his onely *r*.

(*r*) *Col.* 3. 17. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. *Hebr.* 13. 15. By him therefore let us offer the sacrifice of praise to God continually, that is the fruits of our lips, giving thanks in his name.

Q. *How doth the Spirit help us to pray?*

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by inabling us to understand both for whom, and what, and how prayer is to be made, and by working and quickning in our hearts (although not in all persons, nor at all times in the same measure) those apprehensions, affections, and graces, which are requisite for the right performance of that duty *s*.

(*s*) *Rom.* 8. 26, 27. Likewise *the Spirit also helpeth our infirmities*; for *we know not what we should pray for as we ought, but the Spirit it self* maketh intercession for us with groanings which cannot be uttered. vers. 27.] And he that searcheth the hearts knoweth the mind of the Spirit, because *he maketh intercession for the Saints according to the will of God. Psalm* 10. 17. Lord, thou hast heard the desire of the humble; *thou wilt prepare their heart*; thou wilt cause thine ear to hear. *Zech.* 12. 10. And I *will pour upon the house of David*, and upon the inhabitants of Jerusalem *the Spirit of grace and supplications*, and they shall look upon me whom they have pierced, and mourn, &c.---

Q. *For whom are we to pray?*

Answ. We are to pray for the whole Church of Christ, upon earth *t*, for Magistrates *u* and Ministers ***, for our selves *x*, our brethren *y*, yea our enemies *z*, and for all sorts of men living *a*, or that shall live hereafter *b*, but not for the dead *c*, nor for those that are known to have

(*t*) *Ephes.* 6. 18. Praying also alwayes with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication, for all Saints. *Psalm* 28. 9. Save thy people, and bless thine inheritance; feed them also, and lift them up for ever. (*u*) 1 *Tim.* 2. 1, 2. I exhort therefore; that first of all, supplication, prayers, intercessions, and giving of thanks be made for all men. verse 2.] For Kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. * *Col.* 4. 3. Withal praying also for us, that God would open to us a door of utterance, to speak the Mysteries of Christ, for which I am in bonds. (*x*) *Genes.* 32. 11. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, least he will come and smite me, &c. (*y*) *Jam.* 5. 16. Confess your faults one to another, and pray one for another, that you may be healed. The effectual fervent prayer of a righteous man availeth much. (*z*) *Matth.* 5. 44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despightfully use you, and persecute you. (*a*) 1 *Tim.* 2. 1, 2. *See above in* [*u*] (*b*) *Joh.* 17. 20. Neither pray I for these alone, but for them also which shall believe on me through their word. 2 *Sam.* 7. 29. Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee, for thou, O Lord God hast spoken it, and with thy blessing let the house of thy servant be blessed for ever. (*c*) 2 *Sam.* 12. 21, 22, 23. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child while it was alive, but when the child was dead, thou didst rise and eat bread. vers. 22.] And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? ver. 23.] But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

sinned

(d) 1 John 5. 16. If any man sinned the sin unto death d.
see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

Q. *For what things are we to pray?*

(e) *Matt.* 6. 9. After this manner therefore pray ye, Our Father which art in Heaven, hallowed be thy Name. A. We are to pray for all things tending to the glory of God e, the welfare of the Church f, our own g, or others good h, but not for any thing that is unlawful i.

(f) *Psalm* 51. 18. Do good in thy good pleasure unto Sion, build thou the walls of Jerusalem. *Psalm* 122. 6. Pray for the peace of Jerusalem; they shall prosper that love thee. (g) *Matth.* 7. 11. If ye then being evil know how to give good gifts to your children, how much more shall your Father which is in Heaven give good things to them that ask him? (h) *Psalm* 125. 4. Do good, O Lord, to those that be good; to them that are upright in their heart. (i) 1 John 5 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

Q. *How are we to pray?*

Answ. We are to pray with an awful apprehension of the Majesty of God k, and deep sense of our own unworthiness l necessities m, and sins u with penitent o, thankfull p, and inlarged hearts q with understanding r faith s, sincerity t, fervency u, love *, and perseve-

k *Eccl.* 5. 1. Keep thy foot when thou goest to the house of God, and be more ready to hear, then to offer the sacrifice of fools; for they consider not that they do evil. (l) *Genes.* 18. 27. And *Abraham* said, Behold, now I have taken upon me to speak unto the Lord who am but dust and ashes. *Genes.* 32. 10. I am not worthy of the least of all thy mercies, and of all the truth which thou hast shewn unto thy servant, &c. (m) *Luke* 15. 17, 18, 19. And when he came to himself, he said, How many hired servants in my fathers house have bread enough, and to spare, and I perish with hunger. Vers. 18. I will arise and go to my father, and say unto him, Father, I have sinned against heaven, and before thee. Vers. 19. And am no more worthy to be called thy son, make me as one of thy hired servants. (n) *Luke* 18. 13, 14. And the Publican standing afar off, would not lift up so much as his eyes to Heaven, but smote upon his breast, saying, Lord, be merciful to me a sinner. vers. 14. I tell you, This man went down to his house justified rather then the other: for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted. (o) *Psalm* 51. 17. The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, wilt thou not despise. (p) *Phil.* 4. 6. Be careful for nothing; *but in every thing, by prayer and supplication with thanksgiving, let your requests be made known to God.* (q) 1 *Sam.* 1. 15. And Hannah answered, and said, *No, my Lord, I am a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but have poured out my soul before the Lord.* (r) 1 *Cor.* 14 15. What is it then? I will pray with the Spirit, and will pray with understanding also. (s) *Marc.* 11. 24. Therefore I say unto you, Whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them. *Jam.* 1. 6. But let him ask in faith, nothing doubting; for he that wavereth is like a wave of the sea, driven with the wind and tossed. (t) *Psalm* 145. 18. The Lord is nigh unto all that call upon him, to all that call upon him in truth, *Psalm* 17. 1. Hear the right, O Lord, attend unto my cry, give ear unto my prayer, that goeth not out of fainted lips. (u) *Jam.* 5. 16. --- *the effectual fervent prayer of a righteous man availeth much.* * 1 *Tim.* 2. 8. I will therefore that men *pray every where, lifting up holy hands without wrath, and doubting.*

rance *x*, waiting upon him *y*, with humble ſubmiſſion to his will *z*.

(*x*) *Eph.*6. 18. *Praying always with all prayer and ſupplication in the ſpirit, and watching thereunto with all perſeverance, and ſupplication for all Saints.* (*y*) *Mic.* 7. 7. Therefore I will look unto the Lord, *I will wait for the God of my ſalvation*: my God will hear me. (*z*) *Matth.* 26. 39. And he went a little farther and fell on his face, and *prayed, ſaying, O my Father*, If it be poſſible, let this cup paſs from me; nevertheleſs *not as I will, but as thou wilt.*

Q. *What rule hath God given for our direction in the duty of Prayer?*

A. The whole Word of God is of uſe to direct us in the duty of praying *a*; but the ſpecial rule of direction, is that form of Prayer, vvhich our Saviour Chriſt taught his Diſciples, commonly called the Lords Prayer *b*.

(*a*) 1 *John* 5. 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. (*b*) *Matth.* 6. 9,10,11,12,13. After this manner *therefore pray ye, Our Father*, &c. --- *Luke* 11. 2, 3, 4. And he ſaid unto them, *When ye pray, ſay, Our Father*, &c. ---

Q. *How is the Lords Prayer to be uſed?*

A. The Lords Prayer is not onely for direction, as a pattern according to which we are to make other prayers, but may alſo be uſed as a prayer, ſo that it be done with underſtanding, faith, reverence, and other graces neceſſary to the right performance of the duty *c*.

(*c*) *Matth.* 6. 9. *Compared with Luke* 11. 2. *See above in letter* [*b*]

Q. *Of how many parts doth the Lords prayer conſiſt?*

A. The Lords Prayer conſiſts of three parts, a Preface, Petitions; and a Concluſion.

Q. *What doth the preface of the Lords prayer teach us?*

A. The preface of the Lords prayer [contained in theſe words, *Our Father which art in heaven* d] teacheth us, when we pray, to draw near to God with confidence of his fatherly goodneſs, and our intereſt therein *e*, with reverence, and all other child-like diſpoſitions *f*, heavenly affections *g*, and due apprehenſions of his ſoveraign power, Majeſty, and gracious condeſcention *h*, as alſo to pray with and for others *i*.

(*d*) *Matt.* 6. 9. (*e*) *Luk.* 11. 13. If you then being evil know how to give good gifts unto your children, how much more ſhal your heavenly Father give the holy Spirit to them that ask him? *Rom.* 8. 15, For ye have not received the Spirit of bondage again to fear, but ye have received the Spirit of Adoption, *whereby we cry, Abba, Father.* (*f*) *Iſai.* 46. 9. Be not wroth very ſore, O Lord, neither remember our iniquities for ever: *behold, ſee, we beſeech thee, we are all thy people.* (*g*) *Pſ.* 123. 1. *unto thee lift I up mine eyes, O thou that dwelleſt in the heavens.* Lam. 3. 41. *Let us lift up our heart and our hands unto God in the heavens.* (*h*) *Iſa.* 63. 15, 16. *Look down from heaven, and behold from the habitation of thy holineſs, & of thy glory. Where is thy zeal, and thy ſtrength, the ſounding of thy bowels, and thy mercies towards me? are they reſtrained?* v. 16.] Doubtleſs thou art our Father; though Abraham be ignorant of us, and Iſrael acknowledge us not, thou, O Lord, *art our Father, our Redeemer; thy Name is from everlaſting.* *Neh.* 1. 4, 5, 6. And it came to paſs when I heard theſe words, that I ſate down and wept, and mourned certain days, & faſted, and prayed before the God of heaven. v. 5.] And ſaid, I beſeech thee, *O Lord God of heaven, the God, that keepeth Covenant and mercy* for them that love him, and obſerve his commandments. v. 6.] Let thine ear be now attentive, and thine eyes open, that thou mayeſt hear the prayer of thy ſervant, which I pray before thee now, day and night for the children of Iſrael thy ſervants, &c. (*i*) *Acts* 12. 5. Peter therefore was kept in priſon; *but prayer was made without ceaſing of the Church unto God for him.*

Q. *What do we pray for in the first petition?*

A. In the first petition, [which is, *Hallowed be thy Name k*,] acknowledging the utter inability and indisposition that is in our selves, and all men to honour God aright *l*, we pray that God would by his grace inable and incline us and others to know, to acknowledge, and highly to esteem him *m* his titles *n*, attributes *o*, ordinances, word *p* works, & whatsoever he is pleased to make himself known by *q*, and to glorifie him in thought, vvord *r*, and deed *s*; that he vvould prevent and remove Atheism *t*, ignorance *u*, idolatry *, profaneness *x*, and vvhatsoever is dishonourable to him *y*; and by his over-ruling providence, direct

(k) *Matth.* 6. 9.

(l) 2 *Cor.* 3. 5. *Not that we are sufficient of our selves to think any thing as of our selves*, but our sufficiency is of God. *Psa.* 51. 15. *O Lord, open thou my lips*, and my mouth shall shew forth thy praise. (m) *Ps.* 67. 2, 3. *That thy way may be known upon earth, thy saving health among all nations.* v. 3.] *Let the people praise thee, O God*, let all the people praise thee. (n) *Psal.* 83. 18. *That men may know that thou whose Name alone is Jehovah*, art the most High over all the earth. (o) *Ps.* 86. 10, 11, 12, 13.—15. For *thou art great, and dost wondrous things*; thou art God alone. Verse 11.] Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy Name. Vers. 12.] *I will praise thee, O Lord my God*, with all my heart, and will glorifie thy Name for evermore. vers. 13.] For *great is thy mercy* towards me, and thou hast delivered my soul from the lowest hell. — vers. 15.] But thou, O Lord, *art a God full of compassion, and gracious, long suffering, and plenteous in mercy and truth.* (p) 2 *Thes.* 3. 1. Finally, brethren, *pray for us, that the word of the Lord may have free course, and be glorified*, even as it is with you. *Psalm* 147. 19, 20. *He sheweth his word unto Jacob, his statutes and judgements unto Israel.* V. 20.] He hath not dealt so with any Nation; and as for his judgements, they have not known them. *Praise ye the Lord. Psalm* 138. 1, 2, 3. *I will praise thee with my whole heart*; before the Gods will I sing praise unto thee. Vers. 2.] I will worship towards thy holy Temple, *and praise thy Name, for thy loving kindness, and for thy truth*; *for thou hast magnified thy word above all thy Name.* Verse 3.] In the day when I cryed thou answeredst me, and strengthnedst me with strength in my soul. 2 *Cor.* 2. 14, 15. *Now thanks be to God*, who alwayes causeth us to triumph in Christ, and *maketh manifest the savour of his knowledge by us in every place.* Verse 15.] For we are to God a sweet savour of Christ in them that are saved, and in them that perish. (q) *Psalm* 145. *throughout. I will extoll thee, O God, my King*, &c. — *Psalm* 8. *throughout.* O Lord, our Lord, *how excellent is thy Name in all the earth!* &c.— (r) Psalm 103. 1. *Bless the Lord, O my soul, and all that is within me* bless his holy Name. *Ps.* 19. 14. *Let the words of my mouth, and the meditations of my heart* be acceptable in thy sight, O Lord, our strength, and our Redeemer. (s) *Phil.* 1. 9.—11. *And this I pray, that your love may abound yet more and more in knowledge, and in all judgement.* — v. 11.] *Being filled with the fruits of righteousness which* are by Jesus Christ *unto the glory and praise of God.* (t) *Psalm* 67. 1, 2, 3. God be merciful unto us, and bless us, and cause his face to shine upon us. Vers. 2.] *That thy way may be known upon earth*, and thy saving health among all Nations. Verse 3.] *Let the people praise thee, O God*, let all the people praise thee. Verse 4.] O let the Nations be glad and rejoice; for thou shalt judge the people righteously, and govern the Nations upon earth (u) *Ephes.* 1. 17, 18. That the God of our Lord Jesus Christ, the Father of Glory, *may give unto you the spirit of wisdom and revelation in the knowledge of him.* Vers. 18.] The eyes of your understanding being enlightned, that ye may know what is the hope of his calling, & what the riches of the glory of his inheritance in the Saints. * *Ps.* 97 7. *Confounded be all they that serve graven Images, that boast themselves of Idols*: worship him all ye gods. (x) *Ps* 74. 18.—22. 23. *Remember this*, that the *enemy hath reproached, O Lord, and that the foolish people have blasphemed thy Name.* — V. 22.] *Arise*, O God, plead thine own cause; *remember how the foolish man reproacheth thee daily.* Ver. 23.] Forget not the voice of mine enemies, *the tumult of those that rise up against thee* encreaseth continually. (y) 2 *Kings* 19. 15, 16. And Hezekiah prayed unto the Lord, and said, O Lord God of Israel, which dwellest between the Cherubims, thou art the God, even thou alone, of all the Kingdoms of the earth: thou hast made heaven and earth. V. 16.] Lord bow down thine ear and hear, open, Lord, thine eyes and see, *and hear the words of Sennacherib which hath sent him to reproach the living God.*

and

and dispose of all things to his own glory *z*.

(*z*) 2 *Chron.* 20.6. -- 10,11, 12. And [Jehoshaphat] said, O Lord God of our fathers, *Art not thou God in heaven, and rulest not thou over all the Kingdoms of the heathen?* and in thine hand is there not power and might, so that none is able to withstand thee? --- Vers. 10.] *And now behold the children Ammon, and Moab,* &c. v.11.] *Behold,* I say, how they reward us, *to come to cast us out of our possession which thou hast given us* to inherit. Vers. 12.] *O our God, wilt thou not judge them?* for we have no might against this great company that cometh against us; neither know we what to do, *but our eyes are upon thee. Psalm* 83. *throughout.* Keep thou not silence, O God, hold not thy peace, &c. --- *Psalm* 140. 4. -- 8. Keep me, O Lord, from the hands of the wicked, preserve me from the violent man, who have purposed to overthrow my goings. -- Vers. 8.] *Grant not, O Lord, the desires of the wicked;* further not his wicked devices, *lest they exalt themselves.*

Q. *What do we pray for in the second petition?*

A. In the second Petition, (which is, *Thy Kingdom come* a, acknowledging our selves and all mankind to be by nature under the dominion of sin and Satan *b*; we pray, that the kingdom of sin and Satan may be destroyed *c*, the Gospel propagated throughout the world *d*, the Jews called *e*, the fullness of the Gentiles brought in *f*, the Church furnished with all Gospel officers and ordinances *g*, purged from corruption *h*, countenanced and maintained by the civil Magistrate *i*, that the ordinances of Christ may be purely dispensed, and made affectual to the converting of those that are yet in their sins, and the confirming, comforting and building up of those that are already converted *k*, that Christ would rule in our hearts here *l*, and hasten the time of his second coming, and our reigning with him for ever *m*; and that he would be pleased so to exercise the kingdom of his power in all the vvorld, as may best conduce to these ends *n*.

(*a*) *Matt.* 6.10.

(*b*) *Eph.* 2.2,3. Wherein in times past *ye walked* according to the course of this world, *according to the prince of the power of the air, the Spirit that now worketh in the children of disobedience.* Ver. 3.] Among whom also we all had our conversation in times past, in the lusts of our flesh, *fulfilling the desires of the flesh,* and of the mind, and were *by nature the children of wrath,* even as others. (*c*) *Psalm* 68.1. -- 18. *Let God arise, let his enemies be scattered;* let them also that hate him flee before him. --- Vers. 18.] Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men; yea, for the rebellious also; that the Lord God might dwell among them. *Rev.* 12.10, 11. And I heard a loud voice, saying in Heaven, *Now is come salvation, and strength, and the Kingdom of our God, and the power of his Christ;* for the accuser of our brethren is cast down, which accused them before God day and night. Verse 11.] And *they overcame him by the blood of the Lamb,* & by the word of their testimony, and they loved not their lives unto the death. (*d*) 2 *Thes.* 3.1. Finally, brethren, *pray for us, that the word of the Lord may have free course, and be glorified,* even as it is with you. (*e*) *Rom.* 10.1. Brethren, *my hearts desire and prayer to God for Israel is, That they might be saved.* (*f*) *Joh.* 17.9. -- 20. I pray for them, I pray not for the world; but for them that thou hast given me, for they are thine. --- Verse 20.] *Neither pray I for these alone, but for them also which shall believe on me through their word. Rom.* 11. 25, 26. For I would not brethren, that ye should be ignorant of this mistery, (lest ye should be wise in your own conceits) that blindness in part is hapned to Israel, *untill the fulness of the Gentiles be come in.* verse 26.] And so all Israel shal be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. *Psalm* 67. *throughout.* God be merciful unto us, and bless us, and cause his face, &c. -- (*g*) *Matth.* 9. 38. *Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest.* 2 *Thes.* 3.1. Finally, brethren, *pray for us, that the word of the Lord may have a free course, and be glorified,* even as it is

with you. (b) *Mal.* 3.1,11. For from the rising of the Sun, even to the going down of the same, my Name shall be great among the Gentiles, and in every place incense shall be offered up unto my Name, and a pure offering; for my Name shall be great among the heathen, saith the Lord of hosts. *Zeph.* 3.9. For then *will I turn to the people a pure language*, that they may all call upon the Name of the Lord, to serve him with one consent. (i) 1 *Tim.* 2. 1, 2. I exhort therefore, that first of all supplications, prayers, intercessions, and thanksgivings be made for all men. verſ. 2.] *For Kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godlineſs and honeſty.* (k) *Acts* 4. 29, 30. And now, Lord, behold their threatnings, and grant unto thy ſervants, *that with all boldneſs they may ſpeak thy word*; Verſe 30.] By ſtretching forth thine hand to heal, *and that ſigns and wonders may be done by the* Name of thy holy Child Jeſus. *Eph.* 6. 18,19,20. *Praying always with all prayer and ſupplication in the Spirit*, and watching thereunto with all perſeverance, and ſupplication for all Saints. Verſ. 19.] And *for me, that utterance may be given me, that I may open my mouth boldly*, to make known the myſtery of the Gentiles. Verſ. 20.] For which I am an Ambaſſadour in bonds, that therein I may ſpeak boldly as I ought to ſpeak. *Rom.* 15.29,30--32. And I am ſure that when I come unto you, I ſhall come in the fulneſs of the bleſſing of the Goſpel of Chriſt. verſ. 30.] Now I beſeech you, brethren, for the Lord Jeſus Chriſt ſake, and for the love of the Spirit, *that ye ſtrive together with me, in your prayers to God for me.* -- ver. 32.] That I may come unto you with joy, by the will of God, and may with you be refreſhed. 2 *Theſ.* 1.11. Wherefore we pray alwayes for you, *that our God would count you worthy of his calling, and fulfill all the good pleaſure of his goodneſs, and the work of faith with power.* 2 *Theſ.* 2.16,17. Now our Lord Jeſus Chriſt himſelf, and God even our Father, which hath loved us and given us everlaſting conſolation, and good hope through grace. Ver. 17.] *Comfort your heart and ſtablish you in every good word and work.* (l) *Epheſ.* 3. *from verſ.* 14. *to the* 21. For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt. verſe 15.] Of whom the whole family in heaven and earth is named. verſ. 16.] That he would grant you, according to the riches of his glory, *to be ſtrengthened with might by his ſpirit in the inner man.* V. 17.] That Chriſt may dwell in your hearts by faith, that ye being rooted and grounded in love. v. 18.] May be able to comprehend with all Saints, what is the breadth, and length, & depth, and height, v. 19.] And *to know the love of Chriſt*, which paſſeth knowledge; that ye might be *filled with the fulneſs of God.* verſ. 20.] Now unto him that is able to do exceeding abundantly above all that we ask or think, &c. -- (m) *Rev.* 22. 20. He which teſtifieth theſe things ſaith, ſurely *I come quickly. Amen, even ſo come Lord Jeſus.* (n) *Iſai.* 64. 1, 2. *O that thou wouldſt rend the heavens, that thou wouldſt come down*, that the mountains might flow down at thy preſence! Ver. 2.] As when the melting fire burneth, the fire cauſeth the waters to boil *to make thy name known to thine adverſaries, that the Nations may tremble at thy preſence.* *Rev.* 4.8,9,10,11. And the four beaſts had each of them ſix wings about him, and they were full of eyes within, and they reſt not day and night, ſaying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. V. 9.] And when *thoſe beaſts give glory, and honour and thanks to him* that ſat on the Throne, who liveth for ever and ever. V. 10.] The four and twenty Elders fall down before him that ſat on the Throne, and worſhip him that liveth for ever and ever, and caſt their Crowns before the Throne, ſaying. verſ. 11.] Thou art worthy, O Lord, to receive glory, and honour, and power; for thou haſt created all things, and for thy pleaſure they are, and were created.

Q. *What do we pray for in the third petition?*

A. In the third petition, [which is, *Thy will be done on earth as it is in heaven*] acknowledging that by nature we and all men are not onely (o) *Matth.* 6. 10. (p) *Rom.* 7.18. For I *know that in me, that is in my fleſh, dwelleth no good thing*: for to will is preſent with me; but *how to perform that which is good I find not.* *Job* 21. 14. Therefore they ſay unto God, Depart from us: *we deſire not the knowledge of thy wayes.* 1 *Cor.* 2.14. But the natural man *receiveth not the things of the Spirit of God*, for they are fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned. (q) *Rom* 8.7. Becauſe the carnal mind is enmity againſt God, for it is not ſubject to the Law of God, *neither indeed can be.*

utterly unable and unwilling to know and to do the will of God *p*, but prone to rebel againſt his word *q*, to repine and murmur againſt his

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providence *r*, and wholly inclined to do the will of the flesh, and of the Devil *s*: We pray, that God would by his Spirit take away from our selves and others, all blindness *t*, weakness *u*, indispositedness * , and perverseness of heart *x*, and by his grace make us able and willing to know, do, and submit to his will in all things *y*, with the like humility *z*, cheerfulness *a*, faithfulness *b*, diligence *c*, zeal *d*, sincerity *e*, and constancy *f*, as the Angels do in heaven *g*.

(*r*) *Exod.*17.7. *And he called the name of the place Massah and Meribah; because of the chiding of the children of Israel, and because they tempted the Lord*, saying, is the Lord among us, or not? *Num.*14.2. And all the *children of Israel murmured against Moses and Aaron*: And the whole Congregation said unto them, would God that we had died in the land of Egypt, would God that we had died in this wilderness. (*s*) *Ephes.* 2. 2. Wherein in time past ye walked according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience. (*t*) *Ephes.*1.17,18. That the God of our Lord Jesus Christ the Father of glory may *give unto you the Spirit of wisdom and revelation in the knowledge of him*; Verse 18.] The eyes of your understanding being enlightned that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints. (*u*) *Ephes.* 3. 16. That he would grant you, according to the riches of his glory, *to be strengthned with might, by the Spirit in the inner man.* * *Matth.*26.40,41. And he cometh to the Disciples, and findeth them asleep, and saith unto *Peter*, What, could ye not watch with me one hour? Vers.41.] Watch and pray, that ye enter not into temptation, the Spirit indeed is willing, but the flesh is weak. (*x*) *Jerem.*31.18,19. I have surely heard *Ephraim* bemoaning himself thus, Thou hast chastised me, and I was chastised, *as a bullock unaccustomed to the yoke. Turn thou me, and I shall be turned*; for thou art the Lord my God. Vers.19.] Surely, after that I was turned, I repented; and after that I was instructed I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth. (*y*) *Psalm* 119. 1. -- 8 -- 35, 36. Blessed are the undefiled in the way, who walk in the law of the Lord. -- Verse 8.] I will keep thy statutes, O forsake me not utterly --- Verse 35.] Make me to go in the paths of thy commandments, for therein do I delight. Verse 36.] Incline my heart unto thy testimonies. and not to covetousness. *Acts* 21.14. And when he would not be perswaded, we ceased, saying; *The will of the Lord be done.* (*z*) *Mic.* 6.8. He hath shewed thee, O man, what is good, and what doth the Lord require of thee but to do justly, and to love mercy, and *to walk humbly with thy God.* (*a*) *Ps.*100.2. *Serve the Lord with gladness*; come before his presence *with singing.* *Job* 1. 21. And [Job] said, Naked came I out of my mothers womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away, *blessed be the name of the Lord.* 2 *Sam.*15. 25, 26. And the King said unto *Zadok*, Carry back the Ark of God into the City; if I shall find favour in the eyes of the *Lord*, he will bring me again, and shew me both it, and his habitation. Vers. 26.] But if he say thus, I have no delight in thee, *behold, here I am, let him do to me as seemeth him good.* (*b*) *Isai.*38.3. And said, Remember now, O *Lord*, I beseech thee, *how I have walked before thee in truth, and with a perfect heart*, and have done that which is good in thy sight, and Hezekiah wept sore. (*c*) *Psalm* 119.4,5. Thou hast commanded us to keep thy precepts diligently. ver.5.] O that my wayes were directed to keep thy statutes. (*d*) *Rom.*12.11. Not sloathful in business, *fervent in Spirit, serving the Lord.* (*e*) *Psalm* 119.80. *Let* my heart be sound in thy statutes, that I be not ashamed. (*f*) *Psalm* 119. 112. I have enclined my heart to perform thy statutes alwayes even to the end. (*g*) *Isai.* 6. 2, 3. Above it stood the Seraphims each one had six wings; with twain he covered his face, with twain he covered his feet, and with twain he did fly. V.3.] And one cried unto another, and said, *Holy, holy, holy is the Lord of hosts*; the whole earth is full of his glory. Psalm 103. 20, 21. *Bless the Lord ye his Angels that excel in strength, and do his commandments hearkning unto the voice of his word.* Vers.21.] Bless ye the Lord all ye his hosts, ye Ministers of his that do his pleasure. *Matth.*18.10. Take heed ye despise not one of these little ones; for I say unto you, in heaven there Angels do alwayes behold the face of my Father which is in heaven.

Q. *What do we pray for in the fourth petition?*

Answ. In the fourth petition, [which is, *Give us this day our daily*

(b) *Matth. 6. bread* 11. h,] acknowledging that in *Adam*, and by our ſin, we have forfeited our right to all the outward bleſſings of this life, and deſerve to be wholly deprived of them by God, and to have them curſed to us in the uſe of them *i*; and that neither they of themſelves are able to ſuſtain us *k*, nor we to merit *l*, or by our own induſtry to procure them *m* but prone to deſire *n*, get *o*, and uſe them unlawfully *p*; vve pray for our ſelves and others, that both they and vve, vvaiting upon the providence of God from day to day in the uſe of lawful means, may, of his free gift, and as to his fatherly vviſdome ſhall ſeem beſt, injoy a competent portion of them *q*, and have the ſame continued and bleſſed unto us in our holy and comfortable uſe of them *r*, and contentment

(i) *Gen. 2. 17.* But of the Tree of knowledge of good and evil, thou ſhalt not eat of it: for *in the day thou eateſt thereof thou ſhalt ſurely dye. Gen.* 3. 17. And unto *Adam* he ſaid, becauſe thou haſt hearkened unto the voice of thy Wife, and haſt eaten of the Tree, of the which I commanded thee, ſaying, thou ſhalt not eat of it; *curſed is the ground for thy ſake, in ſorrow ſhalt thou eat of it all the dayes of thy life. Rom. 8. 20, 21, 22. For the Creature was made ſubject to vanity*, not willingly, but by reaſon of him who have ſubjected the ſame in hope. verſe 12.] Becauſe the Creature of it ſelf alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God. Verſ. 22.] For we know that the whole Creation groaneth and travelleth in pain together untill now. *Jer. 5. 25. Your iniquities have turned away theſe things, and your ſins have withholden good things from you. Deut. 28. from verſ. 15. to the end.* But it ſhall come to paſs, if thou wilt not hearken unto the voice of the Lord thy God, to obſerve to do all his Commandments and ſtatutes which I command thee this day, that all theſe curſes ſhall come upon thee, and overtake thee. verſ. 16. Curſed ſhalt thou be in the City, and curſed in the Field, and curſed in thy basket, and in thy ſtore, &c. *To the end of the chap.* (k) *Deut. 8. 3.* And he humbled thee, and ſuffered thee to hunger, and fed thee with Manna, which thou kneweſt not, neither did my fathers know: that he might make thee know *that man doth not live by bread onely, but by every word that proceedeth out of the mouth of the Lord doth man live.* (l) *Gen. 32. 10. I am not worthy of the leaſt of all the mercies*, and of all the truth which thou haſt ſhewed to thy ſervant, &c. (m) *Deut. 17. 18.* And thou ſay in thine heart, My power, and the might of mine hand hath gotten me this wealth: Verſ. 18. But thou ſhalt remember *the Lord thy God; for it is he that giveth thee power to get wealth, that he* may eſtabliſh his Covenant which he ſwear unto thy fathers, as it is this day. (n) *Jer. 6. 13.* For from the leaſt of them, to the greateſt, *every one of them is given to covetouſneſs*, &c. *Mark 7. 21, 22.* For from within, *out of the heart of men proceed evil thoughts*, adulteries, fornications, murders, Verſ. 22. Thefts, covetouſneſs, wickedneſs, &c. --- (o) *Hoſ. 12. 7.* He is a Merchant, *the balance of deceit are in his hand; he loveth to oppreſs.* (p) *Jam. 4. 3.* Ye aſk and receive not, becauſe ye aſk amiſs, that ye may conſume it upon your luſts. (q) *Gen. 43. 12, 13, 14.* And take double money in your hand, and the mony that was brought again in the mouth of the ſacks; paradventure it was an overſight. Verſ. 13. Take alſo your brother, and ariſe, go unto the man, Verſe 14. And God Almighty gave you mercy before the man, that he may ſend, &c. --- *Gen. 28. 20.* And Jacob vowed a vow, ſaying, if God will be with me, and keep me in this way that I go, and will give me bread to eat, and raiment to put on, &c. *Eph. 4. 28.* Let him that ſtole ſteal no more, but rather let him labour, *working with his hands the thing that is good, that he may have to give to him that needeth. 2 Theſ. 3. 11, 12.* For we hear that there are ſome which walk among you diſorderly working not at all, but are buſy-bodies. Verſe 12. Now they that are ſuch, we command and exhort by our Lord Jeſus Chriſt, *that with quietneſs they work, and eat their own bread. Phil. 4. 6. Be careful for nothing*; but in every thing by prayer and ſupplication with thankſgiving, let your requeſts be make known unto God. (r) *1 Tim. 4. 3, 4, 5.* Forbidding to marry, and commanding to abſtain from meats, which God hath created to be received with thankſgiving of them which believe, and know the truth. Verſ. 4. For *every creature of God is good, and nothing to be refuſed, if it be received with thankſgiving.* Verſe 5. For *it is ſanctified by the Word of God and prayer.*

in

in them *f*; and be kept from all things that are contrary to our temporal support and comfort *g*.

(*f*) 1 *Tim.* 6. 6, 7, 8. But godliness with contentment is great gain. Verſ. 7.] For we brought nothing into this World; and it is certain we can carry nothing out. Verſ. 8.] And *having food and raiment, let us be therewith content.* (*g*) *Prov.* 30. 8, 9. Remove from me vanity and lies; give me neither poverty, nor riches: feed me with food convenient for me. Verſe 9.] *Leſt I be full*, and deny thee, and ſay, who is the Lord? and *leſt I be poor*, and ſteal, and take the name of my God in vain.

Q. *What do we pray for in the fifth petition?*

A. In the fifth Petition, which is, [*Forgive us our debts as we forgive our debtors* *u*, acknowledging that we and all others are guilty both of original and actual ſin, and thereby become debtors to the juſtice of God, & that neither we, nor any other creature can make the leaſt ſatisfaction for that debt *; we pray for our ſelves and others, that God of his free grace would, through the obedience and ſatisfaction of Chriſt apprehended and applyed by faith, acquit us both from the guilt and punishment of ſin *x*, accept us in his beloved *y*, continue his favour and grace to us *z*, pardon our daily failings *a*, and fill us with peace and joy in giving us daily more and more aſſurance of forgiveneſs *b*, which we are the rather imboldened to ask, and incouraged to expect when we have this teſtimony in our ſelves, that we from the heart forgive others their offences *c*.

(*u*) *Matt.* 6. 12.

* *Rom.* 3. *from verſ.* 9. *to* 22. What then? are we better then they? no in no wiſe; for we have before proved, both Jews and Gentiles, *that they are all under ſin*? Verſ. 10.] As it is written, There is *none righteous, no not one.* verſ. 11.] There is none that underſtandeth, none that ſeeketh after God. They are all gone out of the way, &c. -- v. 19.] --that every mouth may be ſtopped, and all the world may become guilty before God, &c. -- *Matth.* 18. 24, 25. And when he had begun to reckon, one was brought unto him who owed him ten thouſand talent. v. 25.] But *foraſmuch as he had not to pay*, his Lord commanded him to be ſold, and his wife, and his children, and all that he had, and payment to be made. *Pſ.* 130. 3, 4. *If thou, Lord, ſhouldſt mark iniquities, O Lord, who ſhall ſtand?* V. 4.] But there is forgiveneſs with thee, that thou maiſt be feared. (*x*) *Rom.* 3. 24, 25, 26. Being *juſtified freely by his grace, through the redemption that is in Chriſt Jeſus.* v. 25.] Whom God hath ſet forth to be a *propitiation, through faith in his blood*, to declare his righteouſneſs *for the remiſſion of ſins* that are paſt, through the forbearance of God. v. 26.] To declare, I ſay, at this time his *righteouſneſs*, that he might be juſt, and the *juſtifier of him that believeth in Jeſus. Heb.* 9. 22. And almoſt all things are by the Law *purged with blood, and without ſhedding of blood is no remiſſion.* (*y*) *Epheſ.* 1. 6, 7. To the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved. v. 7.] In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace. (*z*) 2 *Pet.* 1. 2. *Grace and peace be multiplied unto you*, through the knowledge of God, and of Jeſus our Lord. (*a*) *Hoſ.* 14. 2. Take with you words, and turn to the Lord, ſay unto him, Take away all iniquity, and receive us graciouſly; ſo will we render the calves of our lips. *Jer.* 14. 7. *O Lord, though our iniquities teſtifie againſt us, do thou it for thy names ſake; for our back-ſlidings are many, we have ſinned againſt thee.* (*b*) *Rom.* 15. 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the holy Ghoſt. *Pſ.* 51. 7, 8, 9, 10 -- 12. Purge me with hyſop, and I ſhal be clean; waſh me, & I ſhal be whiter then ſnow. v. 8.] *Make me to hear joy and gladneſs*, that the bones which thou haſt broken may rejoyce. v. 9.] Hide thy face from my ſins, and blot out all mine iniquities. v. 10.] Create in me a clean heart, O God, and renew a right ſpirit within me. -- ver. 12.] *Reſtore unto me the joy of thy ſalvation*, and uphold me with thy free Spirit. (*c*) *Luke* 11. 4. And *forgive us our ſins; for we alſo forgive every one that is indebted to us*, &c. *Matth.* 6. 14, 15. For *if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you.* ver. 15.] But if ye forgive not men their treſpaſſes, neither will your heavenly Father forgive your treſpaſſes. *Mat.* 18. 35. So likewiſe ſhal my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

Q. *What*

Q. *What do we pray for in the sixth petition?*

A. In the sixth petition, [vvhich is, *And lead us not into temptation, but deliver us from evil* (d),] acknowledging that the most vvise, righteous, and gracious God, for divers holy and just ends, may so order things, that vve may be assaulted, foiled, and for a time led captive by temptations *e*, that Satan *f*, the vvorld *g* and the flesh are ready powerfully to draw us aside and insnare us *h*, and that vve, even after the pardon of our sins, by reason of our corruption *i*, vveakness and vvant of vvatchfulness *k*, are not onely subject to be tempted, and forward to expose our selves unto temptations *l*, but also of our selves unable and unwilling to resist them, to recover out of them, and to improve them *m*,

(d) *Mat.6.13.*

(e) *2 Chro. 32. 31.* Howbeit, *in the business of the Ambassadors* of the Princes of Babylon, who sent unto him to enquire of the wonder that was done in the land *God left him, to try him*, that he might know all that was in his heart. (f) *2 Chro. 21.1.* And *Satan stood up against Israel, and provoked David to number Israel.* (g) *Luke 21. 34.* And take heed to your selves, *lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life*, and so that day come upon you unawares. *Mark 4.19. And the cares of this world, and the deceitfulness of riches*, and the lusts of other things entring in, *choke the word*, and it becomes unfruitful. (h) *Jam.1.14.* But every man is tempted, when he is *drawn away of his own lust, and enticed.* (i) *Gal. 5.17. For the flesh lusteth against the Spirit*, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would. (k) *Matth.26.41. Watch and pray that ye enter not into temptation*, the spirit indeed is willing, *but the flesh is weak.* (l) *Matth. 26. 69, 70, 71, 72.* Now Peter sate without in the Palace, and a damsel came to him, saying, Thou also wast with Jesus of Galilee. Vers. 70. *But he denyed before them all*, saying, I know not what thou sayest. Vers. 71. And when he was gone into the Porch, another maid saw him, and said to them that were there: This fellow was also with Jesus of Nazareth. v. 72. And *again he denied with an oath*, saying, I do not know the man. *Gal. 2. 11, 12, 13, 14.* But when Peter was come to Antioch, I withstood him to the face, *because he was to be blamed.* Ver. 12. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and *separated himself, fearing them of the circumcision.* V. 13. And *the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation.* V. 14. But when I saw that they *walked not uprightly, according to the truth of the Gospel, I said to Peter*, &c. *2 Chron. 18. 3.* And *Ahab* King of Israel said unto *Jehoshaphat* King of Judah, *wilt thou go with me to Ramoth Gilead?* And he answered him, *I am as thou art, and my people as thy people*, and we will be with thee in the war. *Compared with 2 Chron. 19. 2.* And Jehu the son of Hanani the Seer, went out to meet him, and *said to King Jehoshaphat, shouldst thou help the ungodly, and love them that hate the Lord?* therefore is wrath upon thee before the Lord. (m) *Rom. 7. 23, 24.* But I see *another law in my members*, warring against the law of my mind, and *bringing me into captivity to the law of sin*, that is in my members. Verse 24. *O wretched man that I am, who shal deliver me from this body of death? 1 Chron. 21. 1, 2, 3, 4.* And *Satan stood up against Israel, and provoked David to number Israel.* Verse 2. *And David said to Joab, and the rulers of the people, go number Israel from Bersheba to Dan*, &c. Vers. 3. And Joab answered, The Lord make his people an hundred times so many more as they be: but my lord the King, are they not my lords servants? *why then doth my lord require this thing? why will he be a cause of trespass to Israel?* V. 4. *Nevertheless the Kings word prevailed against Joab?* wherefore Joab departed, & went, &c. *2 Chron. 16. 7, 8, 9, 10.* And at that time Hanani the Seer came to Asa King of Judah, and said to him, because thou hast rested on the King of Syria, and not relied on the Lord thy God; therefore is the host the King of Syria escaped out of thine hand. Vers. 8. Were not the Ethiopians and Lubins a huge host? &c. and yet because thou didst rely on the Lord, he delivered them into thine hand. V. 9. For the eyes of the Lord run too and fro, throughout the earth, to shew himself strong in the behalf of them, whose hearts is perfect towards him; herein thou hast done foolishly, therefore from henceforth thou shalt have wars. V. 10. *Then Asa was wroth with the Seer, and put him into a prison house, for he was in a rage with him because of this thing, and Asa oppressed some of the people the same time.*

and

and vvorthy to be left under the power of them *n*, vve pray that God would ſo over-rule the world, and all in it *o*, ſubdue the flesh *p*, and reſtrain Satan *q*, order all things *r*, beſtow and bleſs all means of grace *ſ*, & quicken us to watchfulneſs in the uſe of them, that vve and all his people may by his providence be kept from being tempted to ſin *t*, or, if tempted, that by his Spirit we may be powerfully ſupported and enabled to ſtand in the hour of temptation *u*, or, when fallen, raiſed again and recovered out of it *; and have a ſanctified uſe and improvement thereof *x*; that our ſanctification and ſalvation may be perfected *y*, Satan trodden under our feet *z*, and we fully freed from ſin, temptation, and all evil for ever *a*.

(n) *Pſalm* 81. 11, 12. *But my people would not hearken* unto my voice, & Iſrael would have none of me. Verſ. 12. *So I gave them up unto their hearts luſt*, and they walked in their own counſels.

(o) *Joh.* 17. 15, *I pray* not that thou ſhouldſt take them out of the world, but *that thou ſhouldſt keep them from the evil.*

(p) *Pſa.* 51. 10. *Create in me a clean heart, O God, and renew a right ſpirit within me. Pſ.* 119. 133. Order my ſteps in thy word, and let not any iniquity have dominion over me.

(q) 2 *Cor.* 12. 7, 8. And leſt I ſhould be exalted above meaſure, through the abundance of revelations, *there was given to me a Thorne in the flesh, the meſſenger of Satan to buffet me*, leſt I ſhould be exalted above meaſure. Verſ. 8. For this thing I *beſought the Lord thrice that it might depart from me.*

(r) 1 *Cor.* 10. 12, 13. Wherefore let him that thinks he ſtandeth take heed leſt he fall. verſ. 13. There hath no temptation taken you but ſuch as is common to man; but God is faithful, *who will not ſuffer you to be tempted above what ye are able, but will with the temptation alſo make a way to eſcape*, that ye may be able to bear it.

(ſ) *Heb.* 13. 20, 21. Now the God of peace, that brought again from the dead, our Lord Jeſus Chriſt that great Shepherd of the ſheep, through the blood of the everlaſting Covenant. Verſ. 21. *Make you perfect in every good work, to do his will*, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt, &c.

(t) *Matth.* 26. 41. *Watch and pray, that ye enter not into temptation*, &c. Pſ. 139. *Keep back thy ſervant alſo from preſumptuous ſins*; let not them have dominion over me, then ſhall I be upright, and innocent from the great tranſgreſſion.

(u) *Eph.* 3. 14, 15, 16, 17. For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt, v. 15. Of whom the whole family of heaven and earth is named, Verſ. 16. *That he would grant you*, according to the riches of his glory, *to be ſtrengthened with might by his Spirit in the inner man*; V. 17. That Chriſt may dwell in your hearts by faith, *that ye being rooted*, &c. 1 *Theſ.* 3. 13. To the end he may eſtabliſh your hearts unblameable in holineſs before God, even our Father at the coming of our Lord Jeſus Chriſt with all his Saints, *Jude v.* 24. Now unto him *that is able to keep you from falling*, and to preſent you faultleſs before the preſence of his glory with exceeding joy. * *Pſalm* 51. 12. *Reſtore unto me the joy of my ſalvation*, and uphold me with thy free ſpirit.

(x) 1 *Pet.* 5. 8, 9, 10. *Be ſober, be vigilant*, becauſe your adverſary the Devil as a roaring Lion, walketh about ſeeking whom he may devour. v. 9. *Whom reſiſt ſtedfaſt in the faith*, knowing that the ſame afflictions are accompliſhed in your brethren that are in the world. v. 10. But the God of all peace, who hath called us into his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you.

(y) 2 *Cor.* 13. 7--9. Now I pray to God that ye do no evil, not that we ſhould appear approved, but that ye ſhould do that which is honeſt, though we be as reprobates. --Verſ. 9. For we are glad when we are weak, and ye are ſtrong; this alſo we wiſh, even your perfection.

(z) *Rom.* 16. 20. And the God of peace ſhall bruiſe Satan under your feet ſhortly, &c. *Zech.* 3. 2. And the Lord ſaid unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath choſen Jeruſalem, rebuke thee. Is not this a brand pluckt out of the fire? *Luke* 22. 31, 32. And the Lord ſaid, *Simon, Simon, behold Satan hath deſired to have you, that he may ſift you as wheat.* v. 32. But I have prayed for thee, that thy faith fail not; and when thou art converted, &c.

(a) *Joh.* 17. 15. I pray not that thou ſhouldſt take them out of the world, but that thou ſhouldſt keep them from the evil. 1 *Theſ.* 5. 23. And the very God of peace ſanctifie you wholly; and I pray God your whole ſpirit, and ſoul, and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.

Q. *What doth the conclusion of the Lords prayer teach us?*

A. The conclusion of the Lords Prayer, [which is, *For thine is the kingdome, the power and glory for ever, Amen* b,] teacheth us to enforce our petitions with arguments *c*, which are to be taken not from any worthiness in our selves, or in any other creature, but from God *d*; and with our prayers to joyn praises *e*, ascribing to God alone eternal sovereignty, omnipotency, and glorious excellency *f*; in regard whereof, as he is able & willing to help us *g*, so we by faith are imboldned to plead with him that he would *h*, and quietly to rely upon him that he will fullfil our requests *i*, and to testify this our desire and assurance, we say, *Amen* *k*.

(b) *Matth.* 6. 13.

(c) *Rom.* 15. 30. Now I beseech you, brethren, for the Lord Jesus Christs sake, and for the love of the Spirit, that you *strive together with me in your prayers to God for me.* (d) *Dan.* 9. 4 -- 7, 8, 9. --- 16, 17, 18, 19. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the Covenant and mercy to them that love him and keep his Commandments. -- v. 7.] O Lord, righteousness belongeth unto thee, but unto us confusion of face, as at this day, &c. v. 8.] O Lord, to us belongeth confusion of face, to our Kings, to our Princes, to our Fathers, because we have trespassed against thee. v. 9.] To the *Lord our God belongs mercies, and forgivenesses*, though we have rebelled against him. -- v. 16.] *O Lord, according to all thy righteousness, I beseech thee*, let thine anger and thy fury be turned away from thy City Jerusalem, &c. V. 17.] Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon the *Sanctuary* that is desolate, *for the Lords sake.* v. 18.] *O my God, incline thine ear, and behold our desolation, and the City that is called by thy Name*; for we do not present our supplications before thee for our righteousness, but for thy great mercies. V. 19.] *O Lord hear, O Lord forgive, O Lord hearken and do? defer not for thine own sake, O my God, for thy City and thy people are called by thy Name.* (e) *Phil.* 4. 6. Be careful for nothing, but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. (f) 1 *Chron.* 29. 10, 11, 12, 13. Wherefore David blessed the Lord before all the Congregation, and said, Blessed be thou, *Lord God of Israel* our Father for ever. V. 11.] *Thine, O Lord, is the greatness, and the power, and the glory, and the victory, & the Majesty*; for all that is in the heavens and in the earth, is thine; thine is the Kingdom, *O Lord*, and thou art exalted as head above all. v. 12.] Both riches and honour come of thee, and thou reignest over all, and in thine hand is power, and might, -- &c. v. 13. Now therefore, our God, we thank thee, and bless thy glorious Name. (g) *Ephes.* 3. 20, 21. Now unto him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us. v. 21. Unto him be glory in the Church of Christ Jesus throughout all ages, world without end. Amen. *Luke* 11. 13. If we then being evil know how to give good gifts unto our children, how much more shall your heavenly Father give the holy Spirit to them that ask him. (h) 2 *Chron.* 20. 6. -- 11. *And said, O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the Kingdoms of the heathen? and in thine hand is there not power and might*, so that none is able to withstand thee? -- v. 11. *Behold, I say, how they reward us*, to come to cast us out of the possession which thou hast given us to inherit. (i) 2 *Chron.* 14. 11. *And Asa cried unto the Lord his God*, and said, *Lord, it is nothing with thee to help, whether with many*, or with them that have no power. *Help us, O Lord our God, for we rest on thee, and in thy Name we go out against this multitude. O Lord*, thou art our God, let not man prevail against thee. (k) 1 *Cor.* 14. 16. Also when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned, say *Amen at thy giving of thanks*, seeing he understandeth not what thou sayest? *Revel.* 22. 20, 21. He which testifieth these things, saith, Surely I come quickly. *Amen.* Even so, come Lord Jesus v. 21. The grace of our *Lord Jesus Christ* be with you all. *AMEN.*

FINIS.

To the Right Honourable

THE

LORDS AND COMMONS

Assembled in *Parliament:*

The Humble Advice of the Assembly of Divines, sitting at WESTMINSTER:

Concerning

A Shorter CATECHISM.

Quest. WHat is the chief end of man?

A. Mans chief end is to glorifie God *a*, and to enjoy him for ever *b*.

(*a*) 1 *Cor.* 10. 31. Whether therefore ye eat or drink, or whatsoever ye do, *do all to the glory of God. Rom.* 11. 36. For of Him, and through Him, and to Him are all things, *to whom be glory for ever, Amen.* (*b*) *Psalm* 73. 25. *Whom have I in heaven but thee?* and there is none upon earth *that I desire besides thee.* v. 26. My flesh and my heart faileth, but God is the strength of my heart, *and my portion for ever.* ver. 27. For lo, they that are far from thee shall perish, thou hast destroyed all them that go a whoring from thee. v. 28. *But it is good for me to draw near to God, I have put my trust in the Lord God, that I may declare all thy works.*

Q. *What rule hath God given to direct us how we may glorifie and enjoy him?*

A. The Word of God (which is contained in the Scriptures of the Old and New Testament *c*, is the onely rule to direct us how we may glorifie and injoy him *d*.

(*c*) 2 *Tim.* 3. 16. *All Scripture is given by inspiration of God,* & is profitable for doctrine, for reproof, for correction, for instruction in righteousnesse. *Ephes.* 2. 20. And are built upon the *foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone.* (*d*) 1 *Joh.* 1. 3. That which we have seen and heard, declare we unto you, *that ye also may have fellowship with us,* and truly our *fellowship is with the Father, and with his son Jesus Christ.* Vers. 4. And these things write we unto you, *that your joy may be full.*

Q. *What do the Scriptures principally teach?*

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man *e*.

(*e*) 2 *Tim.* 1. 13. Hold fast the form of sound words which thou hast heard of me, *in faith, and love, which is in Christ Jesus.* 2 *Tim.* 3. 16. *Vide supra.*

Q. *What is God?*

A. God is a Spirit *f*, Infinite *g*, Eternal *h*, and unchangeable *i*, in his Being *k*, Wisdom *l*, Power *m*, Holiness *n*, Justice, Goodness and Truth *o*.

(*f*) *Joh.* 4.24. *God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.* (*g*) *Job* 11. 7. *Canst thou by searching find out God?* canst thou find out the *Almighty unto perfection?* Vers. 8. It is as *high as heaven*, what canst thou do? *deeper then hell*, what canst thou know? Verse 9. The measure thereof is *longer then the earth, and broader then the sea.* (*h*) *Psalm* 90.2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, *even from everlasting, to everlasting, thou art God.* (*i*) *Jam.*1.17. Every good and perfect gift is from above, and cometh down from the Father of lights, with whom there is no *variableness, neither shadow of turning.* (*k*) *Exod.* 3,14. And God said unto Moses, *I am that I am*, and he said, thus shalt thou say unto the children of Israel, *I AM hath sent me unto you.* (*l*) *Psalm* 147. 5. Great is our Lord, and of great power, *his understanding is infinite.* (*m*) *Revel.*4.8. And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, *Holy, holy, holy Lord God Almighty; which was, and is, and is to come.* (*n*) *Revel.*15.5. Who shal not fear thee, O Lord, and glorifie thy Name? *for thou onely art holy*, for all Nations shall come and worship before thee, *for thy judgement are made manifest.* (*o*) *Exod.* 34. 6. And the Lord passed before him and proclaimed, *The Lord, the Lord God merciful and gracious, long-suffering, and abundant in goodness and truth.* Vers. 7. Keeping mercy for thousands, *forgiving iniquity, and transgression, and sin*; and that will by no means *clear the guilty, visiting the iniquity of the fathers upon the children, and upon the childrens children*, unto the third and fourth generation.

Q. *Are there more Gods then one?*

A. There is but one onely, the living and true God *p*.

(*p*) *Deut.* 6. 4. Hear, O Israel, *the Lord our God is one Lord.* *Jer.*10.10. But the *Lord is the true God, he is the living God, and an everlasting King*: at his breath the earth shall tremble, and the Nations shall not be able to abide his indignation.

Q. *How many persons are there in the Godhead?*

A. There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory *q*.

(*q*) 1 *John* 5.7. *For there are three that bare record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.* *Matth.* 28. 19. Go ye therefore and teach all Nations, baptizing them *in the Name of the Father, and of the Son, and of the Holy Ghost.*

Q. *What are the decrees of God?*

A. The decrees of God, are his eternal purpose according to the counsel of his Will, whereby, for his own glory, he hath fore-ordained whatever comes to pass *r*.

(*r*) *Ephes.*1.4. According as he hath *chosen us in him before the foundations of the world*, that we should be holy and without blame before him in love. Verse 11. In whom also we obtained an inheritance, being *predestinated according to the purpose of him who worketh all things after the purpose of his own will.* *Rom.*9.22. What if God, willing to shew his wrath, and to make his power known, endured with much *long-suffering*, the vessels of wrath fitted to destruction. Vers. 23. And that he might make known the *riches of his glory*, on the vessels of mercy, *which he had afore prepared unto glory.*

Q. *How*

Q. *How doth God execute his decrees?*

A. God executeth his decrees in the works of Creation & providence.

Q. *What is the Work of Creation?*

A. The work of Creation is Gods making all things of nothing, by the vvord of his power, in the ſpace of ſix dayes, and all very Good *ſ*. (*ſ*) *Gen.* 1. throughout *Heb.* 11. 3. Through Faith we underſtand that the *world were framed by the Word of God*, ſo that things which *were ſeen were made of things that do appear.*

Q. *How did God create man?*

A. God created man male and female after his own image in knowledge, righteouſneſs, and holineſs, with dominion over the creatures *t*. (*t*) *Gen.* 1. 26. And God ſaid, let us *make man in our own image*, after our *likeneſs*? and let *them have dominion over the fish of the ſea*, and *over the fowl of the air*, and *over the cattel*, and over *all the earth*, and over *every creeping thing that creepeth upon the earth*. Verſ 27. So God created man in his *own image*, in the *image of God created he him*, male and famale created he them. v. 28. And God *bleſſed them*, and God ſaid unto them, *be fruitful, and multiply, and replenish the earth and ſubdue it*, and have *dominion over the fish of the ſea*, and over the *fowl of the air*, and over *every living thing that moveth upon the earth*. *Col.* 3. 10. And have put on the new man, which is renewed in knowledge after the *image of him that created him*. *Eph.* 4. 24. And that ye put on that new man, which after God is *created in righteouſneſſe and true holineſſe*.

Q. *What are Gods Works of providence?*

A. Gods works of providence are his moſt holy *u*, wiſe *, and powerful preſerving *x*, and governing all his creatures, and all their actions *y*. (*u*) *Pſal.* 145. 17. The Lord is righteous in all his wayes, and *holy in all his works*. * *Pſal.* 104. 24. O Lord how manifold are thy works, in *wiſdom haſt thou made them all*, the earth is full of thy riches. *Iſa.* 28. 29. This alſo cometh from the Lord of hoſts which is *wonderful in counſel and excellent in working*. (*x*) *Heb.* 1. 3. Who being the brightneſs of his glory, and the expreſs image of his perſon, and *upholding all things by the word of his power*; when he had by himſelf purged our ſins, ſate down on the right hand of the Majeſty on high. (*y*) *Pſal.* 103. 19. The Lord hath prepared his throne in the heaven, *his kingdom ruleth over all*. *Matth.* 10 29. Are not two ſparrows ſold for a farthing, and one of them *ſhall not fall to the ground without your Father*? v. 30. But the *very hairs of your head are all numbred*. v 31. Fear ye not therefore, ye are of *more value then many ſparrows*.

Q. *What ſpeciall act of Providence did God exerciſe towards man in the ſtate wherein he was created?*

A. When God had created man, he entred into a Covenant of life with him, upon condition of perfect obedience: forbidding him to eat of the tree of knowledge of good and evil, upon pain of death *z*. (*z*) *Gal.* 3. 12. And the law is not of faith, but the man that doth them, *ſhall live in them*. *Gen.* 2. 17. *But of the tree of knowledge of good and evil thou ſhalt not eat of it*, for in the day thou eateſt thereof *thou ſhalt ſurely die*.

Q. *Did our firſt parents continue in the ſtate wherein they were created?*

A. Our firſt Parents, being left to the freedom of their own will,

fell from the estate wherein they were created, by sinning against
(a) Gen. 3. 6. God *a*.
And when the
woman saw that the Tree was good for food, and that it was pleasant to the eyes, and a Tree to be desired to make one wise; *she took of the fruit thereof, and did eat, and gave also to her husband with her, and he did eat.* Vers. 7. And the eyes of them both were opened; and they knew that they were naked, and they sewed fig-leaves together and made themselves aprons, Vers. 8.] And they heard the voice of the Lord God walking in the garden in the cool of the day, and *Adam and his wife hid themselves from the presence of the Lord God*, amongst the Trees of the garden. verse 13.] And the Lord God said unto the woman, what is this that thou hast done? and the woman said, *the Serpent beguiled me, and I did eat.* *Eccles.* 7. 29. Lo, this onely have I found, that God hath made man upright, but *they have sought out many inventions.*

Q. *What is sin?*

A. Sin is any want of conformity unto, or transgression of the Law of
(b) 1 John 3. 4. God *b*.
Whosoever
committeth sin transgresseth also the law, for *sin is the transgression of the Law.*

Q. *What was the sin whereby our first parents fell from the estate, wherein they were created?*

A. The sin whereby our first Parents fell from the state, wherein they
(c) Gen. 3. 6. were created, was their eating the forbidden fruit *c*.
vide supra. V.
12.] The woman which thou gavest to be with me, she gave me of the Tree, and I *did eat.*

Q. *Did all mankind fall in Adams first transgression?*

A. The Covenant being made with Adam not only for himself, but for his posterity, all mankind descending from him by ordinary genera-
(d) Gen. 2. 16. tion, sinned in him, and fell with him in his first transgression *d*.
And the Lord
God commanded the man saying; of every Tree of the garden thou mayst freely eat. vers. 17.] But of the Tree of the knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die. *Rom.* 5. 12. Wherefore as by one man sin entred into the world, and death by sin, and so death passed upon all men *for that all have sinned.* 1 *Cor.* 15. 21. For *since by man came death*, by man also came the resurrection of the dead. v. 22.] For as *in Adam all die*, so in Christ shall all be made alive.

Q. *Into what estate did the fall bring mankind?*

(e) Rom. 5. 12. A. The Fall brought mankind into an estate of sin and misery *e*.
Wherefore as
by one man *sin entred into the World, and death by sin, and so death passed upon all men, for that all have sinned.*

Q. *Wherein consists the sinfulness of that estate whereinto man fell?*

Answ. The sinfulness of that estate whereinto man fell, consists in the guilt of Adams first sin, the want of Original righteousness, and the corruption of his whole nature, which is commonly called Original sin, together with all actual transgressions which proceed

proceed from it *f*.

(*f*) *Rom.* 5. 10. to the 20. *Eph.* 2. 1. And you hath he quickened who were *dead in treſpaſſes and ſins*. Verſe 2.] Wherein in *times paſt ye walked according to the courſe of this world*, according to the Prince of the power of the air, *the ſpirit that now worketh in the children of diſobedience*. Verſe 3.] Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind, and were by *nature children of wrath even as others*. *Jam.* 1. 14. But every man is tempted *when he is drawn away of his own luſt, and enticed*. V. 15.] Then when luſt hath conceived it brings forth ſin, and ſin when it is finiſhed bringeth forth death. *Matth.* 15. 19. *For out of the heart proceed evil thoughts, murders, adulteries, fornications, theſts, falſe witneſs, blaſphemies.*

Q. *What is the miſery of that eſtate whereinto man fell?*

A. All mankind by their fall loſt communion with God *g*, are under his wrath and curſe *h*, and ſo made liable to all miſeries in this life, to death it ſelf, and to the pains of hell for ever *i*.

(*g*) *Geneſ.* 3. 8. Adam and his wife hid themſelves from the preſence of the Lord God amongſt the Trees of the garden. V. 10.] And he ſaid, I heard thy voice in the garden, and I was afraid, *becauſe I was naked, and I hid my ſelf*. Ver. 24.] *So he drove out the man, and he placed at the eaſt of the garden of Eden Cherubims, and a flaming ſword, which turned every way to keep the way of the Tree of life*. (*h*) *Eph.* 2. 2, 3. - *And were by nature the children of wrath, even as others*, Gal. 3. 10. *For as many as are of the works of the Law are under the curſe*, for it is written, *Curſed is every one which continueth not in all things which are written in the Law to do them*. (*i*) *Lam.* 3. 39. Wherefore doth a living man complain? *a man for the puniſhment of his ſins*. *Rom.* 6. 23. For the wages of ſin is death, but the gift of God is eternal life, through Jeſus Chriſt our Lord. *Matth.* 25. 41. Then ſhall he ſay to them on the left hand, *Depart from me ye curſed into everlaſting fire prepared for the Devil and his Angels*. V. 46.] And *theſe ſhall go away into everlaſting puniſhment*, but the righteous into life eternal.

Q. *Did God leave all mankind to periſh in the ſtate of ſin and miſery?*

A. God having out of his meer good pleaſure from all eternity, elected ſome to everlaſting life *k*, did enter into a Covenant of grace, to deliver them out of the eſtate of ſin and miſery, and to bring them into an eſtate of ſalvation by a Redeemer *l*.

(*k*) *Epheſ.* 4. According as he hath *choſen us in him before the foundation of the world, that we ſhould be holy and without blame before him in love*. (*l*) *Rom.* 3. 21. But now the righteouſneſs of God without the law is manifeſted, being witneſſed by the law and the Prophets. Verſ. 21.] Even the righteouſneſs of God which is by faith of Jeſus Chriſt unto all, and upon all them that believe, for there is no difference. *Gal.* 3. 21. Is the law then againſt the promiſes of God? God forbid; for if there had been a law given which could have given life; verily, righteouſneſs ſhould have been by the law. Verſ. 22.] But the Scripture hath concluded all under ſin, *that the promiſe by faith in Jeſus Chriſt might be given to them that believe*.

Q. *Who is the Redeemer of Gods Elect?*

Anſw. The only Redeemer of Gods Elect, is the Lord Jeſus Chriſt *m*, who being the eternal Son of God became man *n*, and ſo

(*m*) 1 *Tim.* 2. 5. For there is *one God and one Mediator* between God and man, the man *Chriſt Jeſus*. V. 6.] Who gave himſelf a ranſom for all, to be teſtified in due time. (*n*) 1 *John* 1. 14. And the Word was made fleſh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. *Gal.* 4. 4. But when the fullneſs of the time was come, God ſent forth his Son made of a woman, made under the Law,

was,

was, and continueth to be God and man in two distinct Natures, and one person for ever *o*.

(*o*) *Rom.* 9. 5.

Whose are the Fathers, and of whom as concerning the flesh Christ came *who is over all, God blessed for ever. Luk.* 1. 35. And the Angels answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that Holy thing which shall be born of thee, shall be called, *The son of God. Col.* 2. 9. For in him *dwelleth all the fulness of the Godhead bodily. Heb.* 7. 24. But this man because he continueth ever, hath unchangeable Priesthood. v. 25. Wherefore he is able to save them to the uttermost that come to God by him, *seeing he ever liveth to make intercession for them.*

Q. *How did Christ being the Son of God become man?*

A. Christ the Son of God became man, by taking to himself a true body *p*, and a reasonable soul *q*, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her *r*, yet without sin *s*.

(*p*) *Heb.* 2. 14. For as much then as the children are partakers of flesh and blood, he also *himself likewise took part of the same*, that through death he might destroy him that had the power of death, that is the Divel. v. 16, For verily he took not on him the nature of Angels, but he *took on him the seed of Abraham. Heb.* 10. 5. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, *but a body hast thou prepared me.*

(*q*) *Mat.* 26. 38. Then saith he unto them, *My soul is exceeding sorrowful, even unto death*; tarry you here and watch with me. (*r*) *Luk.* 1. 31. Behold, thou *shalt conceive in thy womb, and bring forth a Son*, and shalt call his name *Jesus*. v. 35. *vide supra* v. 42. And she spake out with a loud voice and said, Blessed art thou among women, and *blessed is the fruit of thy womb. Gal.* 4. 4. *vide supra.* (*s*) *Heb.* 4. 15. For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted as we are, *yet without sin. Heb.* 7. 26. For such an High Priest became us, who is holy, harmless, undefiled, *separate from sinners*, and made higher then the heavens.

Q. *What offices doth Christ execute as our Redeemer?*

A. Christ as our Redeemer, executeth the Offices of a Prophet, of a Priest, and of a King, both in his estate of humiliation and exaltation *t*.

(*t*) *Act.* 3 22 For Moses truly said unto the Fathers, *A prophet shall the Lord your God* raise up unto you of your brethren, like unto me, him shall you hear in all things whatsoever he shall say unto you *Heb.* 12. 25. See that ye refuse not him that speaketh, for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him *that speaketh from heaven*. Compared with 2 *Cor* 13. 3. Since ye seek a proof of *Christ speaking in me*, which to youward is not weak, but is mighty in you. *Heb.* 5. 5. So also Christ glorified not himself *to be made an High Priest*, but he that said unto him, thou art my Son to day have I begotten thee. v. 6.] As he saith also in another place, thou art a Priest for ever after the order of *Melchesadek*. Verse 7.] Who in the dayes of his flesh, *when he had offered up prayers* and supplications with strong crying and tears unto him who is able to save him from death, and was heard in that he feared. *Psal.* 2. 6. Yet have *I set my King* upon my holy hill of Sion. *Isa.* 9. 6. For unto us a child is born, unto us a Son is given, and *the governments shall be upon his shoulders*, and his name shall be called, Wonderfull, Counsellor, the mighty God, the everlasting Father, *the Prince of peace*. v. 7.] Of the increase *of his government* and there shall be no end, upon the throne of David and *upon his Kingdom* to order it and to establish it with judgement and justice, from henceforth even for ever, the zeal of the Lord of hosts will perform this. *Mat.* 21. 5. Tell ye the daughter of Sion, *behold thy King cometh* unto thee, meek and sitting upon an ass and a coalt the foal of an ass. *Psal.* 2. 8. Ask of me and I will give thee the Heathen for thine inheritance and the uttermost parts of the earth for thy possession, thou *shalt break them with a rod of iron, thou shalt dash them in pieces* like a Potters vessel. v. 10.] Be wise now therefore, O ye Kings, be instructed ye judges of the earth. v. 11.] *Serve the Lord* with fear and rejoyce with trembling.

Q. *How*

Q. *How doth Christ execute the office of a prophet?*

A. Christ executeth the office of a Prophet in revealing to us by his word and Spirit, the will of God for our salvation *u*.

(*u*) *Joh.* 1. 18. No man hath seen God at any time, the only begotten Son which is in the bosom of the Father, *he hath declared him* 1 *Pet.* 1. 10. 11. 12. Of which salvation the Prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you. V. 11.] Searching what, or *what manner of time the Spirit of Christ, which was in them* did signifie, when it testified before-hand the sufferings of Christ, and the glory which should follow. Verse 12.] Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you, by them that have preached the Gospel unto you, *with the Holy Ghost* sent down from heaven, which things the Angels desire to look into. *Joh.* 15. 15. Henceforth I call you not servants, for the servant knoweth not what his Lord doth; but I have called you friends, for all things that I have heard of my Father, *I have made known unto you. Joh.* 20. 31. *These things are written, that you might believe that Jesus is the Christ*, the Son of God. and that believing you might have life through his name.

Q. *How doth Christ execute the office of a Priest?*

A. Christ executeth the office of a Priest in his once offering up of himself a sacrifice to satisfie Divine Justice *, and reconcile us to God *x*, and in making continual intercession for us *y*.

* *Hebr.* 9. 14. How much more shall *the blood of Christ who* through the eternal Spirit *offered himself* without spot to God, purge your consciences from dead works to serve the living God. Verse 28.] So *Christ was once offered* to bear the sins of many, and unto them that look for him shal he appear the second time without sin unto salvation. (*x*) *Heb.* 2. 17. In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High-Priest in things pertaining to God, *to make reconciliation for the sins of the people.* (*y*) *Heb.* 7. 24. But this man because he continueth ever hath an unchangeable Priesthood. Vers. 25.] Wherefore he is able also to save them to the uttermost that come unto God by him, seeing *he ever liveth to make intercession for them.*

Q. *How doth Christ execute the office of a King?*

A. Christ executeth the office of a King, in subduing us to himself *z*, in ruling *a*, and defending us *b*, and restraining and conquering all his and our enemies *c*.

(*z*) *Acts* 15. 14. Simeon hath declared how God at the first did visit the Gentiles, *to take out of them a people for his name.* Verse 15.] And to this agree the words of the Prophet, as it is written. verse 16.] After this I will return and *build again the tabernacle of David*, which is fallen down, and I will build again the ruines thereof, and I will set it up. (*a*) *Isai.* 33. 22. The Lord is our Judge, *the Lord is our Law-giver, the Lord is our King*, he will save us. (*b*) *Isa.* 32. 1. Behold a King shall reign in righteousness, and Princes shal rule in judgement. Vers. 2.] And *a man shal be as an hiding place from* the wind, and a covert from the tempest, as rivers of waters in a dry place, as the shadow of a rock in a weary land. (*c*) 1 *Cor.* 15. 25. For he must reign, till *he hath put all enemies under his feet Psalm* 110. throughout.

Q. *Wherein did Christs humiliation consist?*

A. Christs humiliation consisted in his being born, and that in a low condition *d*, made under the law *e*, under-going the miseries of this

(*d*) *Luke* 2. 7. And she brought forth her first-born Son, and wrapped him in swadling-clothes, and *laid him in a manger*, because there was no room for them in the Inne. (*e*) *Gal.* 4. 4. But when the fulness of time was come, God sent forth his Son made of a woman, *made under the law.*

(f) *Heb.* 12.2. Looking unto Jeſus, the author and finiſher of our faith, who for the joy that was ſet before him, *endured the croſs*, deſpiſing the ſhame, and is ſet down at the right hand of the Throne of God. Verſ. 3.] For conſider *him that endured ſuch contradiction of ſinners* againſt himſelf, leſt ye be wearied and faint in your minds. *Iſa.* 53.2.3. For he ſhall grow up before him as a tender plant, and as a root out of a dry ground, he hath no form nor comlineſs, and when we ſhall ſee him *there is no beauty that we ſhould deſire him.* verſ. 3. *He is deſpiſed and rejected of men, a man of ſorrows and acquainted with griefs*, and *we hid as it were our faces from him, he was deſpiſed and we eſteemed him not.* (g) *Luke* 22. 44. And *being in an agony he* prayed more earneſtly, and his ſweat was as it were great drops of blood falling down to the ground. *Matth.* 27. 46. And about the ninth hour Jeſus cryed with a loud voice, ſaying, *ELI ELI-LAMA-SABACTHANI*: that is to ſay, *My God, my God, why haſt thou forſaken me?* (h) *Phil.* 2. 8. And being found in fashion as a man, he humbled himſelf, & became *obedient unto* death, even *the death of the croſs.* (i) 1 *Cor.* 15.4. And that *he was buried*, and that he roſe again the third day according to the Scriptures. (k) *Matt.* 2. 40. As Jonas was three dayes and three nights in the Whales belly, ſo ſhall the Son of man be three dayes and three nights in the heart of the earth. *Act.* 2.24,25,26,27. -- 31. Verſ. 24.] *Whom God hath raiſed having looſed the pains of death*, becauſe it was not poſſible that he ſhould be holden of it. Ver. 25.] For David ſpeaketh concerning him, I foreſaw the Lord alwayes before my face, for he is on my right hand, that I ſhould not be moved. V. 26.] Therefore did my heart rejoyce, and my tongue was glad; moreover alſo my flesh ſhall reſt in hope. V. 27.] Becauſe *thou wilt not leave my ſoul in hell*, neither wilt *thou* ſuffer *thine holy One to ſee* corruption. Verſ. 31.] He ſeeing this before ſpake of the reſurrection of Chriſt, *that his ſoul was not left in hell*, neither *did his fleſh ſee corruption.*

Q. *Wherein conſiſteth Chriſts Exaltation?*

A. Chriſts exaltation conſiſteth in his riſing again from the dead on the third day *l*, in aſcending up into heaven *m*, in ſitting at the right hand of God the Father *n*, and in coming to judge the world at the laſt day *o*.

(l) 1 *Cor.* 15.4. And that he was buried, & that he *roſe again the third day* according to the Scriptures. (m) *Mark* 16.19. So then after the Lord had ſpoken to them, *he was received up into heaven, and ſate on the right hand of God.* (n) *Epheſ.* 1.20. Which he wrought in Chriſt when he raiſed him from the dead, and *ſet him at his own right hand in the heavenly places.* (o) *Acts* 1. 11. Which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? this ſame Jeſus which is taken up from you into heaven, *ſhall come in like manner, as ye have ſeen him go into heaven.* Chap. 17. verſ. 31. He hath *appointed a day*, in the which he ſhall *judge the World in righteouſneſs*, *by that man* whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath *raiſed him from the dead.*

Queſt. *How are we made partakers of the Redemption purchaſed by Chriſt?*

Anſw. We are made partakers of the Redemption purchaſed by Chriſt, by the effectual application of it to us *p*, by his Holy Spirit *q*.

(p) *John* 1.11; 12. v. 11. He came unto his own, and his own received him not. Verſ. 12.] But *as many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name.* (q) *Tit.* 3. 5-6. verſ. 5. Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt. Verſ. 6.] Which he ſhed on us abundantly through Jeſus Chriſt our Saviour.

Q. *How*

Q. *How doth the Spirit apply to us the Redemption purchaſed by Chriſt?*

A. The Spirit applieth to us the Redemption purchaſed by Chriſt, by working faith in us *r*, and thereby uniting us to Chriſt in our effectual calling *ſ*.

(*r*) *Eph.*1.13, 14. V.13. In whom ye alſo truſted, after that ye heard the Word of truth, the Goſpel of your ſalvation; in whom alſo after *that ye believed, ye were ſealed with that holy Spirit of promiſe.* Verſ.14. Which is an earneſt of our inheritance untill the redemption of the *purchaſed poſſeſſion* unto the praiſe of his glory. *Joh.*6.37, 39. v. 37. All the Father giveth me ſhall come unto me, and him that cometh to me, I will in no wiſe caſt out. Verſ. 39. And this is the Fathers will which hath ſent me, that of *all which he hath given*, I ſhould *loſe nothing*, but ſhould *raiſe it again at the laſt day*. Epheſ.2.8. *By grace ye are ſaved, through faith*, and that not of your ſelves, it is the gift of God. (*ſ*) Epheſ.3.17. *That Chriſt may dwell in your hearts by faith*, that ye being *rooted and grounded in love*. 1 *Cor.*1.9. God is faithful by whom ye were called unto the *fellowſhip of his Son Jeſus Chriſt our Lord.*

Q. *What is effectual Calling?*

A. Effectual calling is the work of Gods Spirit *t*, whereby, convincing us of our ſin and miſery *u*, inlightning our minds in the knowledge of Chriſt * and renewing our wills *x*, he doth perſwade and enable us to embrace Jeſus Chriſt, freely offered to us in the Goſpel *y*.

(*t*) 2 *Tim.*1.9. Who hath ſaved us and called us with an holy calling, not according to our works, but *according to his own purpoſe* and *grace which was given us in Chriſt Jeſus*, before the World began. 2 *Theſ.*2.13,14. v.13.] But we are bound to give thanks alwayes to God for you brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation *through Sanctification of the Spirit and belief of the truth.* V.14.] Whereunto he called you by our Goſpel to the obtaining of the glory of our Lord Jeſus Chriſt. (*u*) *Acts* 2. 37. Now when they heard this *they were pricked in their hearts*, and ſaid unto Peter and to the reſt of the Apoſtles, men and brethren what ſhal we do? (*) *Acts* 26. 18. *To open their eyes, and to turn them from darkneſs to light*, and from the power of Satan unto God, that they may receive forgiveneſs of ſins and inheritance among them which are ſanctified by faith that is in me. (*x*) *Ezek.*36.26,27. v.26.] A new heart alſo will I give you, and a new Spirit will I put within you, and I will take away the ſtony heart out of your flesh, and I will give you an heart of flesh. V.27.] And I will put my Spirit within you, *and cauſe you to walk in my ſtatutes*, and ye ſhall keep my judgements and do them. (*y*) *John* 6.44,45. v.44.] No man *can come unto me* except the Father which hath ſent me draw him, and I will raiſe him up at the laſt day. v. 45.] As it is written in the Prophets, and they ſhall be all taught of God, every man therefore that hath heard and hath learned of the Father *cometh unto me*. *Phil.*2.13. For it is *God that worketh in you, both to will and to do* of his good pleaſure.

Q. *What benefits do they that are effectually called partake of in this life?*

A. They that are effectually called do in this life partake of Juſtification *z*, Adoption *a*, Sanctification, and the ſeveral benefits which in this life do either accompany or flow from them *b*.

(*z*) *Rom.*8.30. Moreover whom he did predeſtinate them be alſo called, *and whom he called them, he alſo juſtified*, and whom he juſtified, them he alſo glorified. (*a*) *Epheſ.*1.5. Having predeſtinated us unto *the adoption of children* by Jeſus Chriſt to himſelf, according to the good pleaſure of his will. (*b*) 1 *Cor.*1.30. Of him are ye in Chriſt Jeſus who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption.

Q. *What is juſtification?*

A. Juſtification is an act of Gods free grace wherein he pardoneth all

(c) *Rom.* 3. 24, 25.] Verſ. 24. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt. V. 25.] Whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs *for the remiſſion of ſins* that are paſt, through the forbearance of God. *Rom.* 4. 6. Even as David alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works. V 7.) Saying, bleſſed are they *whoſe iniquities are forgiven, and whoſe ſins are covered.* V. 8.] Bleſſed is the man *to whom the Lord will not impute ſin.* (d) 2 *Cor.* 5. 19. To wit, that God was in Chriſt reconciling the world unto himſelf, *not imputing their treſpaſſes unto them*, and hath committed to us the word of reconciliation. Verſ. 21.] For he hath made him to be ſin for us, who knew no ſin; *that we might be made the righteouſneſs of God in him.* (e) *Rom.* 5. 17. For if by one mans offence, death reigned, by one much more, they which receive abundance of grace and of the gift of righteouſneſs, ſhall reign in life by one Jeſus Chriſt. V. 18.] Therefore, as by the offence of one, judgment came upon all men unto condemnation, even ſo *by the righteouſneſs of one, the free gift came upon all men unto juſtification of life.* V. 19.] As by one mans diſobedience many were made ſinners: ſo *by the obedience of one ſhall many be made righteous.* (f) *Gal.* 2. 16. Knowing that man is not juſtified by the works of the law, but *by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt*, and not by the works of the law, for by the works of the law ſhall no fleſh be juſtified. *Phil.* 3. 9. And be found in him, not having mine own righteouſneſs which is of the law, but *that which is through the faith of Chriſt*, the righteouſneſs which is of *God by faith.*

Q. *What is Adoption?*

(g) 1 *John* 3. 1. Behold, *what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God*, therefore the world knoweth us not, becauſe it knew him not. (h) *Joh.* 1. 12. As many as received him, *to them gave he power to become the ſons of God*, even to them that believe on his name. *Rom.* 8. 17. And *if children, then heirs, heirs of God, and joint-heirs with Chriſt*, if ſo be we ſuffer with him, that we may be alſo glorified together.

A. Adoption is an act of Gods free grace *g*, whereby we are received into the number, and have a right to all the priviledges of the ſons of God *h.*

Q. *What is Sanctification?*

(i) 2 *Theſ.* 1. 13. God hath from the beginning choſen you to ſalvation *through ſanctification of the Spirit*, and the belief of the truth. (k) *Epheſ.* 4. 23. And be *renewed in the Spirit of your mind.* V. 24.] And that ye put on the new man *which after God is created in righteouſneſs and true holineſs.* (l) *Rom.* 6. 4. Therefore we are buried *with him by baptiſme unto death*, that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. Verſ. 6.] Knowing this that our old man is crucified with him, that the body of ſin might be deſtroyed, *that henceforth we ſhould not ſerve ſin.* *Rom.* 8. 1. There is therefore now no condemnation to them which are in Chriſt Jeſus, *who walk not after the fleſh, but after the Spirit.*

A. Sanctification is the work of Gods free grace *i*, whereby we are renewed in the whole man after the image of God *k*, and are enabled more and more to die unto ſin, and live unto righteouſneſs *l.*

Q. *What are the benefits which in this life do accompany or flow from juſtification, adoption, and ſanctification?*

A. The benefits which in this life do accompany or flow from juſtification, adoption, and ſanctification are aſſurance of Gods love, peace of conſcience

conſcience *m*, joy in the holy Ghoſt *n*, encreaſe of grace *o*, and perſeverance therein to the end *p*.

(*m*) *Rom.* 5.1. Therefore *being juſtified* by faith *we have peace with God through our* Lord Jeſus Chriſt. Verſ. 2] By whom alſo we have acceſs by faith into this grace wherein we ſtand, *and rejoyce in hope of the glory of God.* V. 5.] And *hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts* by the holy Ghoſt which is given unto us. (*n*) *Rom.* 14.17. For *the Kingdom of God is not meat and drink: but righteouſneſs and peace, and joy in the holy Ghoſt.* (*o*) *Prov.* 4. 18. *The path of the juſt, is as the ſhining light, that ſhineth more and more unto the perfect day.* (*p*) 1 *Joh.* 5. 13. Theſe things have I written unto you that believe on the name of the Son of God, that you may know that ye have eternal life, and that ye may believe on the name of the Son of God. 1 *Pet.* 1. 5. Who are kept by the power of God, through faith unto ſalvation, ready to be revealed in the laſt times.

Q. *What benefits do believers receive from Chriſt, at death?*

A. The ſouls of believers are at their death made perfect in holineſs *q*, and do immediately paſs into glory *r*; and their bodies being ſtill united to Chriſt *ſ*, do reſt in their graves *t*, till the reſurrection *u*.

(*q*) *Heb.* 12.23. To the general aſſembly and Church of the firſt-born which are written in heaven, and to God the Judge of all, and *to the ſpirits of juſt men made perfect.* (*r*) 2 *Cor.* 5. 1. For we know that if our earthly houſe of this Tabernacle *were diſſolved, we have a building of God,* an houſe not made with hands, eternal in the heavens. V. 6.] Therefore we are alwayes confident, knowing that whileſt we are at home in the body, we are abſent from the Lord. V. 8.] We are confident I ſay, and willing, rather to be abſent from the body, & to be preſent with the Lord. *Phil.* 1.23. For I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt, which is far better. *Luke* 23. 43. And Jeſus ſaid unto him, verily, I ſay unto thee, *to day ſhalt thou be with me in paradiſe.* (*ſ*) 1 *Theſ.* 4. 14. For if we believe that Jeſus dyed and roſe again, even ſo them alſo which ſleep in Jeſus, will God bring with him. (*t*) *Iſai.* 57 2. He ſhall enter into peace, *they ſhall reſt in their beds,* each one walking in uprightneſs. (*u*) *Joh.* 19. 26. And though after my skin, worms deſtroy this body, yet in my fleſh ſhal I ſee God. V. 27] *Whom I ſhall ſee for my ſelf,* and mine eyes ſhall behold, and not another, though my reins be conſumed within me.

Q. *What benefit do believers receive from Chriſt at the reſurrection?*

A. At the reſurrection, believers being raiſed up in glory *, ſhal be openly acknowledged, and acquitted in the day of judgement *x*, and made perfectly bleſſed in full enjoying of God *y*, to all eternity *z*.

* 1 *Cor.* 15.43. It is ſown in diſhonour, *it is raiſed in glory,* it is ſown in weakneſs, it is raiſed in power. (*x*) *Matth.* 25 23. His Lord ſaid unto him, well done, thou good and faithful ſervant thou haſt been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord. *Matth.* 10. 32. Whoſoever ſhall confeſs me before men, him will I confeſs alſo before my Father which is in heaven. (*y*) 1 *John* 3.2. Beloved now are we the ſons of God, and it doth not yet appear what we ſhal be, but we know that when he ſhal appear, we ſhal be like him, for *we ſhall ſee him as he is.* 1 *Cor.* 13. 12. For now we ſee through a glaſs darkly; but *then face to face*; now I know in part, *but then ſhall I know even as I am alſo known.* (*z*) 1 *Theſ.* 4. 17. Then we which are alive and remain, ſhal be caught up together with them in the clouds, to meet the Lord in the air, and ſo ſhal we be ever with the Lord. v. 18.] Wherefore comfort one another with theſe words.

Q. *What is the duty which God requireth of man?*

A. The duty which God requireth of man, is obedience to his revealed will *a*.

(*a*) *Mic.* 6. 8. He hath ſhewed thee, O man what is good, and *what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God.* 1 *Sam.* 15. 22. And Samuel ſaid, hath the Lord as great delight in burnt-offering and ſacrifices as in obeying the voyce of the Lord, Behold, to obey is better then ſacrifice, and to hearken then the fat of rams.

Q. *What did God at firſt reveal to man for the rule of his obedience?*

A. The rule which God at firſt revealed to man for his obedience, was the Moral Law *b*.

(*b*) *Rom.*2.14. For when the Gentiles which have not the law, do by nature the things contained in the law, theſe having not the law, *are a Law unto themſelves.* Verſ.15. Which ſhew *the work of the law written* in their hearts, their conſciences alſo bearing witneſs, and their thoughts the mean while accuſing or elſe excuſing one another. *Rom.*10.5. For Moſes deſcribeth the righteouſneſs which is *of the law, that the man which doth theſe things ſhall live by them.*

Q. *Where is the Moral Law ſummarily comprehended?*

A. The Moral Law is ſummarily comprehended in the ten Commandments *c*.

(*c*) *Deut.*10.4. And he wrote on the Tables according to the *firſt writing*, *the ten Commandments* which the Lord ſpake unto you in the mount, out of the midſt of the fire, in the day of the aſſembly, and the Lord gave them unto me. *Mat.* 19.17. And he ſaid unto him, why calleſt thou me good, there is none good but one, that is God, but if thou wilt enter into life, *keep the Commandments.*

Q. *What is the ſum of the ten Commandments?*

A. The ſum of the ten Commandments is, To love the Lord our God with all our heart, with all our ſoul, with all our ſtrength, and with all our mind; and our neighbour as our ſelves *d*.

(*d*) *Matth.*22. 37. Jeſus ſaid unto him *thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind.* Verſe 38.] This is the firſt and great Commandment. Verſe 39.] And the ſecond is like unto it, *Thou ſhalt love thy neighbour as thy ſelf.* Verſe 40.] *On theſe two Commandments hang all the law and the Prophets.*

Q. *What is the preface to the ten Commandments?*

A. The preface to the ten Commandments is in theſe words [*I am the Lord thy God which have brought thee out of the Land of Egypt, and out of the houſe of bondage* e.]

(*e*) *Exod.*20.2.

Q. *What doth the preface to the ten Commandments teach us?*

A. The preface to the ten Commandments teacheth us, that becauſe God is the Lord, and our God, and Redeemer; therefore we are bound to keep all his Commandments *f*.

(*f*) *Luke* 1.74. That he would grant unto us that *we being delivered out of the hands of our enemies, might ſerve him* without fear. V.75.] In holineſs and righteouſneſs before him all the dayes of our lives. 1 *Pet.*1.15. But as he that hath called you, is holy, *ſo be ye holy* in all manner of converſation. Verſe 16.] Becauſe it is written, *be ye holy for I am holy.* Verſe 17.] And if you call on the Father, who without reſpect of perſons judgeth according to every mans work, paſs the time of your ſojourning here in fear. Verſ.18.] *For as much as ye know that ye were* not *redeemed* with corruptible things as ſilver and gold from your vain converſation, received by tradition from your fathers. V.19.] *But with the precious blood of Chriſt*, as of a Lamb without blemiſh, and without ſpot.

Q. *Which is the firſt Commandment?*

A. The firſt Commandment is [*Thou ſhalt have no other Gods before me* g.]

(*g*) *Exod.*20.3.

Q. *What*

Q. *What is required in the first Commandment?*

A. The first Commandment requireth us to know, and acknowledge God to be the only true God, and our God *h*, and to worship and glorifie him accordingly *i*.

(*h*) 1 *Chro.* 28. 9. And thou Solomon my son *know thou the God of thy father*, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him he will be found of thee, but if thou forsake him, he will cast thee off for ever. *Deut.* 26. 17. *Thou hast avouched the Lord this day to be thy God*, and to walk in his wayes, and to keep his statutes, and his Commandments, and his judgements, and to hearken unto his voice. (*i*) *Matth.* 4. 10. Then saith Jesus unto him, Get thee hence Satan, for it is written, *thou shalt worship the Lord thy God*, and him onely shalt thou serve. *Psalm* 29. 2. *Give unto the Lord the glory due unto his name, worship the Lord* in the beauty of holiness.

Q. *What is forbidden in the first Commandment?*

A. The first Commandment forbiddeth the denying *k*, or not worshipping and glorifying the true God, as God *l*, and our God *m*, and the giving that worship and glory to any other which is due to him alone *n*.

(*k*) *Psal.* 14. 1. *The fool hath said in his heart there is no God*, they are corrupt, they have done abominable works, there is none that doth good. (*l*) *Rom.* 1. 21. Because that when they knew God, they glorified him not as God, neither were they thankful, but became vain in their imaginations, and their foolish heart was darkned. (*m*) *Psal.* 81. 10. I am the Lord thy God, which brought thee out of the land of Egypt, open thy mouth wide and I will fill it. Vers. 11.] But my people would not hearken to my voyce, and Israel would none of me. (*n*) *Rom.* 1. 25. Who changed the truth of God into a lie, and worshipped and served the creatures more then the Creator, who is blessed for ever, *Amen*. V. 26.] For this cause God gave them up unto vile affections, for even their women did change the natural use into that which is against nature.

Q. *What are we especially taught by these words* [before me] *in the first Commandment?*

A. These words *before me*, in the first Commandment, teach us, that God who seeth all things, taketh notice of, and is much displeased with the sin of having any other God *o*.

(*o*) *Ezek.* 8. 5. *to the end. Psal.* 44. 20, 21. But if we have forgotten the name of our God, *or stretched out our hands to a strange God*; V. 21.] *Shall not God search this out?* for he knoweth the secrets of the heart.

Q. *Which is the second Commandment?*

A. The second Commandment is, [*Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thy selfe to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands, of them that love me, and keep my Commandments* p.

(*p*) *Exod.* 20. 4. 5. 6.

Q. *What is required in the second Commandment?*

A. The second Commandment requireth, the receiving, observing, and

and keeping pure and entire, all such religious worship and Ordinances as God hath appointed in his word *q*.

(*q*) *Deut.* 32. 46. And he said unto them, Set your hearts unto all the words which I testifie among you this day, which ye shall command your children *to observe to do all the words of this law.* *Matth.*28.20. *Teaching them to observe all things whatsoever I have commanded you*; and lo I am with you alwayes unto the end of the World. *Acts* 2. 42. And *they continued stedfastly in the Apostles doctrine, and fellowship, and in breaking of bread, and in prayers.*

Q. *What is forbidden in the second Commandment?*

A. The second Commandment forbiddeth the worshipping of God by Images *r*, or any other way, not appointed in his word *s*.

(*r*) *Deut.*4.15, 36, 17, 18, 19.] Verse 15. Take ye therefore good heed unto your selves (for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire) Vers. 16.] Lest ye corrupt your selves, and *make you a graven Image, the similitude of any figure, the likeness of male or female.* Vers. 17.] *The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air*, verse 18.] *The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth.* Verse 19.] And least thou lift up thine eyes unto heaven, and when thou seest the Sun, Moon, and Stars, even all the Host of heaven, shouldest be driven to worship them, and serve them, which the Lord God hath divided unto all Nations under the whole heaven. *Exod.* 32. 5--8. And when Aaron saw it, he built an Altar before it, and Aaron made proclamation, and said, To morrow is a feast to the Lord. --- Vers. 8.] They have turned aside quickly out of the way which I commanded them; *they have made them a molten Calf, and have worshipped it*, and have sacrificed thereunto, and said, These be thy Gods, O Israel, which have brought thee up out of the land of Egypt. (*s*) *Deut.*12.31, 32. Thou shalt not do so unto the Lord thy God, for every abomination to the Lord which he hateth, have they done unto their gods; for even their sons and their daughters have they burnt in the fire to their gods Verse 32.] What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it.

Q. *What are the Reasons annexed to the second Commandment?*

A. The Reasons annexed to the second Commandment are, Gods soveraignty over us *t*, his property in us *u*, and his zeal he hath to his own worship *.

(*t*) *Psalm* 95. 2, 3, 6. *Let us come before his presence* with thanksgiving, and make a joyfull noise unto him with Psalms. vers. 3.] *For the Lord is a great God, and a great King above all Gods.* Verse 6.] *O come let us worship and bow down, let us kneel before the Lord our Maker.* (*u*) *Psalm* 45. 11. So shall the King greatly desire thy beauty, *for he is thy Lord and worship thou him.* * *Exod.*34. 13, 14. But ye shall destroy their Altars, break their Images, and cut down their groves. Vers.14.] For thou shalt worship no other God, for the Lord whose name is Jealous, is a jealous God.

Q. *Which is the third Commandment?*

A. The third Commandment is, *Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his name in vain* x.

(*x*) *Exod.*20.7.

Q. *What is required in the third Commandment?*

A. The third Commandment requireth the holy and reverend use of

of Gods Names *y*, Titles *z*, Attributes *a*, Ordinances *b*, word *c*, and works *d*.

(y) *Matth.* 6. 9. After this manner therefore pray ye, Our Father which art in heaven, hallowed be thy Name. *Deut.* 28. 58. If thou wilt not observe to do all the words of this law, that are written in this Book, *that thou maist fear this glorious and fearful name*, THE LORD THY GOD. (z) *Psalm* 68. 4. Sing unto God, sing praises to his Name, extol him that rideth upon the heavens *by his Name* JAH, and rejoyce before him. (a) *Rev.* 15. 3, 4. And they sing the Song of Moses, the servant of God, and the song of the Lamb, saying, great and marvellous are thy words, *Lord God Almighty, just and true are thy wayes, thou King of Saints.* Verse 4.] Who shall not fear thee, O Lord, and glorifie thy Name, for thou only art holy; for all Nations shall come and worship before thee, for thy judgements are made manifest. (b) *Mal.* 1. 11, 14. For from the rising of the Sun even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto thy Name, and a pure offering, for my Name shall be great among the heathen, saith the Lord of Hosts. Verse 14.] *But cursed be the deceiver that hath in his flock a male*, and voweth and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of Hosts, and my Name is dreadful among the heathen. (c) *Psalm* 138. 1, 2. I will praise thee with my whole heart, before the gods will I sing praise unto thee. Verse 2.] *I will worship towards thy holy Temple*, and praise thy name for thy loving kindness, and for thy truth; for thou hast magnified thy word above all thy name. (d) *Job.* 36. 24. Remember *that thou magnifie his work*, which men behold.

Q. *What is forbidden in the third Commandment?*

A. The third Commandment forbiddeth all profaning or abusing of any thing, whereby God maketh himself known *e*.

(e) *Mal.* 1. 6, 7 -- 12. A son honoureth his father, and a servant his master. If then I be a father, where is mine honour? and if I be a master, where is my fear, saith the Lord of Hosts unto you, O Priests, *that despise my Name?* and ye say, Wherein have we despised thy Name? V. 7.] *Ye offer polluted bread upon mine Altar*; and ye say, Wherein have we polluted thee? in that ye say, The Table of the Lord is contemptible Verse 12.] But ye have profaned it, in that ye say, the Table of the Lord is polluted, and the fruit thereof, even his meat is contemptible. Chap. 2. vers. 2. *If you will not hear, and if you will not lay it to heart to give glory to my Name*, saith the Lord of Hosts, *I will even send a curse upon you, and will curse your blessings*, yea, I have cursed them already, because ye do not lay it to heart. Chap. 3. 14. Ye have said, it is vain to serve God; and what profit is it that we have kept his Ordinances, and that we have walked mournfully before the Lord of Hosts?

Q. *What is the Reason annexed to the third Commandment?*

A. The Reason annexed to the third Commandment is, that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgement *f*.

(f) 1 *Sam.* 2. 13. -- 17 -- 22 -- 24. Now the sons of Eli were sons of Belial; they knew not the Lord -- v. 17.] Wherefore *the sin of the young men was very great before the Lord*; for men abhorred the offering of the Lord -- v. 22.] Now Eli was very old, and heard all that his sons did unto all Israel, and how they lay with the women that assembled at the door of the Tabernacle of the Congregation. -- ver. 24.] Nay, my sons, for it is no good report that I hear; ye make the Lords people to transgress. 1 *Sam.* 3. 13. For I have told him that I will judge his house for ever, for the iniquity which he knoweth; *because his sons made themselves vile, and he restrained them not.* Deut 28. 58, 59. *If thou wilt not observe to do all the words of this law that are written in this Book*, that thou mayest fear this glorious and fearful Name The Lord thy God. v. 59.] Then the Lord will make thy plagues wonderful, and the plagues of thy seed even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

Q. *Which is the fourth Commandment?*

A. The fourth Commandment is, [*Remember the Sabbath day to keep it holy: six dayes shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor thy stranger that is within thy gates: for in six dayes the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day;* (g) *Exod.* 20. 8,9,10,11. *wherefore the Lord blessed the Sabbath day, and hallowed it* g.

Q. *What is required in the fourth Commandment?*

A. The fourth Commandment requireth the keeping holy to God, such set time as he hath appointed in his Word; expressly, one whole day in seven, to be a holy Sabbath unto the Lord *h*.

(h) *Deut.* 5. 12, 13, 14. *Keep the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee.* V. 13.] Six days shalt thou labour and do all thy work. V. 14.] But *the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work*, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattel, nor thy stranger that is within thy gates, that thy man-servant and thy maid-servant may rest as well as thou.

Quest. *Which day of the seven hath God appointed to be the weekly Sabbath.*

A. From the beginning of the world to the Resurrection of Christ, God hath appointed the seventh day of the week to be the weekly Sabbath: and the first day of the week, ever since, to continue to the end of the world, which is the Christian Sabbath *i*.

(i) *Gen.* 2.2,3. And on the seventh day God ended his work which he had made: and *he rested on the seventh day from all his work* which he made. Vers. 3.] *And God blessed the seventh day, and sanctified it*; because that in it he rested from all his work which God created and made. 1 *Cor.* 16. 1, 2 Now concerning the collection for the Saints, as I have given order to the Churches of *Galatia*, *even so do ye.* Verse 2.] *upon the first day of the week*, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. *Acts* 20.7.] *And upon the first day of the week, when the Disciples came together to break bread*, *Paul* preached unto them, ready to depart on the morrow, and continued his speech untill midnight.

Q. *How is the Sabbath to be sanctified?*

A. The Sabbath is to be sanctified, by an holy resting all that day *k*, even from such worldly imployments and recreations, as are lawfull on other dayes *l*, and spending the whole time in the publick and private exercises of Gods worship *m*, except so much as is to be taken up in the works of necessity and mercy *n*.

(k) *Exod.* 20.8. -- 10. Remember the *Sabbath day to keep it holy* -- V. 10.] But the seventh *day is the Sabbath of the Lord thy God: In it thou shalt do no manner of work, thou, nor thy son, &c.* (l) *Neh* 13,15, 16,17,18,19. -- 21,22. In those dayes saw I in Judah, some *treading wine-presses on the sabbath-day, and bringing in sheaves, and lading asses, as also wine, grapes, and figs, and all manner of burdens*, which they brought into Jerusalem on the Sabbath day; *and I testified against them in the day wherein they sold victuals.* Verse 16.] There dwelt men of Tyre also therein, *which brought fish, and all manner of ware, and*

and ſold on the Sabbath day, unto the children of Judah, and in Jeruſalem. Verſ. 17.] *Then I contended with the Nobles of Judah*, and ſaid unto them, *What evil thing is this that ye do, and profane the Sabbath day?* Verſe 18.] Did not your fathers thus, and did not God bring all this evil upon us, and upon this City? Yet ye bring more wrath upon Iſrael, by profaning the Sabbath. Verſe 19.] And it came to paſs that when the gates of Jeruſalem began to be dark before the Sabbath, I commanded that the gates ſhould be ſhut, and charged that they ſhould not be opened till after the Sabbath; and ſome of my ſervants I ſet at the gates, that there ſhould be no burden brought in on the Sabbath day. V. 21.] Then teſtified I againſt them, and ſaid unto them, *Why lodge ye about the wall?* If ye do ſo again, I will lay hands on you. From that time forth *came they no more on the Sabbath.* Ver. 22.] And I commanded the Levites that they ſhould cleanſe themſelves, and that they ſhould come and keep the gates, to ſanctifie the Sabbath day. Remember me, O my God, concerning this alſo, &c. -- (m) *Luke* 4. 16. And he came to Nazareth where he had been brought up, and as his cuſtome was, he went into the Synagogue *on the Sabbath day, and ſtood up for to read.* *Acts* 20. 7. And upon the firſt day of the week, &c. See letter [*s*] *Pſalm* 92. Title, A Pſalm, or ſong for the Sabbath day. *Iſai.* 66. 23. And it ſhall come to paſs that from one new Moon to another, and *from one Sabbath to another, ſhall all fleſh come to worſhip before me*, ſaith the Lord. (n) *Matth.* 12. from v. 1. to v. 13. At that time Jeſus went on the Sabbath day through the corn, and his Diſciples were an hungry, and began to pluck ears of corn and to eat. But when the Phariſees, &c. -- v. 12. It is lawful to do well on the Sabbath dayes.

Q. *What are the ſins forbidden in the fourth Commandment?*

A. The fourth Commandment forbiddeth the omiſſion of carefull performance of the duties required *o*, and the profaning the day by idleneſs *p*, or doing that which is in it ſelf ſinfull *q*, or by unneceſſary thoughts, words, or works, about our worldly imployments or recreations *r*.

(o) *Ezek.* 22. 26. *Her Prieſts have violated my law*, and profaned mine holy things: they have put no difference between the holy and profane, neither have they ſhewed difference between the unclean and clean; and *have hid their eyes from my Sabbaths*, and I am profaned among them. *Amos* 8. 5. Saying, When will the new Moon be gone, that we may ſell corn, *and the Sabbath that we may ſet forth wheat?* making the Ephah ſmall, and the ſhekel great, and falſifying the balances by deceit. *Mal.* 1. 13. Ye ſaid alſo, Behold, *what a wearineſs is it!* and ye have ſnuffed at it, ſaith the Lord of Hoſts; and ye brought that which was torn, and the lame, and the ſick; thus ye brought an offering: Should I accept this of your hand, ſaith the Lord? (p) *Acts* 20. 7. -- 9. And upon the firſt day of the week, when the Diſciples came together to break bread, *Paul* preached unto them, ready to depart on the morrow, and continued his ſpeech untill midnight. -- Verſe 9.] And there ſate in a window a certain young man named Eutychus, being fallen into a deep ſleep; and as Paul was long preaching he ſunk down with ſleep, and fell down from the third loft, and was taken up dead. (q) *Ezek.* 23. 38. Moreover, this they have done to me, They have defiled my Sanctuary in the ſame day, and *have profaned my Sabbaths.* (r) *Jerem.* 17. 24, 25, 26. And it ſhall come to paſs, if ye diligently hearken unto me, ſaith the Lord, *to bring in no burden through the gates of this City on the Sabbath day, but hallow the Sabbath day, to do no work therein.* Verſ. 25.] Then ſhall there enter into the gates of this City, Kings and Princes ſitting upon the Throne of David, riding in Chariots and on Horſes, they and their Princes, the men of Judah and the inhabitants of Jeruſalem; and this City ſhall remain for ever. Verſ. 26.] And they ſhall come from the City of Judah, and from the places about Jeruſalem, and from the land of Benjamin, and from the Plain, and from the mountains, and from the South, bringing burnt-offerings and ſatrifices, and meat-offerings, and incenſe, and bringing ſacrifices of praiſe unto the houſe of the Lord. *Iſai.* 58. 13. If thou turn away thy foot from the Sabbath, *from doing thy pleaſure on my holy day, and call the Sabbath a delight, the Holy of the Lord, honourable, and ſhalt honour him, not doing thine own wayes, nor finding thine own pleaſure, nor ſpeaking thine own words.*

Q. *What are the Reaſons annexed to the fourth Commandment?*

A. The Reaſons annexed to the fourth Commandment are, Gods

allowing us six dayes of the week for our own imployment *f*, his challenging a special property in the seventh, his own example, and his blessing the Sabbath day *t*.

(*f*) *Exod.* 20. 9. Six dayes shalt thou labour and do all thy work.

(*t*) *Exod.*20.11. For in six dayes the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.

Q. *What is the fifth Commandment?*

A. The fifth Commandment is, [*Honour thy father and thy mother that thy dayes may be long upon the Land which the Lord thy God giveth thee* u.]

(*u*) *Exod.*20. 12.

Q. *What is required in the fifth Commandment?*

A. The fifth Commandment requireth the preserving the honour, and performing the duties, belonging to every one in their several places and relations, as superiors *x*, inferiors *x*, or equals *y*,

(*) *Eph.*5.21. *Submiting your selves one to another* in the fear of God. (*x*) 1 *Pet.*2.17. Honour all men, Love the brotherhood. Fear God. Honour the King. (*y*) *Rom.*12.10.] *Be kindly affectioned one to another*, with brotherly love in honour preferring one another.

Q. *What is forbidden in the fifth Commandment?*

Answ. The fifth Commandment forbiddeth the neglecting of, or doing any thing against the honour and duty which belongeth to every one in their several places and relations *z*.

(*z*) *Matt.*15.4. For God commanded, saying Honour thy father and mother, and *he that curseth father or mother let him die the death.* Vers.5.] But *ye say whosoever shall say to his father or his mother*, it is a gift by whatsoever thou mightest be profited by me, v.6.] And honour not his father or his mother, he shall be free, *thus have ye made the Commandments of God of none effect by your traditions.* *Ezek.*34 2,3,4. Son of man prophecy against the Shepherds of Israel; prophecy, and say unto them, Thus saith the Lord God unto the shepherds, *woe be to the shepherds of Israel, that do feed themselves*; should not the shepherds feed the flocks? ver.3.] Ye eat the fat and cloath you with the wool, ye kill them that are fed; but ye feed not the flock. Vers. 4.] *The diseased have ye not strengthned, nor have ye healed that which was sick, nor bound up that which was broken, nor brought again that which was driven away, nor sought that which was lost*, but with force and cruelty have ye ruled them. *Rom.*13.8. *Owe no man any thing*, but to love one another: for he that loveth another hath fulfilled the Law.

Q. *What is the Reason annexed to the fifth Commandment?*

A. The Reason annexed to the fifth Commandment, is a promise of long life and prosperity, (as far as it shall serve for Gods glory, and their own good) to all such as keep this Commandment *a*.

(*a*) *Deut.*5.16. Honour thy father and thy mother, as the Lord thy God hath commanded thee; *that thy dayes may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.* *Ephes.*6 2,3. Honour thy father and mother (which is the first Commandment with promise.) Vers. 3.] *That it may be well with thee, and thou mayest live long on the earth.*

Quest. *Which is the sixth Commandment?*

A. The sixth Commandment is, [*Thou shalt not kill* b.]

(*b*) *Exo.*20.13.

Q. *What*

Q. *What is required in the sixth Commandment?*

A. The sixth Commandment requireth all lawful endeavours to preserve our own life *c*, and the life of others *d*.

(*c*) *Ephes.* 5. 28, 28, 29. So ought men to love their own wives *as their own bodies.* He that loveth his wife, loveth himself. Vers. 29.] *For no man ever hateth his own flesh*, but nourisheth and cherisheth it, even as the Lord the Church? (*d*) 1 *Kings* 18. 4. For it was so, when Jezebel cut off the Prophets of the Lord, *that Obadiah took an hundred Prophets, and hid them by fifty in a cave, and fed them with bread and water.*

Q. *What is forbidden in the sixth Commandment?*

A. The sixth Commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto *e*.

(*e*) *Acts* 16. 28. But *Paul cryed* with a loud voice, saying, *Do thy self no harm for we are all here.* Genes. 9 6. *Who so sheddeth mans blood, by man shall his blood be shed*; for in the image of God made he man.

Q. *Which is the seventh Commandment?*

A. The seventh Commandment is, [*Thou shalt not commit adultery* f.]

(*f*) *Exod.* 20. 14.

Q. *What is required in the seventh Commandment?*

A. The seventh Commandment requireth the preservation of our own and our neighbors chastity in heart, speech and behaviour *g*.

(*g*) 1 *Cor.* 7. 2. -- 3. -- 5. -- 34 -- 36. Nevertheless *to avoid fornication*, let every man have his own wife, and every woman her own husband. Vers. 3.] *Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband* -- Vers. 5.] *Defraud you not one the other*, except it be with consent for a time, that ye may give, &c. Verse 34. There is difference also between a wife and a virgin; the unmarried woman careth for the things of the Lord, *that she may be holy, both in body and in spirit*; but she that is married careth for the things of the world how she may please her husband --- v. 36. But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will; he sinneth not; *let them marry.* *Col.* 4. 6. *Let your speech be alwayes with grace, seasoned with salt*; that ye may know how ye ought to answer every man. 1 *Pet.* 3. 2. While they behold your chast conversation coupled with fear.

Q. *What is forbidden in the seventh Commandment?*

A. The seventh Commandment forbiddeth all unchast thoughts, words and actions *h*.

(*h*) *Matth.* 15. 19. *For out of the heart proceed* evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. *Matt.* 5. 28. But I say unto you, that whosoever looketh on a woman to lust after her, *hath committed adultery with her already in his heart.* Ephes. 5. 3, 4. *But fornication and all uncleanness*; *or covetousness, let it not be once named amongst you*, as becometh Saints. Vers. 4.] *Neither filthiness, nor foolish talking, nor jesting*, which are not convenient; but rather giving of thanks.

Q. *Which is the eighth Commandment?*

A. The eighth Commandment is, [*Thou shalt not steal* i.]

Q. *What is required in the eighth Commandment?*

Answ. The eighth Commandment requireth the lawful procuring,

(k) *Gen.* 30. 30. For it was little which thou hadst before I came, and it is now encreased unto a multitude, and the Lord hath blessed thee since my coming, and now *when shall I provide for my own house also?* 1 *Tim.* 5. 8. *But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.* *Lev.* 25. 35. *And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger or a sojourner, that he may live with thee.* Deut. 22. 1, 2, 3, 4, 5. Thou shalt not see thy brothers ox, or his sheep go astray, and *hide thy self from them; thou shalt in any case bring them back again unto thy brother.* verſ. 2.] And if thy brother be not nigh unto thee, or if thou know him not, then *thou shalt bring it unto thy own house*, and it shall be with thee untill thy brother seek after it, *and thou shalt restore it to him again.* Verſ. 3.] *In like manner shalt thou do with his Asſ, and so shalt thou do with his raiment, and with all lost things of thy brothers which he hath lost, and thou hast found; thou mayst not hide thy self.* Verſe 4.] Thou shalt not see thy brothers ox, or his asſ, fall down by the way, and hide thy self from them; *thou shalt surely help him to lift them up again.* verſ. 5.] The woman shall not wear that which pertaineth unto a man, neither shall a man put on a womans garment; for all that do so are abomination unto the Lord thy God. *Exod.* 23. 4, 5. If thou meet thine enemies ox or his asſ going astray, *thou shalt surely bring it back to him again.* ver. 5.] If thou see the asſ of him that hateth thee lying under his burden, and wouldest forbear to help him; *thou shalt surely help with him.* *Gen.* 47. 14. 20. *And Joseph gathered up all the mony that was found in the land of Egypt, and Canaan, for the corn which they bought,* and Joseph brought the money into Pharaohs house. verſ. 20.] And Joseph bough all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them; so the land became Pharaohs.

Q. *What is forbidden in the eighth Commandment?*

A. The eighth Commandment forbiddeth whatsoever doth or may, unjustly hinder our own, or our neighbours wealth, or outward estate *l*.

(l) *Prov.* 23. 20. 21. *Be not among ſt wine bibbers, among ſt vicious eaters of flesh.* verſ. 21.] for the drunkard and the glutton shall come to poverty, and drowsineſs shall cloath a man with rags. *Prov.* 28. 19. He that tilleth his land shall have plenty of bread, but he that followeth after vain persons shall have poverty enough. *Eph.* 4. 28. *Let him that stole, steal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth.*

Q. *What is the ninth Commandment?*

A. The ninth Commandment is, [*Thou shalt not bear false Witneſs against thy neighbour* m.

(m) *Exod.* 20. 16.

Q. *What is required in the ninth Commandment?*

A. The ninth Commandment requireth the maintaining and promoting of truth between man and man *n*, and of our own, and of our neighbours good names *o*, especially in witneſs bearing *p*.

(n) *Zech.* 8. 16. These are the things that ye shall do, *speak ye every man the truth to his neighbour, execute the judgment of truth and peace in your gates.*

(o) 3 *John v.* 12. Demetrius hath good report of all men, and of the truth it self; yea, and we also bear record, and ye know that our record is true. (p) *Prov.* 14. 5. *A faithfull witneſs will not lie, but a false witneſs will utter lies.* Verſe 25.] *A true witneſs deliverеth ſouls*, but a deceitfull witneſs speaketh lies.

Q. *What is forbidden in the ninth Commandment?*

A. The ninth Commandment forbiddeth whatsoever is prejudical to

to truth, or injurious to our own, or our neighbors good name *q*.

(q) 1 *Sam.* 17. 28. And Eliab his eldeſt brother heard when he ſpake unto the men, and Eliabs anger was kindled againſt David, and he ſaid, why cameſt thou down hither? and with whom haſt thou left thoſe few sheep in the wilderneſs? *I know thy pride and the naughtineſs of thy heart*, for thou art come down that thou mighteſt ſee the battel. *Levit.* 19. 16 *Thou ſhalt not go up and down as a tale-bearer among thy people, neither ſhalt thou ſtand againſt the blood of thy neighbour*, I am the Lord. *Pſalm* 15. 3. *He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach againſt his neighbour.*

Q. *What is the tenth Commandment?*

A. The tenth Commandment is, [*Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that is thy neighbours* r.

(r) *Exod.* 20. 17.

Q. *What is required in the tenth Commandment?*

A. The tenth Commandment requireth full contentment with our own condition *ſ*, with a right and charitable frame of ſpirit toward our neighbour, and all that is his *t*.

(ſ) *Heb.* 13. 5. Let your converſation be without covetouſneſs, and *be content with ſuch things as you have*, for he hath ſaid, I will never leave thee nor forſake thee. 1 *Tim.* 6. 6. But godlineſs with contentment is great gain. (*t*) *Job* 31. 29. *If I rejoyced at the deſtruction of him that* hated me, *or lift up my ſelf when evil* found him. *Rom.* 12. 15. *Rejoyce with them that do rejoyce, weep with them that weep.* 1 *Tim.* 1 5 *Now the end of the Commandment is charity out of a pure heart*, and of a good conſcience, and of faith unfeigned. 1 *Cor.* 13. 4, 5, 6, 7 *Charity ſuffereth long, and is kind; charity envieth not, charity vaunteth not it ſelf*, is not puffed up. Verſ. 5.] *Doth not behave it ſelf unſeemly*, ſeeketh not her own, is not eaſily provoked, thinketh no evil. Ver. 6.] Rejoyceth not in iniquity, but rejoyceth in the truth; Verſ. 7.] Beareth all things, believeth all things, hopeth all things, endureth all things.

Q. *What is forbidden in the tenth Commandment?*

A. The tenth Commandment forbiddeth all diſcontentment with our own eſtate *u*, envying or grieving at the good of our neighbour *x*, and all inordinate motions and affections to any thing that is his.

(u) 1 *King.* 21. 4. And Ahab came into his houſe, heavy and diſpleaſed, becauſe of the word which Naboth the Jezreelite had ſpoken to him; for he had ſaid, I will not give thee the inheritance of my fathers; and he *laid him down upon his bed, and turned away his face, and would eat no bread. Eſth.* 5. 13. *Yet all this availeth me nothing*, ſo long as I ſee Mordecai the Jew ſitting at the Kings gate. 1 *Cor.* 10. 10. *Neither murmur ye as ſome of them alſo murmured and were deſtroyed of the deſtroyer.* * *Gal.* 5. 26. Let us not be deſirous of vain glory, provoking one another, envying one another. *Jam.* 3. 14 But *if ye have bitter envyings and ſtrife in your hearts, glory not, and lie not againſt the truth.* V. 16.] *For where envying and ſtrife is, there is confuſion and every evil work.*

(x) *Rom.* 7. 7. What ſhall we ſay then, is the law ſin? God forbid: nay, I had not known ſin but by the law; for *I had not known luſt except the law had ſaid, thou ſhalt not covet.* v. 8.] But ſin taking occaſion by the commandment, *wrought in me all manner of concupiſcence, for without the law ſin was dead. Rom.* 13 9. For this, thou ſhalt not commit adultery, thou ſhalt not kill, thou ſhalt not ſteal, thou ſhalt not bear falſe witneſs, thou ſhalt not covet, and if there be any other commandment, it is briefly comprehended in this ſaying, namely, thou ſhalt love thy neighbour as thy ſelf. *Deut.* 5. 21. *Neither ſhalt thou deſire thy neighbours wife, neither ſhalt thou covet thy neighbours houſe, his field, or man ſervant, or his maid ſervant, his ox, or his aſs, or any thing that is thy neighbours.*

Q. *Is any man able perfectly to keep the Commandments of God?*

A. No

A. No meer man since the fall, is able in this life, perfectly to keep
(y) *Eccl.*7.20. For there is not a just man on earth that doth good and sinneth not. 1 *John* 1.8. If we say that we have no sin, we deceive our selves, and the truth is not in us. Verse 10.] the Commandments of God *y*, but doth daily break them in thought, word, and deed *z*.
If we say that we have not sinned, we make him a liar, and his word is not in us. Gal.5.17. *For the flesh lusteth against the spirit, and the spirit against the flesh*, and these are contrary the one to the other, so that ye cannot do the things that ye would. (z) *Genes.* 6. 5. And God saw that the wickedness of man was great in the earth, and *that every imagination of the thoughts of his heart was only evil continually. Genes.*8. 21. And the Lord smelled a sweet savour, and the Lord said in his heart, I will not again curse the ground any more for mans sake, for the imagination of mans heart is evil from his youth; neither will I again smite any more every thing living, as I have done. *Rom.* 3. 9. What then? are we better then they? no, in no wise, for we have before proved both Jews and Gentiles, that they are all under sin — and so on to ver. 21. *Jam.* 3. 2. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body — and so on to verse 13.

Q. *Are all transgressions of the Law equally hainous.*

A. Some sins in themselves, and by reason of several aggravations,
(a) *Ezek.* 8.6. He said further more unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations. Vers.13.] He said also unto me, turn thee yet again, and *thou shalt see greater abominations that they do.* Vers.15.] Then said he unto me, hast thou seen this, O Son of man, turn thee yet again, and *thou shalt see greater abominations then these.* 1 *John* 5.16. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life, for them that sin not unto death; *there is a sin unto death*, I do not say that he shall pray for it. *Psalm* 78. 17, 32, 56. *And they sinned yet more* against him; by provoking the most High in the wilderness. V. 32.] *For all this they sinned still, and believed not for his wonderous works.* V.56.] *Yet they tempted and provoked the most High God*; and kept not his testimonies.
are more hainous in the sight of God then others *a*.

Q. *What doth every sin deserve?*

A. Every sin deserveth Gods wrath, and curse, both in this life, and
(b) *Ephes.*5.6. Let no man deceive you with vain words for *because of these things cometh the wrath of God upon the children* of disobedience. *Gal.*3.10. For as many as are of the works of the law are under the curse; for it is written, *Cursed is every one that continueth not in all things which are written in the book of the law to do them. Lam.* 3. 39. Wherefore doth a living man complain, a man for the punishment of his sins. *Matth.* 25. 41. Then shall he also say unto them on the left hand, depart from me ye cursed into everlasting fire prepared for the Devil and his Angels.
that which is to come *b*.

Q. *What doth God require of us that we may escape his wrath and curse, due to us for sin?*

A. To escape the wrath and curse of God due to us for sin, God requi-
(c) *Acts* 20. 21. Testifying both to the Jews and also to the Greeks, *repentance toward God, and faith toward our Lord Jesus Christ.*
reth of us Faith in Jesus Christ, repentance unto life *c*, with the diligent use of all the outward means, whereby Christ communicateth to us the benefits

benefits of Redemption *d*.

(*d*) *Prov.* 2. 1. *My ſon if thou wilt receive my words, and hide my commandments with thee,* V. 5. *then ſhalt thou underſtand the fear of the Lord and find the knowledge of God,* -- *and ſo on to verſe* 6. C. 8. v. 33.] *Hear inſtruction and be wiſe, and refuſe it not;* v. 34. *bleſſed is the man that heareth me, waiting daily at my gates, waiting at the poſt of my doors,* v. 35. *but who ſo findeth me, findeth life, and ſhall obtain favour of the Lord.* -- *And ſo on to the end of the Chapter. Iſai.* 55. 3. Incline your ear and come unto me, hear, *and your ſoul ſhall live*, and I will make an everlaſting covenant with you, even the ſure mercies of David.

Q. *What is faith in Jeſus Chriſt?*

A. Faith in Jeſus Chriſt is a ſaving grace *e*, whereby we receive, and reſt upon him alone for ſalvation, as he is offered to us in the Goſpel *f*.

(*e*) *Heb.* 10. 39. But we are not of them, who draw back unto perdition, but of them that *believe to the ſaving of the ſoul.* (*f*) *Joh.* 1. 12. *But as many as received him* to them gave he power to become the ſons of God, even to them that believe on his name. *Iſai.* 26. 3. Thou wilt keep him in perfect peace, whoſe *mind is ſtayed on thee, becauſe he truſteth in thee.* Verſ. 4.] Truſt ye in the Lord for ever, for in the Lord *Jehovah* is everlaſting ſtrength. *Phil.* 3. 9. And be found in him not having mine own righteouſneſs which is of the law, but *that which is through the faith of Chriſt*, the righteouſneſs which is of God by faith. *Galat.* 2. 16. Knowing that a man is not juſtified by the works of the law, but *by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified* by the faith of Chriſt, and not by the works of the law, for by the works of the law ſhall no fleſh be juſtified.

Q. *What is repentance unto life?*

A. Repentance unto life is a ſaving grace *g*, whereby a ſinner out of a true ſenſe of his ſin *h*, and apprehenſion of the mercy of God in Chriſt *i*, doth with grief and hatred of his ſin, turn from it unto God *k*, with full purpoſe of, and endeavour after new obedience *l*.

(*g*) *Acts* 11. 18. When they heard theſe things they held their peace and glorified God, ſaying, then hath God alſo to the Gentiles granted repentance unto life. (*h*) *Acts* 2. 37. Now when they heard this *they were pricked in their hearts*, and ſaid unto Peter and to the reſt of the Apoſtles, Men and brethren what ſhall we do? Verſ. 38.] Then ſaid Peter unto them, repent and be baptized every one of you in the name of Jeſus Chriſt for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt. (*i*) *Joel.* 2. 12. Therefore alſo now ſaith the Lord, turn ye even to me with all your heart; and with faſting, and with weeping, and with mourning. *Jerem.* 3. 22. Return ye backſliding children, and I will heal your backſlidings; behold, *we come unto thee, for thou art the Lord our God.* (*k*) *Jerem.* 31. 18. I have ſurely heard *Ephraim* bemoaning himſelf thus, thou haſt chaſtiſed me, and I was chaſtiſed as a bullock unaccuſtomed to the yoke; turn thou me, and I ſhall be turned, for thou art the Lord my God. Verſ. 19.] Surely after that I was turned, I repented, and after that I was inſtructed, *I ſmote upon my thigh; I was aſhamed*, yea, even confounded, becauſe I did bear the reproach of my youth. *Ezek.* 36. 31. Then ſhall ye remember your own evil wayes, and your doings which were not good, *and ſhall loath your ſelves in your own ſight for your iniquities*, and for you abominations. (*l*) 2 *Cor.* 7. 11. For behold this ſelf-ſame thing that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you, yea, what clearing of your ſelves, yea, what indignation, yea, what fear, yea, what vehement deſire, yea, what zeal, yea, what revenge, in all things you have approved your ſelves to be clear in this matter.] *Iſai.* 1. 16. Waſh ye, make ye clean, put away the evil of your doings before mine eyes, ceaſe to do evil. V. 17.] Learn to do well, ſeek judgement, relieve the oppreſſed, judge the fatherleſs, plead for the widow.

Q. *What are the outward means whereby Chriſt communicateth to us the benefits of Redemption?*

A. The

A. The outward and ordinary means whereby Christ communicateth to us the benefits of Redemption, are his Ordinances, especially the Word, Sacraments and Prayer, all which are made effectual to the Elect, for salvation *m*,

(*m*) *Matt.* 28. 19. Go ye therefore teach all Nations baptizing them in the Name of the Father, and of the Son, and of the holy Ghost. Verse 20.] *Teaching them to observe all things* whatsoever I have commanded you, and lo I am with you alway even unto the end of the World, *Amen. Acts* 2. 42. — 46. 47. And they continued stedfastly *in the Apostles Doctrine and fellowship, and in breaking of bread and in prayers.* V. 42, 46.] And they continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart; V. 47.] Praising God, and having favour with all the people. And *the Lord added to the Church daily such as should be saved.*

Q. *How is the Word made effectual to salvation?*

A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation *n*.

(*n*) *Neh.* 8. 8. So they read in the book in the Law of God distinctly, and gave the sense, and caused them to understand the reading. 1 *Cor.* 14. 24. *But if all prophesie*, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. V. 25. And thus are the secrets of his heart made manifest, and so falling down on his face he will worship God, and report that God is in you of a truth. *Acts* 26. 18. *To open their eyes, and to turn them from darkness to light*, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. *Psalm* 19. 8. *The statutes of the Lord are right, rejoycing the heart*, the commandment of the Lord is pure, enlightning the eyes. *Acts* 20. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified. *Rom.* 15. 4. For whatsoever things were written afore-time, were written for our learning, that we through patience and comfort of the Scriptures might have hope. 2 *Tim.* 3. 15. And that from a child thou hast known *the holy Scriptures which are able to make thee wise unto salvation*, through faith which is in Christ Jesus. Ver. 16.] All Scripture is given by inspiration of God, and is profitable for Doctrine, for reproof for correction, &c. Vers. 17.] *That the man of God may be perfect*, throughly furnished unto good works. *Rom.* 10. 14, 15. v. 16. *How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?* V. 15.] and how shall they preach except they be sent? &c. and 1. 16. for I am not ashamed of the Gospel of Christ, for it is the *power of God unto salvation*, to every one that believeth, to the Jew first, and also to the Greek.

Q. *How is the Word to be read and heard, that it may become effectual to salvation?*

A. That the vvord may become effectual to salvation, we must attend thereunto with diligence *o*, preparation *p*, and prayer *q*, receive

(*o*) *Prov.* 8. 34. Blessed is the man that heareth me, watching daily at my gates, *waiting at the posts of my doors.* (*p*) 1 *Pet.* 2. 1. Wherefore laying aside all malice, and all guile, and hypocrises, and envies, evil speakings. Verse 2.] As new born babes desire the sincere milk of the word that ye may grow thereby. (*q*) *Psalm* 119. 18. Open thou mine eyes that I may behold wondrous things out of thy law.

it with faith and love *r*, lay it up in our hearts *s*, and practiſe it in our lives *t*.

(r) *Hebr.* 4. 2. For unto us was the Goſpel preached as well as unto them, but the word preached did not profit them, *not being mixt with faith in them that heard it.* 2 *Theſ.* 2. 10. With all deceiveableneſs of unrighteouſneſs in them that perish, becauſe they received not the love of the truth, that they might be ſaved. (s) *Pſalm* 119. 11. *Thy word have I hid in my heart, that I might not ſin againſt thee.* (t) *Luke* 8. 1. 5. But that on the good ground are they which in an honeſt and good heart, having heard the word, keep it, and bring forth fruit with patience. *Jam.* 1. 25. But who ſo looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man ſhall be bleſſed in his dealing.

Q. *How do the Sacraments become effectual means of ſalvation?*

A. The Sacraments become effectual means of ſalvation, not from any virtue in them, or in him that doth adminiſter them, but only by the bleſſing of Chriſt *u*, and the working of his Spirit in them that by faith receive them *.

(u) 1 *Pet.* 3. 21. The like figure whereunto, even Baptiſme, doth alſo now ſave us, not the putting away the filth of the flesh, *but the anſwer of a good conſcience towards God*, by the reſurrection of Jeſus Chriſt. *Matth.* 3. 11. I indeed baptize you with water unto repentance, but he that cometh after me is mightier then I, whoſe ſhoes I am not worthy to bear, *he ſhall baptize you with the holy Ghoſt, and with fire.* 1 *Cor.* 3. 6, 7. I have planted, Apollo watered, but *God gave the encreaſe.* Verſe 7.] *So then neither is he that planteth any thing, neither he that watereth, but God that giveth the encreaſe.* * 1 *Corinth.* 12. 13. For by one ſpirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been made all to drink into one Spirit.

Q. *What is a Sacrament?*

A. A Sacrament is an holy Ordinance inſtituted by Chriſt; wherein, by ſenſible ſigns, Chriſt and the benefits of the new Covenant are repreſented, ſealed and applied to believers *x*.

(x) *Gen.* 17. 7. And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant to be a God unto thee, and to thy ſeed after thee. V. 10.] *This is my covenant* which ye ſhall keep between me and you, and thy ſeed after thee, *every man-child among you ſhall be circumciſed.* *Exod.* 12. *throughout.* 1 *Cor.* 11. 23. For I have received of the Lord, that which alſo I delivered unto you, *that the Lord Jeſus* the ſame night in which he was betrayed, *took bread*, Verſ. 26.] For as oft *as ye eat this bread and drink this Cup*, ye do ſhew the Lords death till he come.

Q. *Which are the Sacraments of the New Teſtament?*

Anſw. The Sacraments of the New Teſtament are Baptiſm *y*, and the Lords Supper *z*.

(y) *Matth.* 28. 19. Go ye therefore and teach all Nations baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt. (z) *Matth.* 26. 26, 27, 28. verſ. 26. And as they were eating, *Jeſus took bread*, and bleſſed it, and brake it, and gave it to the Diſciples, and ſaid, Take eat this is my body. Ver. 27.] *And he took the cup* and gave thanks, and gave it to them, ſaying, drink ye all of it. Verſ. 28.] For this is my blood of the New Teſtament, which is ſhed for many, for the remiſſion of ſins.

Q. *What is Baptiſme?*

A. Baptiſme is a Sacrament, wherein the waſhing with water, in the

name of the Father, and of the Son, and of the Holy Ghoſt *a*, doth ſignifie and ſeal our ingrafting into Chriſt, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lords *b*.

(x) *Matth.* 28. 19. See in letter [y].

(b) *Rom.* 6. 4. Therefore we are buried with *him by baptiſme into death*, that like as Chriſt was raiſed up from the dead by the glory of the Father, even *ſo we alſo ſhould walk in newneſs of life*. *Gal.* 3. 27. For as many of you *as have been Baptized into Chriſt, have put on Chriſt.*

Q. *To whom is Baptiſme to be adminiſtred?*

A. Baptiſme is not to be adminiſtred to any that are out of the viſible Church, till they profeſs their faith in Chriſt, and obedience to him *c*, but the infants of ſuch as are members of the viſible Church are to be baptized *d*.

(c) *Acts* 8. 36. And as they went on their way they came unto a certain water, and the Eunuch ſaid, ſee, here is water, what doth hinder me to be baptized? Verſ. 37.] And Philip ſaid, *if thou believeſt with all thine heart, thou maiſt*, and he anſwered, I believe that Jeſus Chriſt is the Son of God. *Acts* 2. 38. Then *Peter* ſaid unto them, *repent and be baptized every one of you*, in the Name of Jeſus Chriſt for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt. (d) *Acts* 2. 38. *See before* Verſ. 39.] *For the promiſe is unto you, and to your children*, and to all that are afar off, even as many as the Lord our God ſhall call. *Gen.* 17. 10. *See in letter* [x] *Col.* 2. 11, 12. In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh, by the circumciſion of Chriſt. Verſ. 12.] Buried with him in Baptiſme, where in alſo ye are riſen with him through the faith of the operation of God, who hath raiſed him from the dead. 1 *Cor.* 7. 14. For the unbelieving husband is ſanctified by the wife, and the unbelieving wife is ſanctified by the husband; elſe were your children unclean, but *now are they holy*.

Q. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament, wherein, by giving and receiving Bread and wine, according to Chriſts appointment, his death is ſhewed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his Body and Blood, with all his benefits to their ſpiritual nourishment, and groweth in grace *e*.

(e) 1 *Cor.* 11. 23, 24, 25, 26. I have received of the Lord, that which alſo I delivered unto you, that the Lord Jeſus the ſame night wherein he was betrayed, took bread, V. 24.] And when he had given thanks he brake it, and ſaid, Take, eat, this is my body which is broken for you: *This do in remembrance of me.* Verſe 25.] After the ſame manner alſo he took the Cup, when he had ſupped, ſaying, This Cup is the New Teſtament in my blood; this do ye, as oft as ye drink it, in remembrance of me. Verſe 26.] For as oft as ye eat this Bread and drink this Cup, *ye do ſhew the Lords death till he come*. 1 *Cor.* 10. 16. *The Cup of bleſſing which we bleſs, is it not the Communion of the blood of Chriſt? The bread which we break, is it not the Communion of the Body of Chriſt?*

Q. *What is required to the worthy receiving of the Lords Supper?*

A. It is required of them that would worthily partake of the Lords Supper, that they examine themſelves, of their knowledge to diſcern the Lords

Lords Body *f*, of their faith to feed upon him *g*, of their repentance *h*, love *i*, and new obedience *k*, leſt coming unworthily, they eat and drink judgement to themſelves *l*.

(*f*) 1 *Cor.* 11. 28, 29. *But let a man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.* V. 29.] For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords Body. (*g*) 2 *Cor.* 13. 5. *Examine your ſelves whether ye be in the faith*, prove your own ſelves, know you not that Jeſus Chriſt is in you, except ye be reprobates? (*h*) 1 *Cor.* 11. 31. For *if we would judge our ſelves*, we ſhould not be judged. (*i*) 1 *Cor.* 10. 16. The Cup of bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt? the Bread which we break, is it not the Communion of the Body of Chriſt? Verſe 17.] *For we being many are one bread, and one body, for we are all partakers of that one bread.* (*k*) 1 *Cor.* 5. 7. Purge out therefore the old leaven, that ye may be a new lump as ye are unleavened: for even Chriſt our Paſſover is ſacrificed for us. Verſe 8.] Therefore *let us keep the feaſt*, not with old leaven, neither with the leaven of malice, and wickedneſs, but *with the unleavened bread, of ſincerity and truth.* (*l*) 1 *Corint.* 11. 28, 29. *See in lower* [*f*].

Q. *What is Prayer?*

A. Prayer is an offering up of our deſires unto God *m*, for things agreeable to his will *n*, in the Name of Chriſt *o*, with confeſſion of our ſins *p*, and thankful acknowledgment of his mercies *q*.

(*m*) *Pſal.* 62. 8. Truſt in him at all times ye people; *pour out your hearts before him*: God is a refuge for us. Selah. (*n*) 1 *Joh.* 5. 14. And this is the confidence that we have in him, that *if we ask any thing according to his will*, he heareth us. (*o*) *John* 16. 23. And in that day he ſhall ask me nothing, verily, verily, I ſay unto you, *Whatſoever ye ſhall ask the Father in my name*, he will give it you. (*p*) *Pſalm* 32. 5, 6. *I acknowledged my ſins unto thee*, and mine iniquity have I not hid; *I ſaid, I will confeſs my tranſgreſſions* unto the Lord, and thou forgaveſt the iniquity of my ſin. Selah. Verſe 6. *For this ſhall every one that is godly pray unto thee*, in a time when thou maiſt be found: ſurely in the floods of great waters they ſhall come nigh unto him. *Dan.* 9. 4. And *I prayed unto the Lord my God, and made my confeſſion*, and ſaid, O Lord, the great and dreadful God, keeping the Covenant and mercy to them that love him, and to them that keep his Commandments. (*q*) *Phil.* 4. 6. Be careful for nothing, but in every thing *by prayer and ſupplication with thankſgiving*, let your requeſts be made known unto God.

Q. *What rule hath God given for our direction in prayer?*

Anſw. The whole word of God is of uſe to direct us in prayer *r*, but the ſpecial rule of direction is, that form of Prayer, which Chriſt taught his Diſciples, commonly called the *Lords prayer ſ*.

(*r*) 1 *John* 5. 14. And this is the confidence that we have in him, that if we *ask any thing, according to his will*, he heareth us. (*ſ*) *Matth.* 6. 9, 10, 11, 12, 13. *After this manner* therefore pray ye, Our Father, &c. —— *Luke* 11. 2. And he ſaid unto them, *When ye pray, ſay*, Our Father, &c. —

Q. *What doth the Preface of the Lords prayer teach us?*

A. The Preface of the Lords prayer which is, [*Our Father which art in heaven* *t*,] teacheth us, to draw near to God with all holy reverence and confidence as children to a father ready to help us *u*, and that we

(*t*) *Matth.* 6. 9. (*u*) *Rom.* 8. 15. For we have not received the Spirit of bondage again to fear, but we have received the Spirit of Adoption, whereby *we cry, Abba, Father. Luke* 11. 13. If ye then being evil know how to give good gifts unto your children, *how much more ſhall your heavenly Father* give the holy Spirit to them that ask him.

should pray with and for others *.

* *Acts* 12. 5. *Peter* therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. 1 *Tim.* 2. 1, 2. I exhort therefore, that first of all, *supplications, prayers, intercessions*, and giving of thanks *be made for all man.* Vers. 2.] *For Kings, and for all that are in authority*, &c.

Quest. *What do we pray for in the first petition?*

(x) *Matt.* 6. 9. A. In the first petition, [which is, *Hallowed be thy name* x] we pray, that God would enable us and others, to glorifie him in all that whereby he maketh himself known y, and that he would dispose all things to his own glory z.

(y) *Psalm* 67. 2, 3. That thy way may be known upon earth, thy saving health among all Nations. Vers. 3.] *Let the people praise thee, O God, let all the people praise thee.* (z) *Psalm* 83. *throughout.*

Q. *What do we pray for in the second petition?*

(a) *Mat.* 6. 10. (b) *Psalm* 68. 1. --- 18. Let God arise, *let his enemies be scattered; let them also that hate him flee before him.* -- Verse 18.] Thou hast ascended on high, *thou hast led captivity captive*, thou hast received gifts for men, yea, for the rebellious also; that the Lord God might dwell among them. (c) *Revel.* 12. 10, 11. And I heard a loud voice, saying in heaven, Now is come salvation, and strength, and the Kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down which accused them before God day and night. Vers. 11.] And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death. (d) 2 *Thes.* 3. 1. Finally brethren, *pray for us, that the word of the Lord may have free course*, and be glorified, even as it is with you. *Rom.* 10. 1. Brethren, my hearts desire and prayer to God for Israel is, *That they might be saved.* *John* 17. 9. --- 20. *I pray for them*, I pray not for the World; but for them that thou hast given me, for they are thine. --- V. 20.] Neither *pray I for these alone, but for them also which shall believe on me through their word.* (e) *Rev.* 22. 20. He which testifieth these things saith, surely I come quickly, *Amen.* Even so. *come Lord Jesus.*

A. In the second petition, [which is, *Thy Kingdom come* a,] we pray that Satans Kingdom may be destroyed b, and that the Kingdom of Grace might be advanced c, our selves and others brought into it, and kept in it d, and that the kingdom of glory may be hastened e.

Q. *What do we pray for in the third petition?*

Answ. In the third petition [vvhich is, *Thy will be done in Earth as it is in Heaven* f], We pray, that God would make us able and willing to know, obey, and submit to his will in all things g, as the Angels do in heaven h.

(f) *Mat.* 6. 10. (g) *Psalm* 67. *throughout*, *Ps.* 119. 36. *Encline my heart unto thy testimonies*, and not to covetousness. *Matth.* 26. 39. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible let this Cup pass from me, *nevertheless not as I will, but as thou wilt.* 2 *Sam.* 15. 25. And the King said unto Zadok carry back the Ark of God into the City, *If I shall find favour in the eyes of the Lord*, he will bring me again, and shew me both it and his habitation? --- *Job* 1. 21. And said, Naked came I out of my mothers womb, and naked shall I return thither, *the Lord gave and the Lord hath taken away, blessed be the Name of the Lord.* (h) *Psalm* 103. 20, 21. Bless the Lord ye his Angels that excell in strength, and do his Commandments, hearkning unto the voice of his word. Vers. 21.] Bless ye the Lord all ye his hosts, ye Ministers of his that do his pleasure,

Q. *What*

Q. *What do we pray for in the fourth petition?*

A. In the fourth petition, (which is, *Give us this day our daily bread* i,) we pray, that of Gods free gift, we may receive a competent portion of the good things of this life, and enjoy his blessing with them *k*.

(i) *Matt.* 6.11.

(k) *Prov.* 30. 8, 9. Remove far from me vanity and lies, give me neither poverty, nor riches: *feed me with food convenient for me.* V. 9.] Lest I be full, and deny thee, and say, who is the Lord? and lest I be poor, and steal, and take the Name of my God in vain. *Gen.* 28 20. And Jacob vowed a vow, saying, if God will be with me, and keep me in this way that I go, and *will give me bread to eat, and raiment to put on.* 1 *Tim.* 1. 4, 5. For every creature of God is good and nothing to be refused, if it be received with thanksgiving. Vers. 5.] For it is sanctified by the Word of God, and prayer.

Q. *What do we pray for in the fifth petition?*

Answ. In the fifth petition, (which is, *And forgive us our debts as we forgive our debtours* l,) we pray that God for Christs sake would freely pardon all our sins *m*, which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others *n*.

(l) *Matt.* 6.12.

(m) *Psal.* 51. 1,2.-7,9. *Have mercy upon me, O God, according to thy loving kindness, according unto the multitude of thy tender mercies, blot out my transgressions.* Verse 2.] *Wash me throughly from mine iniquity, and cleanse me from my sin.* Verse 7.] *Purge me with hyssop*, and I shall be clean: *wash me*, and I shall be whiter then snow. Verse 9.] *Hide thy face from my sins, and blot out all mine iniquities.* *Dan.* 9. 17,18,19. Now therefore our God, hear thou the prayer of thy servant, and his supplication, Verse 19.] *O Lord hear, O Lord forgive for thine own sake.* (n) *Luke* 11. 4. And forgive us our sins; *for we also forgive every one that is indebted to us.* *Matth.* 18. 35. So likewise shall my heavenly Father do also to you, *if ye from your hearts forgive not every one his brother their trespasses.*

Q. *What do we pray for in the sixth petition?*

Answ. In the sixth Petition, which is, (*And lead us not into temptation, but deliver us from evil* o,) we pray, that God would either keep us from being tempted to sin *p*, or support and deliver us when we are tempted *q*.

(o) *Matth.* 6. 13.

(p) *Matth.* 26. 41. *Watch and pray, that ye enter not into temptation*, the Spirit indeed is willing, but the flesh is weak.

(q) 2 *Cor.* 12. 8. *For this thing I besought the Lord thrice, that it might depart from me.*

Q. *What doth the conclusion of the Lords Prayer teach us?*

A. The conclusion of the Lords Prayer, which is, (*For thine is the kingdom, the power and the glory for ever*, Amen r,) teacheth us to take our incouragement in prayer from God onely *s*, and in our prayers to praise him, ascribing Kingdom, power and glory to him *t*: And in testimony of our desire and assurance to be heard, we say, *Amen u*.

(r) *Matt.* 6.13.

(s) *Dan.* 9.4.--7,8,9.--16,17, 18, 19. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the Covenant and mercy to them that love him and keep his Commandments --- v. 7.] O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day, to the men of Judah, and to the inhabitants of

of Jerusalem, and unto all Israel, that are neer and that are far off, thorow all the countreys whether thou hast driven them, because of their trespass, that they have trespassed against thee. Vers.8.] O Lord, to us belongeth confusion of face, to our Kings, to our Princes, to our Fathers, because we have trespassed against thee. V.9.] *To the Lord our God belongs mercies, and forgivenesses*, though we have rebelled against him. -- V.16. *O Lord, according to all thy righteousness*, I beseech thee, let thine anger and thy fury be turned away from thy City Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. V.17.] Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon the Sanctuary that is desolate, *for the Lords sake*. V.18.] O my God, encline thine ear, and hear, open thine eyes and behold our desolation, and the City that is called by thy Name, for *we do not present our supplications* before thee for our righteousness, but *for thy great mercies*. V.19.] O Lord, hear, O Lord forgive, O Lord hearken and do; *defer not for thine own sake*, O my God, for thy City and thy people are called by thy Name. (t) 1 *Cor.* 29. 10, 11, 12, 13. Wherefore *David* blessed the Lord before all the Congregation; and *David* said, Blessed be thou, Lord God of Israel, our Father for ever. Verse 11.] *Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the Majesty*; for all that is in the Heavens, and in the Earth is thine: Thine is the Kingdome, O Lord, and thou art exalted as head above all. V.12.] Both riches and honours come of thee, and thou reignest over all, *and in thine hand is power and might*; and in thine hand it is to make great, and to give strength unto all. V.13.] Now therefore, our God, we thank thee, and praise thy glorious Name. (u) 1 *Cor.* 14. 16. Else when thou shalt bless with the Spirit, *how shall he that* occupieth the room of unlearned say *Amen* at thy giving of thanks; seeing he understandeth not what thou sayest? *Rev.* 22. 20, 21. He which testifieth these things, saith, Surely I come quickly. *Amen*. Even so, come Lord Jesus. V.21.] The grace of our Lord Jesus Christ be with you all. *AMEN*.

The Ten

COMMANDMENTS.

EXODUS XX.

GOD ſpake all theſe Words, ſaying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage.

I. Thou ſhalt have no other Gods before me.

II. Thou ſhalt not make unto thee any graven image, or any likeneſs of any thing that is in Heaven above, or that is in the earth beneath, or that is in the water under the Earth; thou ſhalt not bow down thy ſelf to them, nor ſerve them: For I the LORD thy God am a jealous God, viſiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and ſhewing mercy unto thouſands of them that love me and keep my Commandments.

III. Thou ſhalt not take the Name of the LORD thy God in vain. For the *Lord* will not hold him guiltleſs that taketh his name in vain.

IV. Remember the Sabbath day to keep it holy: Six dayes ſhalt thou labour and do all thy work; but the ſeventh day is the Sabbath of the *Lord* thy God, in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, nor thy man-ſervant, nor thy maid-ſervant, nor thy cattel, nor thy ſtranger that is within thy gates: For in ſix dayes the *Lord* made Heaven and Earth, the Sea and all that in them is, and reſted the ſeventh day; wherefore the *Lord* bleſſed the Sabbath day, and hallowed it.

V. Honour thy father and thy mother: that thy dayes may be long upon the land which the *Lord* thy God giveth thee.

VI. Thou ſhalt not kill.

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

X. Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that is thy neighbours.

The Lords Prayer, *Matth. 6.*

OVr Father which art in Heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done on Earth, as it is in Heaven, Give us this day our daily bread, And forgive us our debts, as we forgive our debtours, And lead us not into temptation, but deliver us from evil: For thine is the Kingdom, and the power, & the glory, for ever. Amen.

The CREED.

*I Believe in God the Father Almighty, maker of Heaven and Earth: And in Jeſus Chriſt his onely Son our Lord, which was conceived by the Holy Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilate, was crucified, dead and buried, he deſcended into Hell *, the third day he roſe again from the dead, he aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty, from thence he ſhall come to judge the quick and the dead. I believe in the Holy Ghoſt: the holy Catholick Church, the Communion of Saints, the forgiveneſs of ſins, the reſurrection of the body, and the life everlaſting.* Amen.

* i.e. Continued in the ſtate of the dead, and under the power of death till the third day.

SO much of every Queſtion both in the Larger and ſhorter *Catechiſm*, is repeated in the Anſwer, as maketh every Anſwer an entire Propoſition, or ſentence in it ſelf: to the end the Learner may further improve it upon all occaſions, for his encreaſe in knowledge and piety, even out of the courſe of catechiſing, as well as in it.

And albeit the ſubſtance of the doctrine compriſed in that Abridgement commonly called, *The Apoſtles Creed*, be fully ſet forth in each of Catechiſmes, ſo as there is no neceſſity of inſerting the Creed it ſelf, yet it is here annexed, not as though it were compoſed by the Apoſtles, or ought to be eſteemed Canonical Scripture, as the Ten Commandments, and the Lords Prayer, (much leſs a prayer, as ignorant people have been apt to make both it and the Decalogue) but becauſe it is a brief ſum of the Chriſtian faith, agreeable to the Word of God, and anciently received in the Churches of Chriſt.

Cornelius Burges Prolocutor pro tempore.
Henry Roborough Scriba.
Adoniram Byfield Scriba.

To the Right Honourable

THE

LORDS AND COMMONS

Assembled in *Parliament:*

The Humble Advice of the Assembly of Divines, now sitting by Ordinance of Parliament at *Westminster*,

Concerning

CHURCH-GOVERNMENT.

The preface.

JEsus Christ, upon whose shoulders the Government is, whose name is called Wonderful Counsellour, the Mighty God, the everlasting Father, the Prince of Peace, of the encrease, of whose Government and Peace, there shall be no end, who sits upon the Throne of *David*, and upon his Kingdom to order it, and to establish it with Judgement and Justice, from henceforth even for ever, having all power given unto him in Heaven and Earth by the Father, who raised him from the dead, and set him on his right hand, far above all Principalities and Power, and Might, and Dominion, and every name that is named, not onely in this World, but also in that which is to come; and put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fullness of him that filleth all in all: He being ascended up far above all Heavens, that he might fill all things, received gifts for his Church, and gave Offices necessary for the edification of his Church, and perfecting of his Saints. *Matth.*28.18,19,20. v.18. And *Jesus came and spake unto them, saying, All power is given unto me in Heaven and in Earth*; v. 19. *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* v. 20. *Teaching them to observe all things whatsoever I have commanded you, and lo I am with you alway, even unto the end of the world.* Amen. Ephes.1.20,21,22,23. v.20. *Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places,* v. 21. *Far above all Principality and Power, and Might, and Dominion; and every name that is named, not only in this world but also in that which is to come.* v. 22. *And hath put all things under his feet, and gave him to be the head over all things to the Church.* v. 23. *Which is his body, the fullness of him that filleth all in all.*-- compared with Ephes.4.8,11. v.8. *Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men.* v. 11. *And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers.* And with Psalm 68.18. *Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men: yea, for the rebellious also, that the Lord God might dwell among them.*

Of the Church.

THere is one General Church visible, held forth in the New Testament.] 1 Cor. 12. 12, 13, 28. *For as the body is one, and hath many members, and all the members of that one body being many, are one body: so also is Christ.* v, 13. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one Spirit. v. 28.

And God hath ſet ſome in the Church: Firſt Apoſtles, ſecondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, helps, governments, diverſities of tongues. Together with the reſt of the Chapter.

The Miniſtry, Oracles and Ordinances of the New Teſtament, are given by Jeſus Chriſt to the general Church viſible, for the gathering and perfecting of it in this life, untill his ſecond coming.] 1 Cor. 12. 28. See before. Eph. 4. 4, 5. v. 4. *There is one body, and one ſpirit, even as ye are called in one hope of your calling.* v. 5. *One Lord, one Faith, one Baptiſm.* --- Compared with v. 10. 11, 12, 13, 15, 16. v. 10. *He that deſcended is the ſame alſo that aſcended up far above all Heavens, that he might fill all things.* v. 11. *And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers.* v. 12. *For the perfecting of the Saints, for the work of the miniſtry, for the edifying of the body of Chriſt.* v. 13. *Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fullneſs of Chriſt.* v. 15. But ſpeaking the truth in love, may grow up into him in all things, which is the head, even Chriſt. v. 16. From whom the whole body fitly joyned together, and compacted by that which every joynt ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body unto the edifying of it ſelf in love.

Particular viſible Churches, Members of the general Church, are alſo held forth in the New Teſtament.] Gal. 1. 21, 22. v. 21. *Afterwards I came into the regions of Syria and Cilicia.* v. 22. *And was unknown by face unto the Churches of Judea, which were in Chriſt.* Rev. 1. 4, 20. John to the ſeven Churches in *Aſia*. Grace be unto you, and peace from him which is, and which was, and which is to come, and from the ſeven Spirits which are before his Throne. v. 20. The miſtery of the ſeven ſtars which thou ſaweſt in my right hand, and the ſeven golden candleſticks. The ſeven ſtars are the Angels of the ſeven Churches. *Rev.* 2. 1. Unto the Angel of the Church of *Epheſus*, write, Theſe things ſaith he that holdeth the ſeven ſtars in his right hand, who walketh in the midſt of the ſeven golden candleſticks.

Particular Churches in the primitive times were made up of viſible Saints. *viz.* Of ſuch as being of age, profeſſed faith in Chriſt, & obedience unto Chriſt, according to the Rule of Faith and Life taught by Chriſt and his Apoſtles; and of their children. *Acts* 2. 38, 41, 47. v. 38. *Then Peter ſaid unto them, Repent, and be baptized every one of you in the Name of Jeſus Chriſt for the remiſſion of ſins, and ye ſhall receive the gift of the holy Ghoſt.* v. 41. Then they that gladly received his word were baptized; and the ſame day there were added unto them about three thouſand ſouls. v. 47. Praiſing God, and having favour with all the people; and the Lord added to the Church daily ſuch as ſhould be ſaved. --- Compared with *Acts* 5. 14. And believers were the more added to the Lord, multitudes both of men and women. 1 *Cor.* 1. 2. Unto the Church of God which is at Corinth, to them that are ſanctified in Chriſt Jeſus, called to be Saints, with all that in every place call upon the name of Jeſus Chriſt our Lord, both theirs and ours. --- Compared with 2 *Cor.* 9. 13. Whiles by the experiment of this miniſtration, they gloriſie God for your profeſſed ſubjection unto the Goſpel of Chriſt, and for your liberal diſtribution unto them, and unto all men. *Acts* 2. 39. For the promiſe is unto you and to your children, and to all that are afar off, even as many as the Lord our God ſhall call. 1 *Cor.* 7. 14. For the unbelieving husband is ſanctified by the wife, and the unbelieving wife is ſanctified by the husband: elſe were your children unclean, but now are they holy. *Rom.* 11. 16. For if the firſt-fruit be holy, the lump is alſo holy; and if the root be holy, ſo are the branches. *Mark* 10. 14. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, ſuffer the little children to come unto me, and forbid them not: for of ſuch is the Kingdom of God. --- *Compared with Matth.* 19. 13, 14. v. 13. Then were there brought unto him little children, that he ſhould put his hand on them and pray, and the Diſciples rebuked them. v. 14. *But Jeſus ſaid ſuffer little children, and forbid them not to come unto me; for of ſuch is the Kingdom of heaven.* Luke 18. 15, 16. v. 15. *And they brought unto him alſo infants, that he would touch them; but when his Diſciples ſaw it, they rebuked them.* v. 16. *But Jeſus called them unto him, and ſaid, ſuffer little children to come unto me, and forbid them not; for of ſuch is the Kingdom of God.*

Of the Officers of the Church.

THe Officers which Chriſt hath appointed for the edification of his Church, and the perfecting of the Saints, are,

Some extraordinary, as Apoſtles, Evangeliſts, and Prophets which are ceaſed.

Others

Others ordinary and perpetual, as Paſtors, Teachers, and other Church-governours, and Deacons.

Paſtors.

THe Paſtor is an ordinary and perpetual officer in the Church.] *Jer.* 3. 15, 16, 17. v, 15. *And I will give you Paſtors according to mine heart, which ſhall feed you with knowledge and underſtanding.* v. 16. *And it ſhall come to paſs when ye be multiplyed and increaſed in the land; in thoſe dayes ſaith the Lord, they ſhall ſay no more, The Ark of the Covenant of the Lord; neither ſhall it come to mind, neither ſhal they remember it, neither ſhal they viſit it, neither ſhal that be done any more.* v. 17. *At that time they ſhal call Jeruſalem the Throne of the Lord, and all the Nations ſhall be gathered unto it, to the name of the Lord, to Jeruſalem, neither ſhall they walk any more after the imagination of their evil heart.*

Prophecying of the time of the Goſpel.] 1 *Pet.* 5. 2, 3, 4. v. 2. Feed the flock of God which is among you, *taking the overſight thereof, not by conſtraint, but willingly; not for filthy lucre, but of a ready mind.* v. 3. *Neither as being lords over Gods heritage; but being enſamples to the flock.* v. 4. *And when the chief Shepherd ſhall appear, ye ſhall receive a crown of glory that fadith not away.* Epheſ. 4. 11, 12, 13. v. 11. *And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers.* v. 12. *For the perfecting of the Saints, for the work of the miniſtry, for the edifying of the Body of Chriſt.* v. 13. *Till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt.*

Firſt, It belongs to his office;

To pray for, and with his flock, as the mouth of the people unto God.] *Acts* 6. 2, 4. v. 2. *Then the twelve called the multitude of the Diſciples unto them, and ſaid, It is not reaſon that we ſhould leave the word of God, and ſerve Tables.* v. 4. But we will give our ſelves continually to prayer, and to the miniſtry of the word. *Acts* 20. 36. And when he had thus ſpoken, he kneeled down and prayed with them all.

Where preaching and prayer are joyned as ſeveral parts of the ſame Office.] *Jam.* 5. 14, 15. Is any man ſick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with oyl in the name of the Lord. v. 15. And the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up; and if he have committed ſins, they ſhall be forgiven him.

The Office of the Elder, that is the Paſtor, is to pray for the ſick, even in private, to which a bleſſing is eſpecially promiſed, much more therefore ought he to perform this in the publick execution of his Office as a part thereof.

To read the Scripture publickly; For the proof of which;

1. That the Prieſts and Levites in the Jewiſh Church were truſted with the publick reading of the Word,] as is proved, *Deut.* 31. 9, 10, 11. v. 9. *And* Moſes *wrote this law, and delivered it unto the Prieſts the ſons of* Levi, *which bare the Ark of the Covenant of the Lord, and unto all the Elders of Iſrael.* v. 10. *And* Moſes *commanded them, ſaying,* At the end of every ſeven years, in the ſolemnity of the year of releaſe, in the feaſt of Tabernacles, v. 11. When all Iſrael is come to appear before the Lord thy God, in the place which he ſhall chuſe, thou ſhalt read this law before all Iſrael in their hearing. *Nehem.* 8. 1, 2, 3. v. 1. And all the people gathered themſelves together as one man, into the ſtreet that was before the water-gate, and they ſpake unto *Ezra* the Scribe, to bring the book of the Law of *Moſes*, which the Lord had commanded to Iſrael. v. 2. And *Ezra* the Prieſt brought the Law before the Congregation, both of men and women, and all that could hear with underſtanding, upon the firſt day of the ſeventh moneth. v. 3. and he read therein. v. 13. And on the ſecond day were gathered together the chief of the fathers of all the people, the Prieſts and the Levites unto *Ezra* the Scribe, even to underſtand the words of the Law.

2. That the Miniſters of the Goſpel have as ample a charge and commiſſion to diſpenſe the Word, as well as other Ordinances, as the Prieſts and Levites had under the law] proved, *Iſai* 66. 21. And I will alſo take of them for Prieſts, and for Levites, ſaith the Lord. *Matth.* 23. 34. Wherefore behold, I ſend unto you Prophets, and wiſe men, and Scribes, and ſome of them ye ſhall kill and crucifie, and ſome of them ſhall ye ſcourge in your Synagogues, and perſecute them from City to City. Where our Saviour intituleth the Officers of the New Teſtament, whom he will ſend forth by the ſame names of the Teachers of Old.

Which Propoſitions prove, that therefore (the duty being of a moral nature) it followeth by juſt conſequence, that the publick reading of the Scriptures belongeth to the Paſtors Office.

To feed the flock by preaching of the Word, according to which he is to teach, convince, reprove, exhort, and comfort. 1 *Tim.*3.2. *A Bishop then must be blameleſs, the husband of one wife, vigilant, ſober of good behaviour, given to hoſpitality,* apt to teach. 2 Tim.3.16,17. v.16. *All Scripture is given by inſpiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in righteouſneſs.* v.17. *That* the man of God may be perfect, throughly furniſhed unto all good works. *Tit.*1.9. Holding faſt the faithful word as he hath been taught, that he may be able by ſound Doctrine both to exhort and to convince the gainſayers.

To Catechiſe, which is a plain laying down the Principles of the Oracles of God, Or of the Doctrine of Chriſt, and is a part of preaching. *Hebr.*5.12. *For when for the time ye ought to be teachers, ye have need* that one teach you again, which be the firſt Principles of the Oracles of God, and are become ſuch as have need of milk, and not of ſtrong meat.

To diſpenſe other Divine Miſteries.] 1 *Cor.*4.1,2. v.1. *Let a man ſo account of us as of the Miniſters of Chriſt, and ſtewards of the miſteries of God.* v.2. *Moreover, it is required in ſtewards, that a man be found faithfull.*

To adminiſter the Sacraments.] *Matth.*28.19,20. v.19. Go ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt; V.20. *Teaching them to obſerve all things whatſoever I have commanded you; and lo, I am with you alway even unto the end of the world. Amen.* Matth. 16 15,16. v.15. *And he ſaid unto them, Go ye into all the world and preach the Goſpel unto every creature.* v.16. *He that believeth and is baptized ſhall be ſaved, but he that believeth not ſhall be damned.* 1 *Cor.* 11.23,24,25. v.23. *For I have received of the Lord that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread.* v.24. *And when he had given thanks, he brake it, and ſaid, Take eat, this is my body which is broken for you; this do in remembrance of me.* v.25. After the ſame manner alſo he took the Cup when he had ſupped, ſaying, *This Cup is the New Teſtament in my blood, this do ye as oft as ye drink it in remembrance of me.* Compared with 1 *Cor.* 10.16. *The Cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? the bread which we break is it not the communion of the body of Chriſt?*

To bleſs the people from God.] *Num.*6.23,24,25,26. v.23. Speak unto Aaron and unto his ſons, ſaying, On this wiſe ye ſhall bleſs the children of Iſrael, ſaying, unto them, v.24. *The Lord bleſs thee, and keep thee,* v.25. the Lord make his face to ſhine upon thee, v.26. the Lord lift up his countenance upon thee, and give thee peace. Compared with Rev. 1.4,5. v.4. John, to the ſeven Churches which are in Aſia, grace be unto you, and peace from him which is, and which was, and which is to come, and from the ſeven ſpirits which are before his throne; v.5. And from Jeſus Chriſt who is the faithful witneſs, and the firſt begotten of the dead, and the Prince of the Kings of the earth: unto him that loved us and waſhed us from our ſins in his own blood. (Where the ſame bleſſings and perſons from whom they come are expreſly mentioned.) *Iſai.* 66.21. And I will alſo take of them for Prieſts, and for Levites, ſaith the Lord. [Here under the names of the Prieſts and Levites, to be continued under the Goſpel, are meant Evangelical Paſtors, who therefore are by office to bleſs the people. Deut. 10.8. *At that time the Lord ſeparated the tribe of* Levi, *to bear the ark of the Covenant of the Lord, to ſtand before the Lord, to miniſter unto him, and* to bleſs in his name unto this day. 2 *Cor.* 13.14. *The grace* of the Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt, be with you all. Amen. *Eph.* 1.2. Grace be to you, and peace from God our Father, and from the Lord Jeſus Chriſt.

To take care of the poor.] *Acts* 11.30. Which alſo they did, and ſent it to the Elders by the hands of *Barnabas* and *Saul*. *Acts* 4.34,35,36,37. v.34. Neither was there any among you that lacked, for as many as were poſſeſſors of Lands or Houſes ſold them, and brought the prices of the things that were ſold. v.35. And laid them down at the Apoſtles feet: and diſtribution was made unto every man according as he had need. v.36 And *Joſes*, who by the Apoſtles was ſurnamed *Barnabas* (which is, being interpreted, the ſon of conſolation) a Levite and of the country of Ciprus, v.37. Having land, ſold it, and brought the money and laid it at the Apoſtles feet. *Acts* 6.2,3,4 v.2. *Then* the twelve called the multitude of the Diſciples unto them, and ſaid, It is not reaſon that we ſhould leave the word of God and ſerve tables. v.3. Wherefore, brethren, look you out among you ſeven men of honeſt report, full of the holy Ghoſt and wiſdom, whom ye may appoint over this buſineſs. v.4. But we will give our ſelves continually to prayer and to the miniſtery of the Word. 2 *Cor.*16.1,2,3,4. v.1. Now concerning the collection for the Saints, as I have given order to the Churches of *Galatia*, even ſo do ye, v.2. Upon the firſt

day

day of the week let every one of you lay by him in ſtore as God hath proſpered him, that there be no gatherings when I come. v. 3. And when I come, whomſoever you ſhal approve by your letters, them will I ſend to bring your liberality to Jeruſalem. v. 4. *And if it be meet that I go alſo they ſhall go with me.* Gal. 2. 9, 10. v. 9. *And when* James, Cephas *and* John, *who ſeemed to be pillars, perceived the grace that was given unto me, they gave to me and* Barnabas *the right hands of fellowſhip, that we ſhould go unto the heathen and they unto the circumciſion.* v. 10. Only they would that we ſhould remember the poor, the ſame which I alſo was forward to do.

And he hath alſo a ruling power over the Flock as a Paſtor.] 1 *Tim.* 5. 17. *Let the Elders that rule well be counted worthy of double honour, eſpecially they who labour in the word and Doctrine.* *Acts* 20. 17. *And from* Miletus *he ſent to* Epheſus, *and called the Elders of the Church.* v. 28. *Take heed therefore unto your ſelves, and to all* the flock over thee which the Holy Ghoſt hath made you over-ſeers, *to feed the Church of God, which he hath purchaſed with his own blood.* 1 *Theſ.* 5. 12. *And we beſeech you brethren, to know them which labour among you,* and are over you in the Lord, and admoniſh you. *Heb.* 13. 7, 17. v. 7. *Remember them* which have the rule over you, *who have ſpoken unto you the Word of God: whoſe faith follow, conſidering the end of their converſation.* v. 17. *Obey them that have the rule over you, and ſubmit your ſelves, for they watch for your ſouls, as they that muſt give account: that they may do it with joy and not with grief, for that is unprofitable for you.*

Teacher or Doctor.

THe Scripture doth hold out the name and title of a Teacher, as well as of the Paſtor.] 1 *Cor.* 12. 28. *And God hath ſet ſome in the Church, Firſt Apoſtles, Secondarily Prophets, Thirdly Teachers after that miracles, then gifts of healing, helps, governments, diverſities of tongues.* Eph. 4. 11. *And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers.*

Who is alſo a Miniſter of the Word as well as the Paſtor, and hath power of adminiſtration of the Sacraments.

The Lord having given different gifts, and divers exerciſes according to theſe gifts in the miniſtry of the word] *Rom.* 12. 6, 7, 8. v. 6. Hearing then gifts differing according to the grace that is given to us, whether propheſie, let us propheſie according to the proportion of faith. v. 7. Or miniſtry, let us wait on our miniſtring: or he that teacheth, on teaching. v. 8. He that exhorteth, on exhortation: he that giveth let him do it with ſimplicity, he that ruleth with diligence, he that ſheweth mercy with cheerfulneſs. 1 *Cor.* 11. 1, 4, 5.] v. 1. Now concerning ſpiritual gifts, brethren, I would not have you ignorant. v. 4. Now there are diverſities of gifts, but the ſame ſpirit, and there are diverſities of operations, but it is the ſame God, which worketh all in all. v. 5. And there are differences of adminiſtrations, but the ſame Lord. v. 7. But the manifeſtation of the ſpirit is given to every man to profit with all.

Though theſe different gifts may meet in, and accordingly be exerciſed by one and the ſame miniſter.] 1 *Cor.* 14. 3. But he that propheſieth ſpeaketh unto men to edification, and exhortation, and comfort. 2 *Tim.* 4. 2. Preach the Word, be inſtant in ſeaſon, out of ſeaſon, reprove, rebuke, exhort with all long-ſuffering and Doctrine. *Tit.* 1. 9. Holding faſt the faithful word as he hath been taught that he may be able by ſound Doctrine both to exhort and to convince the gainſayers.

Yet where be ſeveral Miniſters in the ſame Congregation, they may be deſigned to ſeveral imployments, according to the different gifts, in which each of them do moſt excel] Rom. 12. 6, 7, 8. v. 6. *Having then gifts differing according to the grace that is given to us, whether propheſie, let us propheſie according to the proportion of faith.* v. 7. *Or miniſtry, let us wait on our miniſtring, or he that teacheth on teaching.* v. 8. *Or he that exhorteth on exhortation: he that giveth let him do it with ſimplicity: he that ruleth with diligence, he that ſheweth mercy with cheerfulneſs.* 1 Pet. 4. 10, 11. v. 10. *As every man hath received the gift, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God.* v. 11. *If any man ſpeak let him ſpeak as the Oracles of God; if any man miniſter let him do it, as of the ability which God giveth, that God in all things may be glorified through Jeſus Chriſt, to whom be praiſe and dominion, for ever and ever.* Amen.

And he that doth more excel in expoſition of Scripture, in teaching ſound Doctrine, and in convincing gain-ſayers, then he doth in application, and is accordingly imployed therein, may be called a teacher or Doctor, (the places alledged by the Notation of the Word doth prove the Propoſition;) Nevertheleſs, where is but one Miniſter in a particular Congregation, he is to perform ſo far as he is able,

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the whole work of the Miniſtry, as appeareth in 2 Tim.4.2. *Preach the word, be inſtant in ſeaſon, out of ſeaſon, reprove, rebuke, exhort with all long-ſuffering and doctrine.* Tit.1 9. Holding faſt the faithful word as he hath been taught, that he may be able, by ſound Doctrine, both to exhort and to convince the gain-ſayers. 1 Tim.6.2. And they that have believing Maſters, let them not diſpiſe them, becauſe they are brethren, but rather do them ſervice, becauſe they are faithful and beloved, partakers of the benefit: theſe things teach and exhort.

A Teacher or Doctor is of moſt excellent uſe in Schools and Univerſities, as of old in the Schools of the Prophets, and at *Jeruſalem*, where *Gamaliel* and others taught as Doctors.

Other Church-governours.

AS there were in the Jewiſh Church Elders of the people, joyned with the Prieſts and Levites in the Government of the Church,] as appeareth in 2 *Chron.* 19. 8, 9, 10. v. 8. *Moreover, in Jeruſalem did* Jehoſhaphat *ſet of the Levites, and of the Prieſts, and of the chief of the fathers of Iſrael, for the judgement of the Lord, and for controverſies, when they returned to Jeruſalem.* v. 9. *And he charged them, ſaying, Thus ſhall ye do in the fear of the Lord, faithfully, and with a perfect heart.* v. 10. *And what cauſe ſoever ſhall come to you of your brethren that dwell in their Cities, between blood and blood, between law and commandment, and ſtatutes, and judgments, ye ſhall even warn them that they treſpaſs not againſt the Lord, and ſo wrath come upon you, and upon your brethren, this do and ye ſhall not treſpaſs.*

So Chriſt, who hath inſtituted a Government, and Governours Eccleſiaſtical in the Church, hath furniſhed ſome in his Church, beſide the Miniſters of the Word, with gifts for government, and with commiſſion to execute the ſame, when called thereunto, who are to joyn with the Miniſter in the government of the Church.] *Rom.*12.7,8. v.7. *Or Miniſtry, let us wait on our miniſtring; or he that teacheth, on teaching.* v.8. *Or he that exhorteth on exhortation, he that giveth let him do it with ſimplicity, he that ruleth with diligence, he that ſheweth mercy, with cheerfulneſs.* 1 *Cor.* 12.28. *And God hath ſet ſome in the Church, firſt Apoſtles, ſecondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, helps, governments, diverſities of tongues.*

Which Officers reformed Churches commonly call Elders.

Deacons.

THe Scripture doth hold out Deacons as diſtinct Officers in the Church.] *Phil.*1.1. Paul and Timotheus the ſervants of Jeſus Chriſt, to all Saints in Chriſt Jeſus, which are at *Philippi* with the Biſhops and Deacons, 1 *Tim.*3. 8. Likewiſe muſt the Deacons be grave not double-tongued, not given to much wine, not greedy of filthy lucre.

Whoſe Office is perpetual.] 1 *Tim.* 3. 8. Likewiſe muſt the *Deacons* be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; *to verſ.*15. *ſee in the Bible.* *Acts* 6. 1, 2, 3, 4. v.1. *And in thoſe dayes, when the number of the Diſciples was multiplyed, there aroſe a murmuring of the* Grecians *againſt the* Hebrews, *becauſe their widows were neglected in the daily miniſtration.* v. 2. *Then the twelve called the multitude of the Diſciples unto them, and ſaid,* It is not reaſon that we ſhould leave the word of God and ſerve tables. v. 3. Wherefore brethren, look ye out among you ſeven men of honeſt report, full of the Holy Ghoſt, and wiſdom, whom we may appoint over this buſineſs. v. 4. But we will give our ſelves continually to prayer, and to the Miniſtry of the word.

To whoſe Office it belongs not to preach the Word or adminiſter the Sacraments, but to take ſpecial care in diſtributing to the neceſſities of the poor.] *Acts* 6.1,2,3,4. ſee before.

Of particular Congregations.

IT is lawful and expedient that there be fixed congregations, that is, a certain company of Chriſtians to meet in one Aſſembly, ordinarily for publick worſhip. When Believers multiply to ſuch a number, that they cannot conveniently meet in one place, it is lawful and expedient that they ſhould be divided into diſtinct and fixed Congregations, for the better adminiſtration of ſuch Ordinances as belong unto them, and the diſcharge of mutual duties. 1 *Corint.*14.26,33,40. v. 26. *Let all things be done unto edifying.*

edifying. v. 33. For God is not the author of confusion but of peace; as in all Churches of the Saints. v. 40. Let all things be done decently, and in order.

The ordinary way of dividing Christians into distinct Congregations, and most expedient for edification, is by the respective bounds of their dwellings.

First, Because they who dwell together, being bound to all kind of moral duties one to another, have the better opportunity thereby to discharge them, which moral tye is perpetual, for Christ came not to destroy the Law, but to fulfill it.] *Deut.* 15. 7, 11. If there be among you a poor man of one of thy brethren within any of thy gates, in the Land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy poor brother. v. 11. For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thy hand wide unto thy brother, to the poor, and to the needy in the land. *Matth* 22. 39. And the second is like unto it, Thou shalt love thy neighbour as thy self. *Matth.* 5. 17. Think not that I am come to destroy the law or the Prophets. I am not come to destroy, but to fulfill.

Secondly, The communion of Saints must be so ordered, as may stand with the most convenient use of the Ordinances, and discharge of moral duties without respect of persons. 1 *Cor.* 14. 26. Let all things be done unto edifying. *Hebr.* 10. 24, 25. v. 24. And let us consider one another, to provoke unto love, and to good works. v. 25. Not forsaking the Assembling of our selves together; as the manner of some is: but exhorting one another, and so much the more, as ye see the day approaching. *Jam.* 2. 1, 2. v. 1. My brethren, have not the faith of our Lord Jesus Christ the Lord of glory, with respect of persons. v. 2. For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment.

Thirdly, the Pastor and people must so nearly cohabite together, as that they may mutually perform their duties each to other with most conveniency.

In this company some must be set apart to bear office.

Of the officers of a particular Congregation.

FOr Officers in a single Congregation, there ought to be one at the least, both to labour in the Word and Doctrine, and to rule. *Prov.* 29. 18. Where there is no vision the people perish; but he that keepeth the Law, happy is he. 1 *Tim.* 5. 17. Let the Elders that rule well be counted worthy of double honour, especially they who labour in the Word and Doctrine. *Hebr.* 13. 7. Remember them which have the rule over you, who have spoken unto you the Word of God, whose faith follow, considering the end of their conversation.

It is also requisite that there should be others to joyn in Government 1 *Cor.* 12. 28. And God hath set some in the Church, First Apostles, secondarily Prophets, thirdly Teachers, after that Miracles, then gifts of healings, helps, governments, diversities of tongues.

And likewise it is requisite, that there be others to take special care for the relief of the poor. *Acts* 6. 2, 3. v. 2. Then the twelve called the multitude of the Disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. v. 3. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost, and wisdome, whom ye may appoint over this business.

The number of each of which is to be proportioned according to the condition of the Congregation.

These Officers are to meet together at convenient and set times, for the well ordering of the affairs of that Congregation, each according to his office.

It is most expedient, that in these meetings one, whose office is to labour in the Word and Doctrine, do moderate in their proceedings. 1 *Tim.* 5. 17. Let the Elders that rule well, be counted worthy of double honour, especially they who labour in the Word and Doctrine.

Of the Ordinances in a particular Congregation.

THe Ordinances in a ſingle Congregation, are Prayer, Thanksgiving, and ſinging of Pſalms.] 1 Tim. 2. 1. *I exhort therefore, that firſt of all, ſupplications, prayers, interceſſions, and giving of thanks be made for all men.* 1 Cor. 14. 15, 16. v. 15. *What is it then? I will pray with the ſpirit, and will pray with underſtanding alſo I will ſing with the ſpirit, and I will ſing with the underſtanding alſo.* v. 16. *Elſe when thou ſhalt bleſs with the ſpirit, how ſhall he that occupieth the room of the unlearned ſay Amen at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt?*

The Word read (although there follow no immediate explication of what is read) the Word expounded and applyed, Catechizing, the Sacraments adminiſtred, Collection made for the poor, diſmiſſing the people with a bleſſing.

Of Church-Government, and the ſeveral ſorts of Aſſemblies for the ſame.

CHriſt, hath inſtituted a Government, and Governours Eccleſiaſtical in the Church, to that purpoſe the Apoſtles did immediately receive the keyes from the hand of Jeſus Chriſt, and did uſe and exerciſe them in all the Churches of the world upon all occaſions.

And Chriſt hath ſince continually furniſhed ſome in his Church with gifts of Government, and with commiſſion to execute the ſame when called thereunto.

It is lawful and agreeable to the word of God, that the Church be governed by ſeveral ſorts of Aſſemblies, which are Congregational, Claſſical, and Synodical.

Of the Power in common of all theſe Aſſemblies.

IT is lawful and agreeable to the Word of God, that the ſeveral Aſſembles before mentioned, have power to convent and call before them any perſon within their ſeveral bounds, whom the Eccleſiaſtical buſineſs which is before them, doth concern, proved by, *Matth.* 18. 15, 16, 17, 18, 19, 20. v. 15. *Moreover, if thy brother ſhall treſpaſs againſt thee, go and tell him his fault between thee and him alone: if he ſhall hear thee, thou haſt gained thy brother.* v. 16. *But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witneſſes every word may be eſtabliſhed.* v. 17. *And if he ſhall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man, and a publican.* v. 18. Verily, I ſay unto you, whatſoever ye ſhall bind on earth, ſhall be bound in heaven: and whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven v. 19. *Again, I ſay unto you, that if two of you ſhall agree on earth, as touching any thing that they ſhall ask, it ſhall be done for them of my Father which is in heaven.* v. 20, *For where two or three are gathered together in my Name, there am I in the midſt of them.*

They have power to hear and determine ſuch cauſes and differences as do orderly come before them.

It is lawful and agreeable to the Word of God, that all the ſaid Aſſemblies have ſome power to diſpenſe Church-cenſures.

Of Congregational Aſſemblies, that is, The meeting of the Ruling Officers of a particular Congregation for the Government thereof.

THe Ruling Officers of a particular Congregation, have power Authoritatively, to call before them any member of the Congregation, as they ſhall ſee juſt occaſion.

To enquire into the knowledge and ſpiritual eſtate of the ſeveral Members of the Congregation.

To admoniſh and to rebuke.

Which three branches are proved by *Heb.* 13. 17. Obey them that have the rule over you, *and ſubmit your ſelves, for they watch for your ſouls, as they that muſt give account that they may do it with joy and not*

with

with grief: for that is unprofitable for you. 1 *Theſ.*5.12,13. v.12. And we beſeech you, brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you: v.13. And to eſteem them very highly in love for their works ſake, and be at peace among your ſelves. *Ezek.*34.4. The diſeaſed have ye not ſtrengthened, neither have ye healed that which was ſick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye ſought that which was loſt: but with force and with cruelty have ye ruled them.

Authoritative ſuſpenſion from the Lords Table, of a perſon not yet caſt out of the Church, is yet agreeable to the Scripture.

Firſt, Becauſe the Ordinance it ſelf muſt not be profaned.

Secondly, Becauſe we are charged to withdraw from theſe that walk diſorderly.

Thirdly, Becauſe of the great ſin and danger, both to him that comes unworthily, and alſo to the whole Church.] Matth. 7.6. *Give not that which is holy unto the dogs, neither caſt ye your pearls before ſwine, leſt they trample them under their feet, and turn again, and rent you.* 2 Theſ. 3.6, 14,15. v.6. *Now we command you, brethren, in the Name of our Lord Jeſus Chriſt, that ye withdraw your ſelves from every brother that walketh diſorderly, and not after the tradition which he received of us.* v.14. *And if any man obey not our word by this Epiſtle, note that man, and have no company with him, that he may be aſhamed.* v.15. *Yet count him not as an enemy, but admoniſh him as a brother.* 1 Cor.11.27. *Wherefore, whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.* So on to the end of the Chap. Compared with Jude v.23, *And others ſave with fear, pulling them out of the fire; having even the garment ſpotted by the fleſh.* 1 *Tim.*5.22. Lay hands ſuddenly on no man, neither be partaker of other mens ſins. Keep thy ſelf pure.

And there was power and Authority under the Old Teſtament, to keep unclean perſons from holy things] Lev. 13.5. *And the Prieſt ſhall look on him the ſeventh day; and behold, if the plague in his ſight be at a ſtay, and the plague ſpread not in the skin,* then the Prieſt ſhall shut him up ſeven days more. Numb.9.7. *And thoſe men ſaid unto him, We are defiled by the dead body of a man;* wherefore we are kept back, *that we may not offer an offering of the Lord in his appointed ſeaſon among the children of Iſrael.* 2 *Chron.*23.19. And he ſets porters at the gates of the houſe of the Lord, that none that was unclean in any thing ſhould enter in.

The like power and Authority by way of Analogy continues under the New Teſtament.

The Ruling Officers of a particular Congregation, have power authoritatively to ſuſpend from the Lords Table, a perſon not yet caſt out of the Church.

Firſt, Becauſe thoſe who have Authority to judge of, and admit ſuch as are fit to receive the Sacrament, have Authority to keep back ſuch as ſhould be found unworthy.

Secondly, Becauſe it is an Eccleſiaſtical buſineſs of ordinary practiſe belonging to that Congregation.

When Congregations are divided and fixed they need all mutual help one from another, both in regard of their intrinſecal weakneſſes, and mutual dependence; as alſo in regard of enemies from without.

Of Claſſical Aſſemblies.

THe Scripture doth hold out a Presbytery in a Church, both in 1 *Tim.*4 14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery. And in *Acts* 15.2,4,6. v.2. When therefore Paul and Barnabas had no ſmall diſſention and diſputation with them, they determined that Paul and Barnabas, and certain other of them ſhould go up to *Jeruſalem* unto the Apoſtles and Elders, about this queſtion. v.4. And when they were come to *Jeruſalem,* they were received of the Church, and of the Apoſtles and Elders, and they declared all things that God had done with them. v.6. And the Apoſtles and Elders came together, for to conſider of this matter.

A Presbytery conſiſteth of Miniſters of the Word, and ſuch other publick Officers as are agreeable to, and warranted by the Word of God, to be Church-governours, to joyn with the Miniſters in the Government of the Church, as appeareth. *Rom.*12.7,8. v.7. Or Miniſtry, let us wait on our Miniſtring; or he that teacheth on teaching, v.8. Or he that exhorteth on exhortation: he that giveth

let him do it with simplicity; he that ruleth with diligence, he that sheweth mercy with cheerfulness. 1 *Corint.* 12. 28. And God hath set some in the Church, First Apostles, secondarily Prophets, thirdly Teachers, after that Miracles, then gifts of healings, helps, governments, diversities of tongues.

2. The Scripture doth hold forth, that many particular Congregations may be under one Presbyterial Government.

This proposition is proved by instances.

1. First, Of the Church of *Jerusalem*, which consisteth of more Congregations then one, and all these Congregations were under one Presbyterial Government.

This appeareth thus:

1. First, *The Church of Jerusalem* consisteth of more Congregations then one, as is manifest,

2. By the multitude of believers; mentioned in divers.

Both before the dispersion of the Believers there, by means of the persecutions, (mentioned in the *Acts* of the Apostles. chap. 8. in the beginning thereof,) witness. *Acts* 1. 15. *And in those days Peter stood up in the midst of the Disciples, and said, The number of the names together were about an hundred and twenty.* Acts 2. 41, 46, 47. v. 41. *Then they that gladly received his word, were baptized: and the same day there were added unto them about three thousand souls.* v. 46. *And they continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.* v. 47. *Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved.* Acts 5. 14. *And Believers were the more added unto the Lord, multitudes, both of men and women.* Acts 6. 1, 7. v. 1. *And in those dayes,* when the number of the Disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. v. 7. And the word of God increased, and the number of the Disciples multiplyed in Jerusalem greatly, and a great company of the Priests were obedient to the faith.

And also after the dispersion *Acts* 9. 31. Then had the Churches rest throughout all Judea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the holy Ghost, were multiplied. *Acts* 12. 24. But the word of God grew and multiplied. *Acts* 21. 20. And when they heard it, they glorified the Lord, and said unto him, *Thou seest, brother,* how many thousand of Jews there are which believe, and they are all zealous of the law.

Secondly, By the many Apostles and other Preachers in the Church of *Jerusalem*: And if there were but one Congregation there, then each Apostle preached but seldome, which will not consist with *Acts* 6. 2. *Then the twelve called the multitude of the Disciples unto them, and said, It is not reason that we should leave the Word of God and serve tables.*

Thirdly, the diversity of languages amongst the Believers, mentioned both in the second and sixth chapters of the *Acts*, doth argue more Congregations then one in that Church.

2. Secondly, All those Congregations were under one Presbyterial government; because, First, they were one Church. *Acts* 8. 1. And *Saul* was consenting unto his death. And at that time there was a great persecution against the Church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria except the Apostles. *Acts* 2. 47. Praising God, and having favour with all the people. And the Lord added unto the Church daily such as should be saved. *Compared with Chap.* 5. 11. And great fear came upon all the Church, and upon as many as heard these things. *And chap.* 12. 5. *Peter* therefore was kept in prison, but prayer was made without ceasing of the Church unto God for him. *And chap.* 15 2. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them should go up to Jerusalem unto the Apostles and Elders about this question.

Secondly, the Elders of the Church are mentioned. *Acts* 11. 30. Which also they did, and sent it to the Elders by the hands of Barnabas and Saul. *Acts* 15. 4, 6, 22. v. 4. And when they were come to *Jerusalem*, they were received of the Church, and of the Apostles and Elders, and they declared all things that God had done with them. v. 6. And the Apostles and Elders came together to consider of this matter. v. 22. Then it pleased the Apostles and Elders, with the whole Church, to send chosen men of their own company to *Antioch* with *Paul* and *Barnabas*, namely *Judas* surnamed *Barsabas*, and *Silas*, chief men among the brethren. *And* ch. 21. 17, 18. v. 17. And when we were come to *Jerusalem*, the

the brethren received us gladly: v. 18. And the day following Paul went in with us unto James, and all the Elders were present.

Thirdly, the Apostles did the ordinary Acts of Presbyters, as Presbyters in that Church, which proveth a Presbyterial Church before the dispersion. *Acts* 6.

Fourthly, the several Congregations in *Jerusalem* being one Church, the Elders of that Church are mentioned as meeting together for acts of Government. *Acts* 11. 30. Which also they did and sent it to the Elders by the hands of Barnabas and Saul. *Acts* 15. 4, 6, 22. v. 4. *And when they were come to* Jerusalem *they were received of the Church, and of the Apostles and Elders, and they declared all things that God had done with them.* v. 6. *And the Apostles and Elders came together for to consider of this matter.* v. 22. *Then it pleased the Apostles and Elders, with the whole Church, to send chosen men of their own company to* Antioch *with* Paul *and* Barnabas, *namely*, Judas *surnamed* Barsabas, *and* Silas, *chief men among the brethren.* *Acts* 21. 17, 18. v. 17. *And when they were come to* Jerusalem *the brethren received us gladly:* v. 18. *And the day following* Paul *went in with us unto* James, *and all the Elders were present; and so forward:* Which proves that those several Congregations were under one Presbyterial Government.

And whether these Congregations were fixed or not fixed, in regard of Officers or Members, it is all one as to the truth of the Proposition.

Nor doth there appear any material difference betwixt the several Congregations in *Jerusalem*, and the many Congregations now in the ordinary condition of the Church, as to the point of fixedness required of Officers or Members.

3. Thirdly, Therefore the Scripture doth hold forth, that many Congregations may be under one Presbyterial Government.

II. Secondly, By the instance of the Church of *Ephesus*, for,

1. That they were more Congregations then one in the Church of *Ephesus*, appears by *Acts* 20. 31. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears. Where is mention of *Pauls* continuance at *Ephesus* in preaching for the space of three years: And *Acts* 19. 18. And many that believed came and confessed, and shewed their deeds, v. 19. Many also of them which used curious arts brought their books together and burned them before all men, and they counted the price of them, and found it fifty thousand pieces of silver: v. 20. So mightily grew the Word of God and prevailed. *Acts* 19. 10. And this continued by the space of two years, so that all they who dwelt in *Asia* heard the word of the Lord Jesus, both Jews and Greeks. v. 17. And this was known to all the Jews and Greeks also dwelling at *Ephesus*, and fear fell on them all, and the Name of the Lord Jesus was magnified. 1 *Cor.* 16. 8. But I will tarry at *Ephesus* untill *Pentecost*. v. 9. For a great door and effectual is opened unto me, and there are many adversaries. v. 19. The Churches of *Asia* salute you, *Aquila* and *Priscilla* salute you much in the Lord, with the Church that is in their house. Where the special effect of the Word is mentioned; and verse 10. and 17. of the same *Chapter*, where is a distinction of Jews and Greeks, and 1 *Cor.* 16. 8, 9. where a reason of *Pauls* stay at *Ephesus* untill *Pentecost*, and *vers.* 19. where is mention of a particular Church in the house of *Aquila* and *Priscilla* then at *Ephesus*, as appears *Acts* 18. 19. And he came to *Ephesus* and left them there, but he himself entred into the Synagogue, and reasoned with the Jews. v. 24. And a certain Jew named *Apollos*, born at *Alexandria* an eloquent man and mighty in the Scriptures, came to *Ephesus*. v. 26. And he began to speak boldly in the Synagogue, whom when *Aquila* and *Priscilla* had heard, they took him unto them, and expounded unto him the way of God more perfectly.

All which laid together doth prove, that the multitudes of believers did make more Congregations then one in the Church of *Ephesus*.

2. That there were many Elders over these many Congregations, as one flock, appeareth, *Acts* 20. 17. And from *Miletus* he sent to *Ephesus*, and called the Elders of the Church. v. 28. Take heed therefore unto your selves, and to all the flock over the which the holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.

3. That these many Congregations were one Church, and that they were under one Presbyterial Government, appeareth, *Revel* 2. 1, 2, 3, 4, 5, 6 v. 1. Unto the Angel of the Church of *Ephesus*, write, These things saith he that holdeth the seven Stars in his right hand, who walketh in the midst of the seven golden candlesticks: v. 2. I know thy works and thy labour, and thy patience, and how thou canst not

bear them which are evil; and thou haſt tryed them which ſay they are Apoſtles and are not; and hath found them liars. v.3. And haſt born, and haſt patience, and for my names ſake haſt laboured, and haſt not fainted. v.4. Nevertheleſs, I have ſomewhat againſt thee, becauſe thou haſt left thy firſt love. v.5. *Remember therefore from whence thou art fallen, and repent, and do the firſt works, or elſe I will come unto thee quickly, and will remove thy candleſtick out of his place, except thou repent.* v.6. *But this thou haſt, that thou hateſt the deeds of the* Nicolaitans, *which I alſo hate.* Joyned with Acts 22.17,28. of which ſee before.

Of Synodical Aſſemblies.

THe Scripture doth hold out another ſort of Aſſemblies for the Government of the Church, beſide Claſſical, and Congregational, all which we call Synodical. *Acts* 15. 2, 6, 22, 23. v. 2. When therefore *Paul* and *Barnabas* had no ſmall diſſention and diſputation with them, they determined that *Paul* and *Barnabas* and certain other of them ſhould go up to *Jeruſalem* unto the Apoſtles and Elders about this queſtion. v. 6. *And the Apoſtles and Elders came together, for to conſider of this matter.* v. 22. *Then pleaſed it the Apoſtles and Elders, with the whole Church, to ſend choſen men of their own company to* Antioch, *with* Paul *and* Barnabas: *namely*, Judas, *ſurnamed* Barſabas, *and* Silas, *chief men among the brethren.* v. 23. *And wrote letters by them after this manner: The Apoſtles, and Elders, and Brethren, ſend greeting unto the Brethren which are of the Gentiles in* Antioch, *and* Syria, *and* Cilicia.

Paſtors and Teachers, and other Church-Governours, (as alſo other fit perſons, when it ſhall be deemed expedient) are members of thoſe Aſſemblies which we call Synodical, where they have a lawfull calling thereunto.

Synodical Aſſemblies may lawfully be of ſeveral ſorts, as Provincial, National, and Oecumenical.

It is lawful and agreeable to the Word of God, that there be a ſubordination of Congregational, Claſſical, Provincial, and National Aſſemblies for the Government of the Church.

Of Ordination of Miniſters.

VNder the head of Ordination of Miniſters is to be conſidered either the Doctrine of Ordination, or the power of it.

Touching the Doctrine of Ordination.

NO man ought to take upon him the Office of a Miniſter of the Word without a lawfull calling.] *Joh.* 3. 27. John *anſwered and ſaid, a man can receive nothing, except it be given him from Heaven.* Rom. 10. 14, 15. v. 14. *How then ſhall they call on him, in whom they have not believed? and how ſhal they believe him, of whom they have not heard? and how ſhall they hear without a Preacher?* v. 15. And how ſhall they preach except they be ſent? *as it is written, How beautiful are the feet of them that preach the Goſpel of peace, and bring glad tidings of good things.* Jerem. 14. 14. *Then the Lord ſaid unto me, The Prophets propheſie lies in my name,* I ſent them not, *neither have I commanded them, neither ſpake I unto them; they propheſie unto you a falſe viſion and divination, and a thing of nought, and the deceit of their heart.* *Hebr.* 5. 4. And no man taketh this honour unto himſelf, but he that is called of God, as was *Aaron.*

Ordination is alwayes to be continued in the Church.] Tit. 1. 5. *For this cauſe left I thee in* Crete, *that thou ſhouldſt ſet in order the things that are wanting,* and ordain elders in every City, as I had appointed thee. 1 *Tim.* 5. 21, 22. v. 21. *I charge thee before God, and the Lord Jeſus Chriſt, and the elect Angels, that thou obſerve theſe things, without preferring one before another, doing nothing by partiality.* v. 22. *Lay hands ſuddenly on no man, neither be partaker of other mens ſins. Keep thy ſelf pure.*

Ordination is the ſolemn ſetting apart of a perſon to ſome publick Church-office.] *Numb.* 8. 10, 11, 14,

11, 14, 19, 22. v. 10. *And thou shalt bring the* Levites *before the Lord, and the children of Israel shall put their hands upon the* Levites. verſ. 11. *And* Aaron *ſhall offer the* Levites *before the Lord, for an offering of the children of Iſrael, that they may execute the ſervice of the Lord.* v. 14. *Thus ſhalt thou ſeparate the* Levites, *from among the children of Iſrael; and the* Levites *ſhall be mine.* v. 19. *And I have given the* Levites *as a gift to* Aaron, *and to his ſons, from among the children of Iſrael, to do the ſervice of the children of Iſrael, in the Tabernacle of the Congregation, and to make an atonement for the children of Iſrael, that there be no plague among the children of Iſrael, when the children of Iſrael come nigh unto the Sanctuary.* verſ. 22. *And after that went the* Levites *in, to do their ſervice in the Tabernacle of the Congregation, before* Aaron, *and before his ſons; as the Lord had commanded* Moſes, *concerning the* Levites, *ſo did they unto them.* *Acts* 6. 3, 5 6. v. 3. Wherefore, brethren, look ye out among you ſeven men of honeſt report, full of the Holy Ghoſt, and wiſdom, whom we may appoint over this buſineſs. verſ. 5. And the ſaying pleaſed the whole multitude, and they choſe *Stephen*, a man full of faith, and of the Holy Ghoſt, and *Philip*, and *Prochorus*, and *Nicanor*, and *Timon*, and *Parmenas*, and *Nicolas*, a proſelyte of *Antioch*. v. 6. Whom they had ſet before the Apoſtles; and when they had prayed, they laid their hands on them.

Every Miniſter of the Word is to be ordained by impoſition of hands, and prayer with faſting, by thoſe preaching Presbyters to whom it doth belong 1 *Tim.* 5. 22. Lay hands ſuddenly on no man, neither be partaker of other mens ſins. Keep thy ſelf pure. *Acts* 14. 23. *And when they had ordained them Elders in every Church, and had prayed with faſting, they commended them to the Lord, on whom they believed.* Acts 13. 3. *And when they had faſted and prayed, and laid their hands on them, they ſent them away.*

It is agreeable to the Word of God, and very expedient, that ſuch as are to be ordained Miniſters, be deſigned to ſome particular Church, or other miniſterial charge. *Acts* 14. 23. See before. Tit. 1. 5. *For this cauſe left I thee in* Crete, *that thou ſhouldſt ſet in order the things that are wanting, and ordain Elders in every City, as I had appointed thee.* *Acts* 20. 17, 28. v. 17. *And from* Miletus *he ſent to* Epheſus, *and called the Elders of the Church.* verſ. 28. *Take heed therefore unto your ſelves*, and to all the flock over the which the Holy Ghoſt hath made you over-ſeers, to feed the Church of God, which he hath purchaſed with his own blood.

He that is to be ordained Miniſter, muſt be duly qualified both for life and Miniſterial abilities, according to the Rules of the Apoſtles. 1 *Tim.* 3. 2, 3, 4, 5, 6. verſ. 2. *A Bishop then muſt be blameleſs, the husband of one wife, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach.* verſ. 3. *Not given to wine, no ſtriker, not greedy of filthy lucre, but patient; not a brawler, not covetous;* verſ. 4. One that ruleth well his own houſe, having his children in ſubjection with all gravity: v. 5. (For if a man know not how to rule his own houſe, how ſhall he take care of the Church of God?) verſ. 6. Not a novice, leſt being lifted up with pride, he fall into the condemnation of the Devil. Tit. 1. 6, 7, 8, 9. v. 6. If any man be blameleſs, the husband of one wife, having faithful children, not accuſed of riot, or unruly. v. 7. For a Biſhop muſt be blameleſs, as the Steward of God; not ſelf-willed, not ſoon angry, not given to wine, no ſtriker, not given to filthy lucre: verſ. 8. But a lover of hoſpitality, a lover of good men, ſober, juſt, holy, temperate. verſ. 9. Holding faſt the faithful word, as he hath been taught, that he may be able by ſound Doctrine, both to exhort, and to convince the gain-ſayers.

He is to be examined and approved by thoſe by whom he is to be ordained. 1 *Tim.* 3. 7, 10, verſ. 7. Moreover he muſt have a good report of them which are without, leſt he fall into reproach, and the ſnare of the Devil. verſ. 10. And let theſe alſo firſt be proved, then let them uſe the office of a *Deacon*, being found blameleſs. 1 *Tim.* 5. 22. Lay hands ſuddenly on no man, neither be partaker of other mens ſins. Keep thy ſelf pure.

No man is to be ordained a Miniſter for a particular Congregation, if they of that Congregation can ſhew juſt cauſe of exception againſt him. 1 *Tim.* 3. 2. A Biſhop then muſt be blameleſs, the husband of one wife, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach. *Tit.* 1. 7. For the Biſhop muſt be blameleſs as the Steward of God, &c.

Touching the power of Ordination.

ORdination is the Act of a Presbytery. 1 Tim. 4. 14. *Neglect not the gift that is in thee, which was given thee by propheſie, with the laying on of the hands of the Presbytery.*

The power of ordering the whole work of Ordination is in the whole Presbytery, which, when it is over more Congregations then one, whether thoſe Congregations be fixed or not fixed, in regard of Officers or Members, it is different as to the point of Ordination. 1 *Tim.* 4. 14. *Neglect not the gift that is in thee, which was given thee by propheſie, with the laying on of the hands of the Presbytery.*

It is very requiſite that no ſingle Congregation that can conveniently aſſociate, do aſſume to it ſelf all and ſole power in Ordination.

1. Becauſe there is no Example in Scripture, that any ſingle Congregation which might conveniently aſſociate, did aſſume to it ſelf all and ſole power Ordination, neither is there any rule which may warrant ſuch a practiſe.

2. Becauſe there is in Scripture Example of an Ordination in a Presbytery over divers Congregations, as in the Church of *Jeruſalem*, where were many Congregations, theſe many Congregations were under one Presbytery, and this Presbytery did ordain.

The Preaching-Presbyters orderly aſſociated either in Cities or neighbouring Villages, are thoſe to whom the impoſition of hands doth appertain for thoſe Congregations within their bounds reſpectively.

To

To the Right Honourable

THE

LORDS AND COMMONS

Assembled in *Parliament:*

The Humble Advice of the Assembly of Divines, now sitting by Ordinance of Parliament at *Westminster*,

Concerning

The Doctrinal part of Ordination of MINISTERS.

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1 NO man ought to take upon him the office of a Minister of the Word without a lawful calling. *John.*3.27. *Rom.*10.14,15. *Jer.*14.14. *Heb.*5.4.

2. Ordination is always to be continued in the Church, *Titus* 1.5. 1 *Tim.*5.21,22.

3. Ordination is the solemn setting apart of a person to some publique Church Office, *Numb.*8,10,11,14,19,22. *Acts* 6.3,5,6.

4. Every Minister of the Word is to be ordained by imposition of hands, and Prayer with fasting, by those preaching Presbyters to whom it doth belong, 1 *Tim.*5.22. *Acts* 14.23. and 13.3.

5. The power of ordering the whole work of Ordination, is in the whole Presbytery, which, when it is over more Congregations then one, whether those Congregations be fixed or not fixed, in regard of Officers or Members, it is indifferent as the point of Ordination, 1 *Tim.*4.14.

6. It is agreeable to the Word of God, and very expedient, that such as are to be ordained Ministers, be designed to some particular Church or other Ministerial charge, *Acts* 14.23. *Titus* 1.5. *Acts* 20. 17. and 28.

7. He that is to be ordained Minister, must be duly qualified both for life and Ministerial abilities, according to the rules of the Apostle, 1 *Tim.*3 2,3,4,5,6. *Tit.*1.5,6,7,8,9.

8. He is to be examined and approved by those by whom he is to be ordained, 1 *Tim.* 3.7; 10. and 5. 22.

9. No man is to be ordained a minister for a particular Congregation, if they of that Congregation can shew just cause of exception against him, 1 *Tim.*3.2. *Tit.*1.7.

10. Preaching Presbyters orderly associated, either in Cities, or neighbouring Villages, are those to whom the imposition of hands doth appertain, for these Congregations within their bounds respectively, 1 *Tim.*4.14.

11. In extraordinary cases, something extraordinary may be done, untill a setled order may be had, yet keeping as near as possible may be to the rule, 2 *Chron.*19.34,35,36. 2 *Chron.*30. 2,3,4,5.

12. There is at this time (as we humbly conceive) an extraordinary occasion for a way of Ordination for the present supply of Ministers.

The Directory for Ordination of Ministers.

IT being manifest by the Word of God, that no man ought to take upon him the Office of a Minister of the Gospel, untill he be lawfully called and ordained thereunto: And that the work of Ordination is to be performed with all due care, wisdome, gravity and solemnity, we humbly tender these directions as requisite to be observed.

1. He that is to be ordained, being either nominated by the people, or otherwiſe commended to the Presbytery for any place, muſt addreſs himſelf to the Presbytery, and bring with him a Teſtimonial of his taking the Covenant of the three Kingdoms, of his diligence and proficiency in his Studies; What degrees he hath taken in the Univerſity, and what hath been the time of his abode there; and withal of his age, which is to be twenty four years, but eſpecially of his life and converſation.

2. Which being conſidered by the Presbytery, they are to proceed, to enquire touching the Grace of God in him, and whether he be of ſuch holineſs of life as is requiſite in a Miniſter of the Goſpel, and to examine him touching his learning and ſufficiency, and touching the evidences of his Calling to the holy Miniſtry, and in particular his fair and direct Calling to that place.

The Rules for Examination are theſe.

1. *That the party examined be dealt withal in a brotherly way, with mildneſs of ſpirit, and with ſpecial reſpect to the gravity, modeſty, and quality of every one.*

2. *He ſhall be examined touching his skill in the Original Tongues, and his tryal to be made by reading the* Hebrew *and* Greek Teſtaments, *and rendring ſome portion of ſome into* Latin; *and if he be defective in them, enquiry ſhall be made the more ſtrictly after his other Learning, and whether he hath skill in* Logick *and* Philoſophy.

3. *What Authors in* Divinity *he hath read, and is beſt acquainted with, and triall ſhall be made in his knowledge of the grounds of Religion, and ability to defend the Orthodox Doctrine contained in them, againſt all unſound and erronious opinions, eſpecially theſe of the preſent age; of his skill in the ſenſe and meaning of ſuch places of Scripture as ſhall be propoſed unto him in caſes of Conſcience, and in the Chronology of the Scripture, and the Eccleſiaſtical Hiſtory.*

4. *If he hath not before preached in publique, with approbation of ſuch as are able to judge, he ſhall at a competent time aſſigned him, expound before the Presbytery ſuch a place of Scripture as ſhall be given him.*

5. *He ſhall alſo, within a competent time frame a diſcourſe in* Latin *upon ſuch a common place or Controverſie in Divinity as ſhall be aſſigned him, and exhibite to the Presbytery ſuch Theſes as expreſs the ſum thereof, and maintain a Diſpute upon them.*

6. *He ſhall preach before the people, the Presbytery, or ſome of the Miniſters of the Word appointed by them, being preſent.*

7 *The proportion of his gifts in relation to the place unto which he is called, ſhall be conſidered.*

8. *Beſide the trial of his gifts in Preaching, he ſhall undergo an examination in the Premiſes two ſeveral dayes, and more, if the Presbytery ſhall judge it neceſſary.*

9. *And as for him that hath been formerly ordained a Miniſter, and is to be removed to another Charge, he ſhall bring a Teſtimonial of his Ordination, and of his abilities and Converſation, whereupon his fitneſs for that place ſhall be tryed by his Preaching there (if it ſhall be judged neceſſary) by a further examination of him.*

3. In all which he being approved, he is to be ſent to the Church where he is to ſerve, there to preach three ſeveral dayes, and to converſe with the people, that they may have tryal of his gifts for their edification, and may have time and occaſion to enquire into, and the better to know his life and converſation.

4. In the laſt of theſe three dayes, appointed for the tryal of his gifts in preaching, there ſhall be ſent from the Presbytery to the Congregation, a publike intimation in writing, which ſhall be publikely read before the people; and after affixed to the Church door, to ſignifie, that ſuch a day a competent number of the Members of that Congregation nominated by themſelves, ſhall appear before the Presbytery, to give their conſent and approbation to ſuch a man to be their Miniſter, or otherwiſe to put in with all Chriſtian diſcretion and meekneſs what exceptions they have againſt him, and if upon the day appointed there be no juſt exception againſt him, but the people give their conſent, then the Presbytery ſhall proceed to Ordination.

5. Upon the day appointed for Ordination, which is to be performed in that Church, where he that is to be ordained is to ſerve, a ſolemn Faſt ſhall be kept by the Congregation, that they may the more

more earneſtly joyn in Prayer for a bleſſing upon the Ordinance of Chriſt, and the labours of his Servant for their good. The Presbytery shall come to the place, or at leaſt three or four Miniſters of the Word shall be ſent thither from the Presbytery of which one appointed by the Presbytery, shall preach to the People, concerning the office and duty of Miniſters of Chriſt, and how the people ought to receive them for their work ſake.

6. After the Sermon, the Miniſter who hath preached, shall in the face of the Congregation demand of him who is now to be ordained concerning his faith in Chriſt Jeſus, and his perſwaſion of the truth of the Reformed Religion according to the Scripture; His ſincere intentions and ends in deſiring to enter into this Calling; His diligence in Praying, Reading, Meditation, Preaching, Miniſtring the Sacraments, Diſcipline and doing all Miniſterial Duties towards his Charge; His zeal and faithfulneſs in maintaining the Truth of the Goſpel, and Unity of the Church againſt Errour and Schiſm; His care that himſelf and his Family may be unblameable and examples to the Flock; His willingneſs and humility in meekneſs of Spirit, to ſubmit unto the admonitions of his brethren, and Diſcipline of the Church; And his reſolution to continue in his duty againſt all trouble and perſecution.

7. In all which having declared himſelf, profeſſed his willingneſſe, and promiſed his endeavours by the help of God; The Miniſter likewiſe shall demand of the people, concerning their willingneſs to receive and acknowledge him as the Miniſter of Chriſt, and to obey and ſubmit unto him, as having rule over them in the Lord, and to maintain, encourage and aſſiſt him in all the parts of his Office.

Which being mutually promiſed by the people, the Presbytery, or the Miniſters ſent from them for Ordination, shall ſolemnly ſet him apart to the Office and work of the Miniſtry, by laying their hands on him, which is to be accompanied with a short prayer or bleſſing, to this effect.

8. *Thankfully acknowledging the great mercy of God, in ſending Jeſus Chriſt for the redemption of his people, and for his aſcenſion to the right hand of God the Father, and thence pouring out his Spirit, and giving gifts to Men, Apoſtles, Evangeliſts, Prophets, Paſtors and Teachers, for the gathering and building up of his Church, and for fitting and inclining this man to this great work; To entreat him to fit him with his holy Spirit, to give him (who in his name we thus ſet apart to this holy ſervice) to fulfill the Work of his Miniſtry in all things, that he may both ſave himſelf and his people committed to his charge.*

9. This or the like form of prayer and bleſſing being ended, let the Miniſter who preached, briefly exhort him to conſider of the greatneſſe of his Office and Work, the danger of negligence both to himſelf and his people, the bleſſing which will accompany his faithfulneſs in this life, and that to come; and withall exhort the people to carry themſelves to him as to their Miniſter in the Lord, according to their ſolemn promiſe made before; and ſo by Prayer commending both him and his Flock to the Grace of God, after ſinging of a Pſalm, let the Aſſembly be diſmiſſed with a bleſſing.

10. If a Miniſter be deſigned to a Congregation, who hath been formerly ordained Presbyter according to the form of Ordination which hath been in the Church of *England*, which we hold for ſubſtance to be valid, and not to be diſclaimed by any who have received it; Then there being a cautious proceeding in matters of Examination, let him be admitted without any new Ordination.

11. And in caſe any Perſon already ordained Miniſter in *Scotland*, or in any other reformed Church, be deſigned to a Congregation in *England*, he is to bring from the Church to that Presbytery here, within which that Congregation is, a ſufficient teſtimonial of his Ordination, of his life and converſation while he lived with them, and of the cauſes of his removal; And to undergo ſuch a tryal of his fitneſſe and ſufficiency, and to have the ſame courſe held with him, in other particulars, as is ſet down in the rule immediately going before touching Examination and Admiſſion.

12. That Records be careſully kept in the ſeveral Presbyteries, of the names of the Perſons ordained, with their teſtimonials, the time and place of their Ordination, of the Presbyters who did impoſe hands upon them, and of the charge to which they are appointed.

13. That no money or gift, of what kind ſoever, shall be received from the Perſon to be ordained, or from any on his behalf, for Ordination, or ought elſe belonging to it, by any of the Presbytery, or any appertaining to any of them, upon what pretence ſoever.

Thus far of ordinary rules and courſe of Ordination in the ordinary way; That which concerns the extraordinary way, requiſite to be now practiſed, followeth.

1. In theſe preſent exigencies, while we cannot have any Presbyteries formed up to their whole power and work, and that many Miniſters are to be ordained for the ſervice of the Armies and Navy, and too many Congregations where there is no Miniſter at all; and where (by reaſon of the publike troubles) the people cannot either themſelves enquire out and find out one who may be a faithful Miniſter for them, or have any with ſafety ſent unto them for ſuch a ſolemn tryal as was before mentioned in the ordinary Rules, eſpecially when there can be no Presbytery near unto them, to whom they may addreſs themſelves, or which may come or ſend to them a fit man to be ordained in that Congregation, and for that people; And yet notwithſtanding, it is requiſite that Miniſters be ordained for them, by ſome; who being ſet apart themſelves for the work of the Miniſtry, have power to joyn in the ſetting apart of others, who are found fit and worthy. In thoſe caſes, untill by Gods bleſſing the aforeſaid difficulties may be in ſome good meaſure removed; let ſome godly Miniſter in or about the City of *London*, be deſigned by publike authority; who being aſſociated, may ordain Miniſters for the City, and the Vicinity, keeping as near to the ordinary Rules forementioned, as poſſible they may; And let this aſſociation be for no other intent or purpoſe, but only for the work of Ordination.

2. Let the like aſſociation be made by the ſame authority in great Towns, and the neighbouring Pariſhes in the ſeveral Counties, which are at the preſent quiet and undiſturbed, to do the like for the parts adjacent.

3. Let ſuch as are choſen or appointed for the ſervice of the Armies or Navy be ordained, as aforeſaid, by the aſſociated Miniſters of *London*, or ſome others in the countrey.

4. Let them do the like, when any man ſhall duly and lawfully be recommended to them for the Miniſtery of any Congregation, who cannot enjoy liberty to have a tryal of his parts and abilities, and deſire the help of ſuch Miniſters ſo aſſociated, for the better furniſhing of them with ſuch a Perſon, as by them ſhall be judged fit for the ſervice of that Church and People.

The Stationer to the Reader.

THe good acceptance, that the Confeſſion of Faith, and Catechiſmes with Scriptures at Large hath found, hath incouraged me to have them again reviſed, and to procure the Emphaſis of the Scriptures to be printed in a different Character, that thou mayeſt ſee the reaſon why the Texts are inſerted.

As alſo by advice of ſome Miniſters in the City, there is annexed that form of Church Government, with Scriptures at large, which we find at the end of the little volume, of the Confeſſion, and Catechiſmes printed by the Company of Stationers.

FINIS.

THoſe Miniſters in the City (expreſſed at the foot of the fore-going page) that deſired this form to be annexed, with Scriptures at large, for the good of Families, were ſome of thoſe whoſe names are ſubſcribed to the Epiſtle of the Presbyterian *judgement.*

WHereas there is a report raiſed and fomented by divers perſons, as if the *Presbyterian* Government was eſtabliſhed only for three years and no more, which three years being expired, they ſuppoſe that eſtabliſhment is now out of date: and this as ſome are obliged to ſuggeſt by their intereſt, ſo others through their inadvertency receive: 'T was thought fit to diſabuſe the Nation, to give them to underſtand, and they are hereby deſired to take notice that the *Presbyterian* Government is that Church-Government which is eſtabliſhed by the Law of the Land, as no man can either deny or doubt, who knows that though there was an Ordinance about 1645. for the ſetling of this Government only for three years, unleſs the Houſes thought fit to order otherwiſe; yet it pleaſed the two Houſes the Lords and Commons aſſembled in Parliament, *Die Martis* Aug. 29. 1648. to order and ordain this form of Church-Government to be uſed in the Churches of *England* and *Ireland*, without limitation of time for it's duration; beginning thus:

Be it Ordered and Ordained by the Lords and Commons in Parliament aſſembled, and by authority of the ſame; That all Pariſhes and places whatſoever within the Kingdom of England *and Dominion of* Wales *(as well priviledged places and exempt Juriſdictions, as others) be brought under the Government of Congregational, Claſſical, Provincial, and National Aſſemblies, Provided that the Chapels or places in the Houſes of the King and his Children, and the Chapels or places in the Houſes of the Peers of this Realm, ſhall continue free for their exerciſe of Divine duties to be performed according to the Directory, and not otherwiſe, &c,*

Where you may read the full extent of the *Presbyterian* Government, as 't is appointed to continue, with Rules about Ordination of Miniſters, Examination, Cenſures, Suſpenſion, and Excommunication, in their Claſſical Aſſemblies; as you have it recited and reprinted at large, in the great new Book of Statutes (*Chap.* 118. of Ordinances, 1648. *Page* 165. 166, &c.) being called in the title page, *A Collection of Acts and Ordinances of General uſe* (for in his Preface he writes that he omits all ſuch as were only Temporary and already Expired) as a Continuation of *Pulton's* Collections or Statutes, by *Henry Scobell* Eſquire, Clark of the Parliament and Council, who writes that he publiſhed theſe Acts and Ordinances in his Book by ſpecial Order of Parliament. Printed by the Printers to his *Highneſs* this preſent year 1658.

A TABLE

Of the chief Points ſpoken to in the *Confeſſion of Faith*, and the *Larger Catechiſm*, wherein the ſubſtance of the *ſhorter* is comprehended.

Con: ſignifies the *Confeſſion*; and *Cat*: the *Catechiſm*; the figures denote the Page.

A.

Actuall ſin, a fruit of Original. *Con.* 20.
Adoption, the Nature and Priviledges of it. *Con.* 39. *Cat.* 139.
Adultery after Marriage a juſt cauſe of Divorce. *Con.* 81.
Aggravations of ſins
from the Perſon offending. *Cat.* 205.
from the Party offended. *Cat.* 206, 207.
from the Quality of the offence. *Cat.* 208.
from the Circumſtance of Time and Place. *Cat.* 210.
AMEN, the meaning of it. *Cat.* 244.
Angels how created. 111.
not to be worſhipped. *Con.* 66.
Apocrypha not of Divine inſpiration nor authority. *Con.* 3.
Aſcenſion of Chriſt. *Cat.* 128.
Aſſurance attainable in this life. *Con.* 53. *Cat.* 143, 144. What this *Aſſurance* is, and whereupon grounded. *Con.* 52, 53. Believers may want it. *Con.* 55. *cat.* 142. Believers may attain it without extraordinary Revelation. *Con.* 54. It is the duty of all to endeavour after *Aſſurance*. *Con.* 54. The uſe and fruits of *Aſſurance*. *ibid.* *Aſſurance* inclines not men to looſeneſs. *Con.* 55. *Aſſurance* may be weakned, and loſt. *Con.* 16. How it comes to be loſt. *ibid.* It may be recovered again. *ibid.*
Atheiſm confuted. *Cat.* 105.
Attributes of God. *Con.* 6, 7, 8.

B.

Baptiſme what. *Con.* 89. *Cat* 220, 221. To continue to the end of the world. *ibid.*
Baptiſme rightly adminiſtred by ſprinkling. *Con.* 90. To whom *Baptiſme* is to be adminiſtred. *Con.* 90. *Cat.* 220. A ſin to neglect *Baptiſme*. *Con.* 90. Yet not abſolutely neceſſary to ſalvation. *ibid.* *Baptiſed* perſons may poſſibly be unregenerate. *ibid.* The efficacy of *Baptiſme*. *Con.* 91. *Baptiſme* but once to be adminiſtred. *ibid.* How our *Baptiſme* is to be improved by us. *Cat.* 221.
Believers; by what Righteouſneſs they are juſtified. See [*Juſtification*] and [*Faith*] *Believers* cannot fall away wholly, nor finally. *Cat.* 143. Why they cannot. *ibid.* and *Con.* 50. How far they may fall away. *Con.* 51. They can never utterly deſpair. *Con.* 53. The condition of *Believers* in Judgement, and after Judgement. *Cat.* 148.
Body of Chriſt how preſent in the Sacrament. *Con.* 94. *Cat.* 223.

C.

Calling Effectual what. *Con* 33, 34. *Cat.* 134, 135. Effectual *Calling* is of Gods free grace, not from any thing foreſeen in man. *Con.* 34. The Elect enabled by the Spirit to anſwer this *Call*. *Con. ibid.*
Catholick Church. See [Church.]
Chriſt why ſo called. *Cat.* 122. Chriſts God-head proved. *Cat.* 109. *Chriſt* the Mediator between God and Man. *Con.* 25, 26. *Cat.* 119. Ordained to this Office by God from eternity. *Con.* 25.
Chriſts Incarnation. *con.* 30. *cat.* 120. His two Natures how united. *con.* 30. How he was anointed and called to his Office. *con.* 27. How he diſcharged his Office. *con. ibid.*
Why requiſite *Chriſt* ſhould be God. *cat.* 120. why Man. *cat.* 121. why *God-man*. *cat.* 28. *ibid.*
How Chriſt exerciſeth the Office of a Prophet. *cat.* 123. How of a Prieſt, *ibid.* How of a King. *cat.* 124.
Chriſts Humiliation, and the degrees of it. See [*Humiliation.*]
Chriſts Exaltation, and the Degrees of it, See [*Exaltation.*]
How *Chriſt* makes Interceſſion. *cat.* 129.
Chriſts how preſent in Sacrament. *con.* 94. *cat.* 223.
Chriſtian liberty. See [*Liberty.*]
The *Church*, the object of Gods ſpecial Providence. *con.* 18. The *Church* given to Chriſt from all eternity. *con.* 26. *Church viſible* what. *con.* 82. *cat.* 132. *Church inviſible* what. *cat.* 133.
The priviledges of the *Church* viſible, *con.* 83. *cat.* 133. The priviledges of the *Church inviſible*, *cat.* 134.

Church catholick what. *con.*82. It hath been ſometimes more, ſometimes leſs viſible. *con.*84. The beſt *churches* on earth ſubject to mixture and errour. *ibid.*

Church-Government committed by Chriſt to *Church-Officers*, diſtinct from the civil Magiſtrate. *con.*95.

Church Officers intruſted with the power of the Keyes, and what that power is. *con.*95.

Church-cenſures; their uſe, and neceſſity. *con.*96.

Civil-Magiſtrate. See [*Magiſtrate.*]

The *Ten Commandments* a Rule of righteouſneſſe. *con.* 47. Rules for underſtanding the *Ten Commandments. cat.* 153. 154, 155. No man in this life able perfectly to keep them. *cat.* 204.

The Duties of each *Commandment.* See [*Commandment.*]

The Sins againſt each *Commandment.* See [*Commandment.*]

Communication of properties in Chriſt. *con.* 30.

Communion of Saints, what. *con.* 85. 86. *Communion* in grace which Saints have with Chriſt. *cat.*136. *Communion* in Glory, which they have with Chriſt in this life *cat.* 145. Immediately after death. *cat.*146. After judgement. *cat.* 148, 149. this *communion* makes them not equal with Chriſt. *con.*86. what *communion* we ought to have one with another. *con.* 86. this *communion* infringes not propriety in goods or poſſeſſion. *con.* 86.

The communion. See [Lords *Supper.*]

Confeſſion of ſins to men, when neceſſary. *con.* 45. Upon *confeſſion* the offending brother is to be received. *ibid.*

Liberty of *conſcience.* See [*Liberty*]

No enjoying of God but by way of Covenant. *con.* 22.

Covenant of works, or *firſt covenant*, what. *con.*22. *Covenant of grace*, or *ſecond covenant*, what. *con.* 23. *cat.* 14. With whom made. *cat.* 117. How the Grace of God is manifeſted in the *ſecond covenant. cat.* 117. How the *covenant of Grace* was adminiſtred under the Law. *con.*23. *cat.*118. How under the Goſpel. *con.*24. *cat.*119.

Councils to be called. *con.*77. By whom. *con. ibid.* what power *Councils* have. *con.*98. what ſubmiſſion due to their determinations, and decrees.97. *Councils* not infallible ſince the Apoſtles time. *con. ibid.* Therefore *councils* no Rule of Faith. *ibid.* How far only *councils* may meddle with civil affairs. *con.*98.

Corruption of Nature, what. *con.* 19, 20. *cat.* 115. How propagated. *con.*19. *cat.*115.

Creation. con. 12. *cat.* 111. *Creation* of Man in particular. *con.* 12. *Creation* of Angels. *cat.* 111.

The *Curſe* and wrath of God, how it may be eſcaped. *cat.* 211.

D.

Damnation how to be eſcaped. *cat.*211.218.

Dead not to be prayed for. *con.* 68.

Death appointed for all. *cat.* 145. How *Death* is an advantage to believers. *cat. ibid.* The ſtate of believers after *Death*, till the reſurrection. *cat.* 146. Of unbelievers. *con.*98.

The *Decalogue*, the ſumme of the moral Law. *cat.* 153. Rules for underſtanding it. *cat.* 153. 154. 155. 156.

The *Decrees* of God, the nature, extent, and properties of them in general. *con.* 9, 10. *cat.* 109. The *Decree* of predeſtination. *con.* 10, 11. The *Decree* of Election and Rebrobation. *con.* 11, 12. *cat.*110. The Doctrine of the *Decrees*, how to be handled, & what uſe to be made of them. *con.*12.

True believers can never utterly *Deſpair. con.* 55. 56.

Dipping in baptiſm not neceſſary. *con.* 90.

Divorce, in what caſes lawful. *con.*81. *Divorce*, if lawful, diſſolves the bond of marriage. *ibid.*

Doubting may conſiſt with an intereſt in Chriſt. *cat.*225. And therefore ſhould not hinder us from partaking of the Lords Supper. *ibid.*

Duties of the firſt Commandment. *cat.*157. &c. of the ſecond. *cat.*162. &c. Of the third. *cat.*167. &c. Of the fourth. *cat.*173. &c. Of the fifth. *cat.*178. &c. Of the ſixth. *cat.*186. &c. Of the ſeventh. *Cat.*190. &c. Of the eighth. *cat.*193. &c. Of the ninth. *cat.*197. &c. Of the tenth. *cat.*203. &c.

E.

Eccleſiaſtical powers, if lawful, not to be oppoſed on pretence of Chriſtian liberty. *con.*63.

Eccleſiaſtical perſons not exempted from obedience to the civil Magiſtrate. *con.* 78. 79.

Effectual calling. See [*calling.*]

Election not out of Faith or works foreſeen. *con.* 11. the properties of it. *ibid. Election* to the means as well as to the end. *con.*11. What uſe to be made of the Doctrine of *Election. con.*12.

The *Elect* only can be ſaved. *con.*35.

Elect Infants how ſaved. *con.*34.

Euchariſt. See [*Lords Supper.*]

Exaltation of Chriſt, what. *cat.*127. In his perſon. *cat.*

cat. ibid. In his Aſcenſion. *cat.*128. In his ſitting at the right hand of God. *cat.* 129. In his coming to Judgement. *cat.*130.
Excommunication by whom to be managed, and to what end. *con.*96.

F.

Faith the alone Inſtrument of Juſtification. *con.*36, 37. *cat.* 137, 138. How *Faith* juſtifies in the ſight of God. *cat.* 138. The nature of Juſtifying *Faith*. *con.* 41. *cat.*138. The chief Acts of it. *con.*42. How *Faith* is wrought, and how encreaſed. *con.* 41. *Faith* may be without aſſurance. *cat.*144.
Fall of Man, the Nature and Effects of it. *con.* 19, 20. *cat.*114. How all Mankind concern'd in the *Fall*. *con.*20. *cat.*114.
No *Falling away* totally and finally from true Grace. *cat.*143. *con.*50. Why true Believers cannot ſo *fall away*, but muſt needs perſevere. *con.* 50, 51. How far they may *Fall away*. *con.* 51, 52.
Family worſhip required by God. *con.* 70.
Faſting a part of Religious worſhip. *con.*69.
Forgiveneſſe of ſin, how to be prayed for. *Cat.* 241.
Free-will. See [*Will.*]

G.

Gods Nature and Attributes. *con.*6,7,8. *cat.*107. 108. *God* but one in Eſſence. *cat.*107,108. Perſons of the *Godhead*. *con.*8,9. *cat.*108,109. How it appears there is a *God*. *cat.*105,106. *God* alone to be worſhipped, and that through Chriſt only. *con.* 66, 67. *God* to be worſhipped in that way only that is preſcribed in Scripture. *con.* 66.
Good Works. See [*Works.*]
The *Goſpel* diſſolves not the Moral Law, but eſtabliſhes it. *con.*58. Without the *Goſpel* no ſalvation. *cat.*131,132.
No Falling from *Grace*. See [*Falling.*]
Government of the Church. See [*Church.*]

H.

Why and how God *Hardens* ſinners. *con.* 17, 18.
How we are to *Hear* the Word preached. *cat.*217, 218.
The Holy Ghoſt's Godhead, and Equality with the Father proved. *cat.* 109.
The Humiliation of Chriſt, what. *cat.*125 the *Humiliation* of Chriſt in his Conception, and birth. *cat. ibid.* In his Life. *cat. ibid.* In his Death. *cat.*126,127. After his Death. *cat.* 25.
Hypoſtatical union. See [*perſonal union.*]

I.

Ignorant perſons not to be admitted to the Lords Supper. *con* 94. *cat.*227.
Incarnation of Chriſt. See [*Chriſt.*]
Inceſtuous Marriages, *con.*80,81.
Infants of Believers to be baptized. *con.* 90. *cat.* 220, 221.
Day of *Judgement* for Angels and men. *cat.* 148. *con.* 99. the time concealed, and why. *cat.* 148. *con.* 11. the end of it. *con.* 110 the manner of it as to the wicked. *cat.*148. *con.* 100 As to the Righteous. *cat.*148,149. *con.*100.
Judicial Law, when it expired, and how far any part of it binds now. *con.* 58.
Juſtification, the nature of it. *con.*35. *cat.*136. the Inſtrument of it. *con.*36. How it is an Act of Gods free grace. *con.* 37. *cat.*137. *Juſtification* not from Eternity, *con.*38. Not by Works. *cat.* 39. *Juſtification* the ſame under the Old Teſtament, as under the New. *con.* 39. How *Juſtification* differs from ſanctification. *cat.*141,142.

K.

The *Kingly Office* of Chriſt, how executed. *Cat.* 124.
What meant by the Coming of his *Kingdom*. *Cat.* 237.

L.

The *Law Morall* given to Adam as a Covenant of works, with Ability to keep it. *con.* 56. *cat.* 150. The Nature of it. *ibid.* the *Law* continues ſtill to be a perfect Rule of Righteouſneſs. *con.* 57. and to bind Believers as well as others. *con.* 58,59. Being not aboliſht but eſtabliſht by the Goſpel. *con.* 60. No man able now to keep it perfectly. *cat.* 204. How Believers are free'd from the *Law*. *con.* 59. the Uſes of the *Law* to all men. *cat.* 151. the Uſes of it to the unregenerate. *cat.* 151. the ſeveral excellent Uſes of the *Law* to Believers. *con.* 59, 152. *cat.* 55. How ſweetly concordant with the grace of the Goſpel. *con.*60. Comprized in the Ten Commandments. *cat.* 153. Rules for underſtanding the *Morall Law*. *cat.*153,154,155. the *Ceremonial Law*, what. *con.* 57. Abrogated under the New Teſtament. *con. ibid.*
The Judicial *Law*. See [*Judicial.*]
What *Liberty* Chriſt hath purchaſed for Believers *con.*61,62. Wherein it is enlarged under the New Teſta-

Teſtament. *con.* 62. the ends of Chriſtian *Liberty*, *con.* 63. How it is abuſed. *con.* 64. Not intended to deſtroy Eccleſiaſtical or Civil powers, but to uphold them. *con.* 63. this *Liberty* no plea for an Univerſal Toleration. *con.* 63, 64

Liberty of conſcience what it is, and what is repugnant to it. *con.* 62.

No *Liberty* to ſin. *con.* 63.

Light of Nature not ſufficient to make wiſe to ſalvation. *con.* 1. *cat.* 131.

Lords Supper. See *Supper*.]

Lords Prayer. See [*Prayer*.]

M.

Magiſtracy an Ordinance of God. *con.* 76. Lawfull for Chriſtians to be *Civil Magiſtrates*. *con.* 76. the Civil *Magiſtrate* not to be reſiſted upon pretence of Chriſtian Liberty. *con.* 63. the civil *Magiſtrates* power in Church affairs ſtated. *con.* 77. *Magiſtrates* authority not nulled by Infidelity, or difference in Religion. *con.* 78, 79. Eccleſiaſtical perſons not exempted from obedience to the Civil *Magiſtrate*. *con.* 79. the duty of people to their *Magiſtrate*.

Man how created at firſt. *con.* 13. 111. *cat.* 8. Gods providence towards *Man* in the ſtate of Innocency. *cat.* 113. *Mans* chief end. *cat.* 105.

The Maſſe an abominable abuſe of Chriſts ſacrifice. *con.* 93.

Marriage, the ends of it. *con.* 79. Lawfull for all ſorts. *ibid.* Whom Chriſtians ſhould not *Marry* with. *con.* 80. *Marriage* within the degrees of Conſanguinity or Affinity unlawfull. *con.* 80, 81. In what caſes *Marriage* may be diſſolved. *con.* 81. *Marriage* between more then one Man, and one Woman at a time unlawful. *con.* 79.

The Means of ſalvation, what. *cat.* 212.

The Mediatour of the Covenant of Grace. *con.* 26. *cat.* 119.

No *Merit* in good works. *con.* 48.

The Miniſtry given by Chriſt to the viſible Church. *con.* 83.

N.

The Name of God how to be uſed. *cat.* 167, 168. How it is abuſed. *cat.* 168, 169. What meant by the *Name of God*. *cat.* 236.

New Teſtament or Covenant, what. *con.* 24, 25.

O.

Oathes part of Religious worſhip. *con.* 69, 72. the nature of an *Oath*. *con.* 72, 73. *Oathes* warrantable under the New Teſtament. *con.* 72. A lawfull *Oath* not to be refuſed if impoſed by lawful Authority. *con.* 73, 74. What to be conſidered before taking of an *Oath*. *con.* 73. How an *Oath* is to be taken. *con.* 73. 74. An *Oath* binds to performance (whoever it be made to) if the performance be not ſinfull. *con.* 73, 74.

Offices of Chriſt,
Prophet call *Office*. See [*Prophetical*.]
Prieſtly *Office*. See [*Prieſtly*.]
Kingly *Office*. See [*Kingly*.]

Old Teſtament, what. *con.* 25, 24.

Ordinances given by Chriſt to the viſible Church. *con.* 83. How they are effectuall. *con.* 83.

Original ſin what. *con.* 30. *cat.* 115. the root of Actual. *con.* 19, 20. Not wholly aboliſhed in this life. *con.* 21. the guilt of *Original ſin*. *con.* 21. How propagated. *con.* 21. *cat.* 115.

Originall Text of Scripture the Authenticall. *con.* 5.

P.

Pardon of ſin how to be prayed for. *cat.* 241.

Pædobaptiſme lawfull. *con.* 90. *cat.* 220, 221.

Perſeverance of the Saints proved. *cat.* 143. *con.* 50. What it depends upon. *con.* 50, 51. the certainty and infallibility of *Perſeverance* whence. *con.* 51.

The Perſons of the Godhead. *con.* 8, 9. *cat.* 108.

The Coequality of the Divine *Perſons* proved. *cat.* 109.

The *Perſonal union* of the two Natures in Chriſt. *con.* 26, 27. Why requiſite. *cat.* 122.

Polygamy unlawful. *con.* 79.

The Pope hath no juriſdiction over civil Magiſtrates in their Dominions, nor over their people. *con. ibid.* the *Pope* in no ſenſe Head of the viſible Church. *con.* 84. the *Pope* Antichriſt. *con. ibid.*

Powers Eccleſiaſtical and Civil, not to be oppoſed upon pretence of Chriſtian liberty. *con.* 63.

Power of the Keyes what, and to whom committed. *con.* 95.

Prayer what. *cat.* 231. to be made to God alone. *ibid.* *Prayer* and thankſgiving the duty of all men. *con.* 67. How *Prayer* is to be made. *con.* 67. *cat.* 234. For what and for whom we are to *Pray*, and for whom not. *con.* 68. *cat.* 233. *Prayer* now not more acceptable in one place then in another. *con.* 69. What it is to *Pray* in the Name of Chriſt. *cat.* 232. Why we are to *Pray* in the

Name of Christ, *ibid.* How the Spirit helps in *Prayer*. *con.* 233. the Rule of *Prayer*. *cat.* 235, the *Lords Prayer* how to be used. *cat. ibid.* the meaning of the first Petition. *cat.* 236, &c.
of the second. *cat.* 237, &c.
of the third. *cat.* 238, &c.
of the fourth. *cat.* 239, &c.
of the fifth. *cat.* 241, &c.
of the sixth. *cat.* 242, &c.
of the conclusion. *cat.* 244, &c.

Preaching a part of Religious worship. *con.* 68. who are to *Preach* the word. *cat.* 216. how Ministers are to *Preach* the word. *cat.* 216, 217.

Predestination, the properties of it. *con.* 10, 11. *Predestination* unto life. *con.* 10, 11. *Predestination* unto wrath. *con.* 11. the Doctrine of *Predestination* how to be handled, and what use to be made of it. *con.* 13.

Preparation to the Sabbath requisite. *cat.* 177. to the Lords Supper. *cat.* 224.

Priestly Office of Christ how executed. *cat.* 123.

Priviledges of the Church visible. *cat.* 133. Of the Church invisible. *cat.* 134.

Prophetical Office of Christ how executed. *Cat.* 123.

Propriety of Goods not taken away by Communion of Saints. *con.* 86.

Providence, the Nature and Extent of it. *con.* 14, 15. *cat.* 112. How *Providence* is exercised about sin. *con.* 15, 16, 17, 18. Gods *Providence* in especial manner over his Church. *con.* 18. Gods *Providence* towards Angels. *cat.* 112. Gods *Providence* towards Man in Innocency. *cat.* 113.

Publick worship not to be neglected. *con.* 70, 71.

Punishments of sin in this world. *cat.* 116. In the world to come. *cat.* 116, 117.

R.

Reading the Scripture a part of Religious worship. *con.* 68, 69. Rules for *Reading* the Scriptures. *cat.* 215.

Redemption how wrought by Christ. *con.* 29. The vertue of it and efficacy from the beginning of the world *con.* 29, 30. *Redemption* how applyed, and to whom, *con.* 30. *cat.* 131.

Repentance unto life what. *con.* 43. *Repentance* not satisfactory for sin, nor cause of pardon. *con.* 44. Yet no pardon without *Repentance*, nor Condemnation where it is. *con.* 44. A particular *Repentance* required of all for particular sins. *con.* 44. When *Repentance* is necessary to be testified to others. *con.* 45.

Reprobation, the Nature of it. *con.* 11.

Resurrection of the just and unjust; the manner of it. *con.* 99. *cat.* 147.

Righteous. See [*Believers.*]

Righteousness of Justification. See [*Justification.*]

Righteousness of Sanctification. See [*Sanctification.*

S.

Sabbath to be kept. *con.* 71. And that the first day of the week. *cat.* 173. *con.* 71. What it is to keep the *Sabbath* aright. *con.* 71. *cat* 171. How the *Sabbath* is profaned. *cat.* 175.

Sacraments the nature and ends of them. *con.* 219. *cat.* 220. The parts of them. *cat.* 220. They confer not grace by any power in themselves. *con.* 88. Upon what the efficacy of *Sacraments* depends. *ibid.* *Sacraments* to be dispensed only by the Ministers of the Word. *con.* 88. The *Sacraments* of the old and new Testament the same for substance. *con.* 88. How the *Sacraments* are made effectual to salvation. *cat.* 218. The *Sacrament* of Baptisme, and the Lords Supper, wherein they agree. *cat.* 230. Wherein they differ. *cat.* 230, 231.

Sacrament of Baptisme. See [*Baptisme.*]

Sacrament of the Lords Supper. See [*Supper.*]

Saints. See [*Believers.*]

Saints not to be worshipped. *con.* 66 1. 67.

Salvation not to be attained by living up to the Light of Nature, nor by any other but the Christian Religion. *con.* 35. *cat.* 131. *Salvation* in Christ alone. *cat.* 32. No larger then Election. *con.* 35. *cat.* 135. What required of us in order to *Salvation*. *cat.* 212. The outward means of *salvation*. *ibid.*

Sanctification what. *con.* 40, 41. *cat.* 139, 140. Universal, but imperfect, in this life. *con.* 40, 41. The reason why *Sanctification* is imperfect here. *cat.* 142. How *Sanctification* differs from Justification. *cat.* 141, 142.

Scandalous not to be admitted to the Lords Supper. *cat.* 227.

Scriptures, why necessary. *con.* 2. What Books to be owned for *Scripture*. *ibid.* *Scripture* the only Rule of Faith and Obedience. *con.* 3. *cat.* 106. The only Rule of worship. *con.* 66. Upon what Authority the *Scriptures* are to be received and obeyed. *Con.* 3. *Scriptures* how proved to be the word of God. *Con.* 43. *Cat.* 106. How we are fully assured of it. *Con.* 3. *Cat.* 133. Of the *Scriptures* Sufficiency, Perfection, and Perspicuity. *Con.* 4. What necessary to the saving understanding

standing of the *Scriptures*. *Con.* 5. The Original Text of *Scripture* the Authentical. *Con.* 5. The *Scripture* ought to be translated. *Con.* 5. *cat.* 214. and read by all. *Cat. ibid.* The infallible Rule of interpreting *Scripture*. *Con.* 5, 6. The Spirit speaking in *Scripture* the Supreme Judge of all Controversies in Religion. *Con.* 6. *Scripture* how to be read. *Cat.* 215.

Sin what. *Cat.* 114, 115. The guilt of it. *Con.* 21. *Sin* how the object of Gods providence. *Con.* 15. 16, 17, 18. God not the Author, nor Approver of *Sin*. *Con.* 16. VVhy God suffers his children to fall into *Sin*. *Con.* 16, 17. Original *Sin*. See [*Original*] Actual *Sin*. See [*Actual*] *Sin* how punisht in this world. *Cat.* 116. How in the world to come. *Cat.* 116, 117. *Sins* when to be confessed to men. *Con.* 45. *Sin* not pardoned without Repentance. *Con.* 44. The greatest *Sin* cannot damn men if they truly Repent. *ibid.* All *Sins* not equally hainous. *Cat.* 204. The demerit of every *Sin*. *Cat.* 211.

Sins against the First Commandment. *Cat.* 158, 159, &c.
against the Second, *Cat.* 163, 164. &c.
against the Third, *Cat.* 168, 169. &c.
against the Fourth, *Cat.* 176, &c.
against the Fifth, *Cat.* 181, 182, 183, &c.
against the Sixth, *Cat.* 189, &c.
against the Seventh, *Cat.* 191, &c.
against the Eighth, *Cat.* 195, &c.
against the Ninth, *Cat.* 199, &c.
against the Tenth, *Cat.* 203, &c.

Aggravations of *Sin* under several Heads. See [*Aggravations.*]

Singing of Psalms a part of Religious worship. *Con* 68.

Souls state after Death. *Con.* 98.

The *Spirits* illumination necessary to the saving understanding of the Scripture. *Con.* 4. The *Spirit* speaking in the Scripture the supreme Judge of Controversies. *Con.* 6.

Supererogation impossible. *Con.* 47.

Superiours how to be honoured. *cat.* 180. How to carry themselves toward their inferiours. *cat.* 180 181.

Supper of the Lord, the Institution, Nature and ends of it. *Con.* 91. *Cat.* 222, 223. Christ not offered up to his Father in the *Supper*, nor any real sacrifice for sin made. *Con.* 92. The Ministers duty in administring it. *Con.* 92, 93. Not to be received alone. *ibid.* To be received in both kinds. *ibid.* The Elements in the *Supper* not to be adored. *ibid.* VVhat relation the Elements in the *Supper* have to Christ. *con.* 93. How Christ is present in the *Supper*. *con.* 94. *cat.* 123, 124. How Believers feed upon Christ in the *Supper*. *con.* 94. *Cat.* 223, 224. Ignorant and scandalous not to be admitted to the *Supper*. *Con.* 94. *Cat.* 227. what preparation required before receiving the Lords *Supper*. *Cat.* 224. VVhat duties required in time of receiving. *Cat.* 227, 228. VVhat duties after receiving. *Cat.* 228, 229.

The Agreement and difference between the Lords *Supper* and Baptisme. *Cat.* 230, 231.

Suspension from the Lords Supper. *Con.* 96.

Swearing. See [*Oath.*]

Synods may be called by the Civil Magistrate. *Con.* 77, 97. In what cases Ministers may meet in a *Synod* without the Call of the Civil Magistrate. *Con. ibid.* VVhat power belongs to *Synods* and Councils. *Con.* 97. VVhat submission due to their Decrees, and Determinations. *ibid. Synods* not infallible since the Apostles dayes. *Con. ibid.* How far *Synods* may meddle in State-affairs 98

T.

Temptation how to be pray'd against. *Cat.* 242. 243.

Testament Old and New. *Con* 23. 24, 25.

Thanksgiving the duty of every man. *Con.* 67.

VVhat *Toleration* Christian Liberty is no friend to. *Con.* 63.

Transubstantiation an absurd fiction. *Con.* 94.

Of the *Trinity*. *Con.* 108, *cat.* 109.

The Coëquality of the Persons in *Trinity* proved. *Cat.* 109.

V.

Vocation. See [*Calling.*]

Vows a part of Religious worship. *Con.* 69. A *Vow*, what, how, and to whom to be made. *con.* 74. VVhat *Vows* are unlawful. *con.* 75.

Union of the two Natures in Christ. *Con.* 27.

Union of the Elect with Christ, what. *Cat.* 134.

Unregenerate mens best works sinful. *Con.* 49.

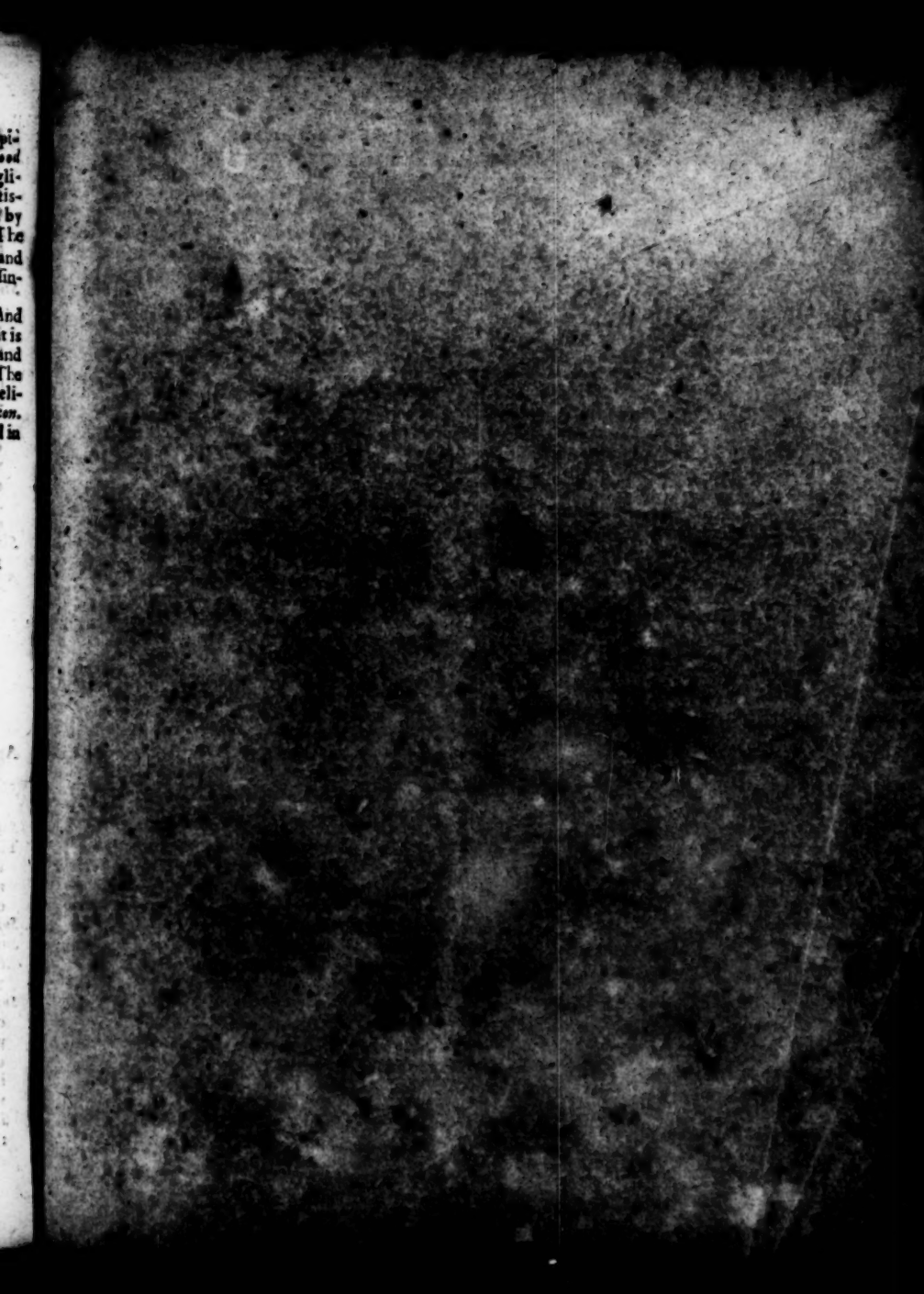
W.

War may be waged by Christians under the New Testament. *con.* 76.

Wicked mens condition in Judgement, and after Judgement. *cat.* 148.

The Will of God how to be done, and submitted to. *cat.* 238, 239.

The

Will of Man renewed in effectual calling. *cat.* 130, 136.
Free Will, what. *con.* 31. *Free will* to good in the state of Innocency. *con.* 31. Wholly lost by the Fall. *ibid.* Restored in part by Regeneration. *con.* 31, 32. Perfectly and immutably in the state of Glory only. *Con.* 32.
Word of God, what. *cat.* 106. *The Word* how made effectual to salvation. *Cat.* 212. to be read by all. *Cat.* 214. How to be read, *Cat.* 214. How to be preached. *cat.* 216. How to be heard. *Cat.* 217, 218.
Works not the cause of Justification. *Con.* 35, 36. *cat.* 138, 139.
What are *Good works*, and what not. *con.* 45, 46. The excellent uses and ends of *Good works*. *ibid.* Ability to do *Good Works* is wholly from Gods Spirit. *Con.* 47. The actual influence of the Spirit required to the performing of every *Good Work*. *con.* 47. Yet this no plea at all for negligence. *ibid. Good Works* neither merit nor satisfie, and why. *con.* 48. Yet they are accepted by God in Christ, and rewarded. *con.* 48, 49. The best *Works* of the unregenerate sinfull, and why. *con.* 49. Yet the neglect of them more sinfull. 50.
Worship to be given to God alone. *con.* 66, 67. And that through Christ. *ibid. The Worship* that is acceptable to God is instituted by himself, and not left to the Devices of men. *con.* 66. The parts of Religious *Worship*. *con.* 68, 69. Religious *Worship* not tyed now to any place. *con.* 69, 70. God to be *Worshipped* in private and in publick. *con.* 70.

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